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JOHN C. LUTHER

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TO

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THE LAWS OF LIFE

AND

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NO. 1.

DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LV.

THE time had come when our circle was to break. It was no small affair in our estimation that it had to be done, but God disposes of the events in the lives of persons and often does so in such marked manner as to make them feel that they cannot change a hair on their heads from white to black, or add a cubit to their stature. We had lived for the little time we had been together, after such a manner as to bring us into the closest and most confidential friendship. Our acquaintance had been a surprise to each and to all of us. It came to us out of the ordinary way and impressed itself upon us in more than an ordinary manner. Who would have imagined that just such a combination of circumstances as had arisen with us, could occur to make persons who were thorough strangers, fast friends, and this too in so short a time as had passed since we came together? The thought that one of us had to go out, making an open space in our ranks which we could not close up without lessening, consciously to us all, our living, supporting force, brought sadness to our hearts and tears to our eyes. Yet we had great cause for rejoicing, since Mr. Jones who was to go away, would now go well and not as before, to be taken sick and have to struggle for his life. Partings are sad; meetings are joyous; the sadness and the joy balance each other and make life endurable.

When Mr. Jones had gone we each cast about to see how the others were to bear his absence. All bore it as well as we could, and kept our

tears back as much as we could. We found more consolation in the consciousness that Christ had him in his keeping than in any other consideration. The unbeliever in Jesus may smile at the idea of one getting comfort out of the thought that a dear friend is cared for by a Providence of whose workings he himself is personally unaware; but to the Christian who has come to know—not simply to believe, but to *know*—that Jesus is alive and does connect himself with the affairs of those who love him, there is great comfort in commending a friend to his kind and gentle ministrations, asking that the unseen Intelligences which go and come at his bidding, may be ordered to serve and to look after the welfare of one's friend.

He was gone and Billy was to go, and so one after another was to go, till no one should be left behind but Rachel. How would she take it? A new life had been opened to her. Every element in her nature had been stirred. She had been quickened into knowledge and wakened into sympathy such as she had never before felt or known, and for all of us to go away and leave her alone was a thought not to be endured; therefore the whole affair had to be considered deliberately as to what was to be done. My vacation was drawing to a close and I must be at home. Was Rhoda Boughton to stay there, and Chloe with her? was Rachel herself to stay there? where was Miss Hudson to go? what was St. John to do? how were they to be related and what were to be their conditions? became subjects of im-

portance in their bearing, and we had to look at them and meet them as we might. St. John held to his faith in his love for Rhoda. I did not feel certain about his being able to maintain it, for he had been in a great passion, first, for Miss Hudson, and then for Miss Reason, and now for Rhoda, declaring however, that he had found the woman who would want him and whom he meant to secure as his wife if her health was restored. It was not by any means certain to me that she loved him. That would have to be developed further on. He had not said a word to her of his love. He had cherished it after his manner of doing so and he had shown it in deeds, but in no utterance of speech.

I thought it best to take Chloe into counsel as to the conditions in which we all were, and as the only two mature persons in the group, come to some conclusions ourselves. So we talked the affair all over. She was satisfied that Rhoda would live. She had become convinced that she was a person of very extraordinary genius, having powers in her in many directions that were really remarkable. But she had not made up her mind that the girl loved St. John or thought of him in that direction; nor was she certain that the arrangement would be a happy one if consummated, for she thought St. John fickle. She had, I confess, good reason to fear this, since in so short a time he had been in love, as he said, with three girls, though he thought now he should never want to look further for a wife. Then the question came up whether we should allow him that kind of intimacy with Rhoda which would enable her to become aware of his feelings and to decide for herself, for Chloe said that though Rhoda was a child yet she was wise in all her thought, and her conclusions were reliable because they were born of her inspirations. She told me some evidences of the girl having the clearest possible insight as to the truth of things,—as to the propriety of certain courses to be pursued in order to arrive at given ends—which greatly interested me, and she declared she had rather have Rhoda's impression than the wisest calculations which the profoundest reasoner could make. She felt perfectly safe to let her decide for herself. She did not believe that Mr. St. John could mislead her in the least degree. She would not only know whether or not he really loved her, but also whether or not that love could be of use to her; whether she could so appropriate it as to make it helpful to her in the development of her character in life. We therefore decided that St. John be permitted to see for himself by association with Rhoda, whether he could cause her to love him. He spent therefore what time with her he chose, so far as was proper in view of her feebleness, and

it is one of my pleasant memories of this epoch in my life, the recollection of the great devotion which he exhibited toward her. He soon satisfied me that he was really in love with her because of his sagacity in comprehending her needs. He understood without her saying a word; he felt the force of her influence steadily operating on him. He grew mentally steady and gentle. He took on culture which was very helpful to him along the lines of character. He grew observing in many ways and gave indications of a possible greatness which charmed every one of us. All this while she also was evidently being benefited, until at last we all acknowledged that the two were one in thought, in feeling, in aim, in spirit, and were really so linked together as to justify their marriage by an external union. Rhoda gained very rapidly. I thought a great deal about the causes that operated toward her rapid restoration at the time, and not long after came to a conclusion on the matter. So that out of my observations and reflections there grew up a philosophy which I accepted and under which I have operated since in the treatment of the sick very much to their benefit and not a little to my professional reputation.

It was at that time I was led to consider more profoundly than I had ever before done the nature of man and to come to the conviction that he is of double organization; that substantially and essentially the Bible tells the truth about his nature when it declares him to be made up of flesh and spirit: in other words that he is a creature of compound constitution, to be considered as such and only to be understood as such; always to be misunderstood and misinterpreted when not considered as such. From the period at which I came to this conclusion I changed my method of treating the sick; declaring myself no longer a Hydropathic or Hygienic practitioner, nor by any means what the late Dr. Trall called himself, a Hygeio-Therapeutic practitioner; but instead I claimed to be a Psycho-hygienic practitioner; in other words, a man who in looking after and trying to find out and deal with the bodily ailments of such of his fellow-creatures as placed themselves under his professional care for deliverance, believed that in a large majority of instances these ailments, no matter what nor how induced, nor in what way they affected the physical frames of those who had them, originated in emotional disturbances.

When this conviction became so strong as to leave no doubt in my mind of its truth and I began to work it up in my practice, I found myself having at command resources for the restoration of my patients which I never before had and which immediately commanded public attention

and commended the Institution over which I presided to the notice of invalids far and wide. It is just at this point that Our Home stands out distinctively separate from all other institutions in the world,—and it is this philosophy which has enabled me through thirty or more years of uninterrupted professional life to deal with a great multitude of sick who have come to us from all parts of the world, to their great satisfaction, without giving them any medicines whatever. I do not wish to be conceited nor egotistical in any sense, nor to make more of my work than it is fairly entitled to receive; but taking all things into consideration, it seems to me not unworthy of the attention of thinking men and women everywhere, that I should have been able to deal with all forms of diseases known as common to the people of the United States and Canada, and never have given to one of my patients a dose of medicine. When one comes to think of it, this is really a remarkable circumstance. Consider for instance, the fact that at any given time within the last thirty years there were to be found from a hundred to two hundred or more invalids under my professional care, sometimes there being with us at once persons from at least thirty states of the union; and these of both sexes and of all ages, from the little child to the person of seventy years; and ranging over a large area of conditions, occupations and pursuits, having as many exhibitions of disease as there were persons; differing widely in their manifestations, from the skeleton to the obese; from the dull and stupid to the highly nervously sensitive; from the man of muscularity to the woman or girl nervously prostrated; from the person who had been indulged in every way to the person who had been compelled to endure such self denial as to amount nearly to martyrdom; and that these were all kept in one house, in good temper, under steady progress up to thorough restoration of at least ninety-five per cent of the whole number, and that to none of them did I administer a particle of medicine. This impresses *me* as being very remarkable, and is not to be accounted for from any point of view I am able to take of it, except on the basis of the philosophy which I have accepted and followed out, that “the spirit of a man beareth his infirmities but a discouraged spirit, who can bear?” In bringing into use therefore, for restorative ends, the psychological, or spiritual, or ideal, or intuitional or moral forces, whichever term one pleases to use, and making these active, efficient and superiorly impressive to the mere animalism of the man, woman or child, I have, satisfactorily to myself, demonstrated not only the duality of human nature, but also that man’s spiritual nature is the mightier of the two, and that when this is re-

lated to conception of the truth rightly and works back on the animal of him according to the law of relationship existing between them, no disease which the person may have that is not organic or structural, can possibly continue to exist, whether it be a sore eye or a sore heel or an irritated nerve, or a functionally deranged liver; whether it be congestion of the lungs or constipation of the bowels or rheumatism of the joints. Once the patient is made to live consciously above his physical derangement so that the disease no longer controls him, but he antagonizes his intelligence, his moral sense and his spiritual faculties to it, the change begins and goes on until the man is restored.

Rhoda Boughton’s case is a case in point exactly, and is not an extraordinary illustration, but rather an ordinary one, of hundreds of cases of persons who have come into our Cure and been restored to health.

Can any one tell why this girl kept growing poor and failing in strength until she was nothing but skin and bones, notwithstanding she ate every day a sufficiency of food, and that her whims and caprices were in its administration readily and steadily gratified? Mrs. Boughton gave the girl enough to eat and yet the girl was starving. Mrs. Boughton was not cruel to her in the sense of depriving her of air, light and food, and fair attention, but the girl nevertheless was going surely to her grave when I went to see her. Even then, she would have died in spite of anything that I could do had I not obtained Chloe to nurse her, and in spite of all that Chloe could do she would have died had we not taken her away from the house on the mountain and brought her down to the Shanty. And when this was done and she was gaining, it became evident to all of us that she gained much faster after she became aware that St. John loved her and she loved him in return.

If you have ever seen a rose-bud swelling to its opening, slowly—so slowly as to be almost painful to you as you watch it, till at length it reaches that stage of unfolding where as by an impulse vital to itself, it turns its leaves all out beautifully, you have an indication of vital power analogous to that which this girl showed after she came to be thoroughly conscious of this mutual love. Her leaves unfolded into the most beautiful blossoming, and she gained out of the same food she ate and the same advantages she had, more flesh in one day than she had previously gained in half a week. Account for this if you can. How insufficient, how impotent and entirely unsatisfactory in the presence of such a case and such facts belonging to it, does the system of drug medication appear! What is the use of tonics and nervines, sedatives and

stimulants? They can do nothing with a girl in such condition. There were laws in her organization needing recognition which no administrator of medicine could touch. She needed to be reached from her higher nature, not doctored from her lower. What is the use in such a case of any kind of material agencies however applied? It is well enough to bathe, to ride, to walk, to rest, to eat, to drink, to sleep. But these have no recuperative force. The restoring force is in the person, not in agencies lying outside. It is the *vis-vitæ* that God puts into the individual—the spirit, the soul, the mind, the heart, the vitality of him that needs to be addressed and dealt with, and if this is appealed to with understanding of what it needs, and surrounding arrangements and appropriate influences for its working be furnished, anything in the form of physical abnormality that does not come within the range of organic lesion or structural alteration will have to give way. Therefore the philosophy that proposes to use hygienic means or any other sort of means in entire subordination to the consciousness of the party, is the true philosophy and illustrates exactly what the Bible means when it declares that it shall be to a man according to his faith; and that as a man thinketh in his heart so is he.

I have seen in my life a thousand stupid men quickened and made sagacious and successful in business, from a great emotion; something that stirred their dull natures into action, and changed the whole form and measure of their passion and their abilities.

[For The Laws of Life.]

Children's Fears.

WISE people do not ridicule children's fears, though they may be much amused by the discrepancy between the child's emotion and the object of fear. It is interesting to note the first occasion of an infant's terror and its cause. With this one it was the sudden loud sound of a stranger's voice in the room. With that one, it was the sight of an old-fashioned black walnut bed-post, close before its face, as it lay over its mother's shoulder when she sat down for its lullaby. With another, it was the sound of the straw stirred up by an energetic hand in a bed close beside its crib.

Do you think it natural that a child should be afraid of the dark? What has one to fear in the darkness any more than in the day, except the evil deeds of children of darkness, who use the night as a cover for their sins? Of all this, children know nothing till taught by others or by some sad experience. We may as well leave them in their blissful ignorance as long as possible. It cannot be long, there are so many invidious people about who never think of the

effect of their words upon children. The very tones people use in speaking to children about dark rooms or places, have a terrorizing effect. "It is all *da-a-ark!*"—with a low and awful emphasis upon the word "dark."

But it is not always the fault of older people when children learn to fear darkness. Well, yes!—perhaps older people *are* usually the cause of the awakening of this fear in such cases as I was about to speak of—evil dreams in the night. These dreams do not come as a matter of course. They accompany a degree of sickness and especially indigestion. Healthy children whose stomachs are not abused, do not start and cry out in sleep. We do not mean to abuse our children in this thing, but in many ways they suffer for our sins, even our sins of ignorance. The other night a little fellow sleeping near me, cried out and moaned in his sleep for a few minutes as though in great trouble. This was a very unusual thing, but I did not remember it next day till he told me that he had had a little headache all day.

"I know what it is," I said. "It is caused by the late picnic supper you children had in the yard last night—raw turnip and cookies and cold johnny cake!" all brought by neighbors' small children and eaten before I knew what was going on. "And *that* was the cause of your crying in your sleep." In this case it did not make him fear the dark for he did not awake, and the six-year-old boy knows that dreams are not real.

I was thinking of a little sister who used to go to sleep alone in a bedroom opening out from the sitting-room and only partially lighted. She had on her night-gown, and with a sugar-teat in her mouth (I am sorry to say) was put into bed awake and left alone. One night she awoke in great fright, and would not go to bed alone again. "I pall in 'e dark!" she cried, and it was evident that she had dreamed of falling.

I was thinking too, of my little Posy, several years ago. She was then three years old, and slept alone in a crib in the room next to mine. Once she awoke screaming violently, and I lit the lamp in great haste, because she said a cat was getting her. She sat up, staring wildly about, and when I had quieted her and persuaded her that no cat was in the room, though she still watched anxiously the closed window where she said she saw it jump in, I wanted to put out the light and go back to bed. She insisted that she must either go into my bed or have the light burning, so that she could *see* the cat if it came again—"a *great* big cat with *awful* big eyes!" As there was a younger child in my bed, who was already nestling uneasily on account of the noise, I left a lamp burning near the frightened child till she fell asleep.

The next night she wanted me to promise not to put out the light after she was asleep, and she was unwilling to lie down until she could get this promise. I talked with her a long time, telling her about the good God who made such a nice dark and quiet night in which we might sleep and get refreshed after each day's work or play, and who took care of each one of us. One of the older children said, in undoubting faith, "If you say your prayer, the angels will take care of you all night." So I taught her the dear old "Now I lay me," and she apparently accepted the creed of our nursery, and soon dropped to sleep. Next night when she went to bed, she said:

"I want to say my 'ittle prayer, so the cat won't get me." After she had said it, and was almost asleep, as I supposed, she stood up in her crib and said:

"Mamma, are you *sure* the cat heard that?"

"Heard what?" I asked.

"My 'ittle prayer, so the cat won't get me," she answered. Of course I couldn't help laughing, though not in ridicule. I asked her if she thought she said her prayer to the cat. It seems she did. I suppose I am not the first teacher of theology who has been misunderstood.

I tried again to make her understand about God's loving care, and when I ceased, she said: "Do you think God whipped the cat? He is such a good man, you know!"

After that, for a year or more, when the little creature was tucked into her crib, she would say: "Now shall I say my 'ittle prayer?" After it was repeated, the next question was: "Now will God take care of me?" Of this she would be assured each night before she could sleep. The older children laughed at her persistent inquiries, but I think we all found comfort in the unvarying reply. I remember how lonely and fearful it seemed to me the first night I stayed all alone with the children, half a mile from the nearest neighbor. I dreaded to see the night come on, but when I put little Posy to bed and assured her, as usual, that God would take care of her, all my fears departed. I too, could trust the unseen Father for protection, as the little children did. To be sure, their trust was largely in their mother, whom they considered equal to almost any emergency.

Most of us are guilty of very childish fears. Our trust in an "arm of flesh" betrays our ignorance of the real situation and its possible dangers, and of the "legions of angels" just behind the veil ready to defend the children of Our Father when they call for help. Our fears and our worries, though they seem so painful and so real to us at times, yet lose their power and confess themselves "shadows vain" when we have a realizing sense of the immortal life, and of this earthly existence as a mere preparatory school for the higher life.

FAITH ROCHESTER.

[For The Laws of Life.]

Dentistry.—I.

A. P. BURKHART, M. D. S.

HISTORY OF DENTAL AND ORAL SCIENCE.

IN TREATING this subject it may not be inappropriate to present a condensed history of dental and oral science from its earliest known date to the present time.

The idea that dentistry, as a specialty of medicine, is of modern date is a mistake. Herodotus, 500 B. C., in describing his travels through Egypt, then one of the most civilized nations of the world, the "Mother of the arts and sciences," notices the division of medicine into special branches, dentistry being one of them. The degree of skill achieved by the Egyptians is unknown, though it is claimed they were far advanced.

It is asserted by discoverers of modern times that "teeth filled with gold have been found in the mouths of mummies, and such teeth have been deposited in home museums where they now remain." This statement may or may not be true, but it is known that the insertion of artificial substitutes has been practiced for a long time. The Hindoos and Egyptians are the first recorded in this branch of dentistry. Belzoni and others have found artificial teeth of sycamore wood in ancient sarcophagi. Hippocrates, 500 B. C., the "Father of medicine," was the first to enter into a thorough study of the teeth. Following him other Grecians took up the study and investigation and practice of dentistry. Celsus, 100 B. C., was the first to commend the use of the file for the removal of decay in teeth. Galen, A. D. 150, treated the subject of teeth more minutely than any other of the ancient recorded authors. He taught that they were true bone and formed in the fœtus. Ætius (Arabian), A. D. 300, discovered the minute openings in the roots through which the nerves and vessels enter. Albacasis, another Arabian physician, about 1100 A. D., gave rules for the replacement of lost teeth by substitutes, either natural or of animal bone or ivory.

The following extracts taken from a work published in London in 1618, show the physiological knowledge possessed at that time: "That they (the teeth), are bones some men do deny, first, because bones are insensible, the teeth sensible. Secondly, because the bones have certain limits of action or increase, neyther do they ever grow again if they perish, but in teeth it is quite contrary. Thirdly, because they are harder than other bones. Fourthly, because bones exposed to the ayre do grow blacke, whereas the teeth do keepe their whitenesse. Hippocrates ascribeth the cause of their hardnesse to the quality of the matter out of

which they are engendered, for hee writeth that out of the bones of the head and the jaws there is an increase of a glutinous matter. In that glutinous matter the fatty part falleth downe into the sockers of the gums where it is dried and burned with the heate, and so the teeth are made harder than other bones because there is no cold remaining in them."

In the latter portion of the 18th century the anatomy and physiology of the teeth were nearly as well understood as at the present day, and the latest research of physiologists and histologists differs but little from that of the early time. Before the invention and use of mineral teeth, extracted human teeth, teeth taken from calves and sheep and carved ivory teeth, were used as artificial substitutes.

The following bases upon which artificial teeth were inserted have been used in nearly the order named: Sycamore wood, ivory, bone, gold, silver, tin, platinum, rubber (vulcanite), and celluloid. The last two are in general use at the present time, though their introduction has not helped to elevate the standard of mechanical dentistry. The easy manipulation of both rubber and celluloid, tends to swell the ranks of the dental profession with a class of practitioners wholly unfit for this calling. Gold is the purest and best substance as a base that has ever been used and was first introduced into this country about 1785. Mineral teeth were invented and used in France in the year 1774, but did not meet with favor because of their crudeness and unreliability. As an American citizen and dentist, I feel proud to say that it remained for American dentists and American enterprise to bring mineral teeth to their present high state of perfection. About two-thirds of the artificial teeth used in the world are manufactured in Philadelphia by S. S. White, amounting to about four millions of teeth annually.

Mr. John Woofendale, the first recorded dental practitioner in this country, came from England in the year 1766. He practiced in New York and Philadelphia but returned to England in 1768, probably because of lack of patronage. The year 1776, the birth-year of our Republic, failed to show a regular practicing dentist in this country, whereas the year 1876, the 100th of our national independence, showed a record of nearly ten thousand.

Dr. J. Greenwood is said to be the dentist who made for our first President, George Washington, two full sets of teeth on gold. I had the satisfaction of seeing these teeth while in Philadelphia in 1876, resting beside two sets of modern make and design, put up by Dr. John Allen of New York. I assure the reader the contrast was perceptible.

The improvement in dentistry in this country from 1784 to 1833 was gradual, but was a healthy growth. The filling of teeth received attention, and the first material used for this purpose was gold, and though other preparations have been introduced from time to time, it continues to hold first place. During the year 1833 the dental profession received a blow from several empirics who came from France to New York, and introduced an amalgam for filling teeth, made of lead, tin and mercury. Their influence in the cities was wonderful, and numbers of dentists adopted for a time the use of amalgam. The better class made war upon it and the pretenders who introduced it, and these, after having filled their pockets by humbugging a willing American public finally left the country. Amalgam and numerous alloys are used at the present time but in a high state of perfection and manipulation as compared with that introduced in 1833.

With increased demand for dental services has come better methods of practice, and wonderful improvement in dental instruments in the present century. The establishment of the Baltimore Dental College, in 1839, and other colleges since, has done much for this branch of medicine. The organization of national, state, district and local societies, has helped disseminate dental knowledge and elevate the profession. Several states, of which New York is one, have stringent dental laws, thereby insuring a greater proficiency among those now entering the profession and affording also greater protection to the public.

Dansville, N. Y.

[For the Laws of Life.]

Our Christmas Tree.

MRS. L. W. TOWLE.

Just such a beautiful tree as this,
I saw in my dream last night,
But sure I was it only could be,
The work of some fairy or sprite.

For I know very well that good St Nick,
Can only be seen in dreams,
And he holds his revels at noon of night,
Neath the stars and moonlight beams.

Yet I have seen him, indeed I have,
In his very antique costume,
With just such gifts in his well-filled arms,
As I see in this pleasant room.

Should you ever chance Kris Kringle to see,
In his charming and varied disguise,
You cannot mistake,—there's a fabled light,
In the witchery of his eyes.

The light of kindness, the light of love,
The light of frolic and fun,—
A heart more generous cannot be found,
Than that of this time-honored one.

Letter from S. D. Miner.

A year of close confinement and great taxation has passed since I left you, and blessed be Christ, who was my strength and personal companion through it all, I have been able to meet every demand upon my reliance. For eleven months I never saw an anti-medicine hygienist, nor a person who cultivated conscience relative to righteous dietetic habits. It is more than fourteen months since I left Our Home, and not a crumb of food has entered my mouth between meals. I have adhered strictly to two meals a day, and not eaten a meal of which unleavened graham bread, milk, and fruit did not form a part. My experience justifies my saying that those who are determined to be hygienic can live simply wherever they go, or whatever their surroundings. While traveling, my meals cost fifteen cents each, or thirty cents per day, while fellow-passengers went to the dining car three times, and paid 75 cents for each meal, or \$2.25 per day for eatables. I could tire you by relating my observation and study of the extravagance, wastefulness, wickedness and sickness of our countrymen; suffice it to say, I can swear by the statements you make from Liberty Hall platform as to the unrighteous way our people live.

"Though scoffers ask, where is your gain?
And mocking say your work is vain,
Such scoffers die and are forgot;
Work done for God, it dieth not."

There is a large and intelligent class of people who have excellent theories about the best way to live, but they are entirely incompetent to make them practical. Such persons need to spend some time in your school of practical hygiene, for that is just what your Institution is. One great need of Christians is to know how to bring our conceptions of truth and our every-day life into close association.

I am passing my vacation quietly at home, and enjoy it the more because my family are all reformers. My mother, now sixty years of age, says she owes the fact of a comfortable life, if not life itself, to two meals per day, and simple food. Three sisters, and three strong, vigorous brothers, with my mother, constitute a peculiar family, so-called, because of their "starving-to-death ideas." It is my intention to enter school the first of September.

Fairview, Ill.

ONE farmer says to me, "You cannot live on vegetable food solely, for it furnishes nothing to make bones with;" and so he religiously devotes a part of his day to supplying his system with the raw material of bones; walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plough along in spite of every obstacle.—*Thoreau.*

[For The Laws of Life.]

A Noble Life.

THERE are some lives of which the incidents of actual experience or the accomplishment of ends seems the lesser part; above the deed stands the endeavor; above accomplishment the inspiration of noble example. History needs time to complete her judgments, and then she often counts some ineffectual endeavor that meant well, some obscure experience in humble life, some ignominious martyrdom intended to have been forgotten, of greater value to humanity than the victories of the conqueror or the craft of the statesman.

The story of a life which thus inspires by example has recently appeared in England in the biography of a beautiful woman known as Sister Dora. She was a nurse in the hospital of a dirty manufacturing town in that unlovely part of England known as the "Black Country." Only a volume can do justice to the grand, self-sacrificing life of this noble woman. No one, we are told, acquainted with the details of experience in this sphere of labor, could choose it from any attractions in itself; it implies constant association with a population the most brutalized in Europe, familiarity with loathsome diseases and horrible accidents, and deprivation of all social intercourse of an intellectual character. It means daily contact with abject misery and all the elements of sin and suffering.

Yet this woman, beautiful in form and feature, possessed of a cultured mind and happy disposition, and sought in marriage by one worthy of her love, voluntarily takes upon herself such a life; and the secret of her choice lies, I think, in her intense personal devotion to Jesus Christ. "For the expression of that devotion," says her biographer, "the entire surrender of herself and all her powers seemed to her wholly inadequate." A soldier in his army, she heard herself commanded to go among the poor, the degraded, the ignorant and the wretched; not to preach to them, but to live with them; not to instruct them, but to serve them, demonstrating the love of a soul to whom Christ is verily a master and a friend above all others.

"All who serve here," she wrote of her hospital to some one seeking a position in it, "ought to have one rule, love for God, and then, I need not say, love for their work." Whenever the bell at the head of her bed was rung at night she whispered to herself, "The master is come and calleth for thee." She never touched a wound without a prayer. Sometimes, indeed, she preached sermons, but only by example. One day, as she was passing along the street, shortly after beginning her work, a boy threw a stone at her which cut open her forehead. Not long after

that the same young man suffered a severe injury in a coal pit and was brought to the hospital. Sister Dora recognized him at once, and appointed herself his special nurse. One night she found him crying, and after some little internal conflict he sobbed out, "Sister, I threw that stone." "Oh," said she, "did you think I did not know that? Why, I knew you the first minute you came in at the door." "What!" was his surprised exclamation, "you knew me and have been nursing me like this!" It was his first practical experience in the policy of rendering good for evil. Love was indeed the motive power of her life and the secret of her success in saving not only the souls, but the bodies, of the rough, dirty and dissolute men who came in legions to the hospital. Her face was pure sunshine, and she had always a word of good cheer for every one, which was in itself the best of medicine. Workmen and children terribly burned and scalded were daily brought to the hospital. In her treatment she did not touch the wounds, but excluded the air from them by means of cotton batting and blankets wrapped round the body; put hot bottles and flannels to the feet, and if necessary ice to the head; then she gave her attention to soothing and consoling the shocked nerves, giving milk and brandy, unless it was violently rejected. She was like a mother to the children, and has been known to sleep with a burnt baby on each arm. It is evident that Sister Dora had great faith in nature's healing powers, and supplemented by her own good nursing, she more than once saved an arm or leg that the hospital surgeon declared must be amputated, or the patient could not live. And so her name and features came to be familiar among the poor, the wretched and the outcast in all that grimy workshop of a town. No wonder her influence over them was immeasurable; no wonder that they sought in death her benediction. Says her biographer: "Nobody had ever seen such a woman as this before, so beautiful, so good, so tender-hearted, so strong and so gentle, so full of fun and humor, of sympathy for broken hearts, as well as for every other kind of fracture. She was the personification of goodness and unselfishness, and the best friend many of these poor maimed men had ever known." She was very skilful in her setting of bones, and her bandaging was so good that a surgeon called his students to admire and study it as a model of excellence. Her diet was always very simple, and she often forgot to eat in the interest she felt in her cases, but her physical strength was gigantic and her powers of endurance very great. It is said that when a huge collier fell out of bed, not an uncommon occurrence, she picked him up like a baby and put him back without help.

The story is told of a man dying with small-pox by whose fast flickering life she watched alone. Suddenly, a little after midnight, the man raised himself by a final effort and cried, "Sister, kiss me before I die," and all covered as he was with the loathsome disease she kissed him. As she did so their only bit of candle went out, leaving them in total darkness. She would not leave him alone, and so until morning she sat by his side in the dark, to find only at daybreak that he was dead. Another patient was brought to the hospital with a leg crushed by a railway accident, necessitating amputation. "When I came to, after the chloroform," he writes, "Sister Dora was on her knees by my side with her arm supporting my head; and she was repeating—

'They climbed the steep ascent to Heaven

Through peril, toil and pain;

Oh God! to us may grace be given

To follow in their train;'

and all through the pain and trouble that I had afterwards, I never forgot Sister's voice saying those words."

Realizing the good effect of an outdoor life for her "children," as she called her patients, she took a number of them to the sea-side, and writes of the result: "It has been a great success; the patients are gaining daily in health and strength. Our family ranges from two years old to the gray headed man of sixty. I take the little child out and let it run without its shoes or stockings. One boy had an awful knee when he came, and to-day he was running races. Another had a weak arm and could not cut his meat; now he can do it well."

In 1875 the town was visited with an epidemic of small-pox, and in the outskirts was built an epidemic hospital, but with not unusual popular perversity and ignorance, the people would not patronize it; they were afraid of it, and preferred to die in their own homes. When Sister Dora heard that the people were suffering so from the ravages of the disease, in preference to sending their friends and relatives to a strange place, she offered to leave her cottage-hospital and to enter the pest-house as a nurse. Within half an hour after she had taken possession of her new quarters no less than seven patients arrived. Of her life in this hospital, extending over six months, much may be gleaned from her letters. "I am still a prisoner surrounded by my lepers." To a friend she writes: "I do feel thankful that I came; no one hesitates to come here now they know I will nurse them. I have had time and opportunity to spread the glad tidings to many an ignorant soul. I was touched the other night when one little boy said, 'Please tell me some of Jesus.' "You would laugh," she says, "to see me washing my babies. Poor things, they are smothered in pox, and I am obliged to put them

into a warm bath." To her old patients she writes: "My dear children, what did you say to your mother running away? I dared not tell you, and I could not trust myself to come and wish you good-bye, for I felt it too much. Have you been singing to-day? You must sing, particularly 'Safe in the arms of Jesus,' and think of me. Living and dying I am his."

During the winter of 1876-77 she learned that an incurable disease had fastened itself upon her life, and she knew that her days were numbered. Apparently she was still in the bloom of health and vigor. Should she now cease to toil for others and take her ease? On the contrary she decided to keep her condition a secret as long as possible, and to work the harder as the night drew near. So passed a year; she labored to make the very utmost of every moment, and no one could have imagined that her energy resulted from knowledge that her life was now nearly ended. She visited all classes from the respectable down to the "ragtags;" these last were her favorites, and her chief happiness seemed to consist in spending the night by the bedside of wretched, dying patients, soothing, exhorting, encouraging; going with them almost down into the dark valley. Her religion was eminently spiritual. She thought little of outward forms, and rarely if ever cared to teach others to depend upon them.

At last work ceased, and there remained "only Mount Calvary to climb by the ladder of sickness." To a friend she wrote at this time: "Let me speak to you from my death-bed and say, watch in all that you do that you have a single aim, God's honor and glory. Look upon working as a privilege. Do not look upon nursing as an art or science, but as a work done for Christ. Be full of the glad tidings and you will tell others. The peace does indeed pass all understanding. I have not a care; it is all sunshine. God has taken away the fear of death and all sorrow at parting with life." At her earnest request her friends left her alone in the last agony. And yet perhaps she was not alone. Many years previous a little girl was brought to her hospital so badly burned that she lived but a short time. Sister Dora gave up all other work to sit by the little one, comforting and soothing her with words of Jesus and his love for children, and about the home to which she was going, where neither pain nor hunger nor sorrow could ever come. As her last moments approached, painless and peaceful, the child, thinking, it may be, of the fields which it, alas, had seen so rarely, whispered, "When you come to Heaven, Sister, I'll meet you at the gate with a bunch of flowers."

Ah, little one! Perchance thy promise was also a prophecy!

"Does it seem a bitter thing
To tend the sick, to cheer the comfortless,
To serve God ever, and to watch and pray,
Because thou must be lonely? The bright sun
Goes on rejoicing in his loneliness;
And yon meek moon rides through the dark blue
vault,

Unmated in her nightly wanderings.
Nor deem thy life shall be uncomfortable.
Flowers bloom along the way that Duty treads,
And as thou goest on thy stern, high path,
Glimpses will come to thee of heavenly joys
Transcending all the base world reckons of."

LENA.

Lydia Maria Child and Lucretia Mott.

THESE two remarkable women who have recently died, pass into history with the troublous times of Anti-Slavery, and their names will always be associated with that fearless moral courage which characterized the Abolitionists of this country forty years ago.

Mrs. Child has been called "the genial grandmother of feminine journalism in America," a title won by her sturdy independence of thought, her large cultivation of mind, and the liberality of her opinions. For two years she was the editor of the *Anti-Slavery Standard* and espoused the cause of abolition when that cost name, fame, loss of literary renown, position, and friends. Garrison said of her, "She was not only a fine writer but a noble woman. It would not be easy to name another person who has made greater sacrifices or exhibited superior moral courage or devotedness in the cause of Emancipation." She was born in 1802 and was therefore 78 years old at the time of her death. She had lived to see the fruit of her labors, and has gone to her abundant reward.

Mrs. Mott stands forth preëminently as one of the most active and steadfast of the old Abolitionists; a conspicuous advocate of the rights of women; a promoter of the cause of temperance; a sympathetic friend to the working classes; and an earnest worker in the abolition of war and the establishment of a universal brotherhood among nations. She was indeed a champion of all reforms. Mrs. Mott was born on the island of Nantucket in 1793, lived in Boston in her girlhood, and removed with her father's family in 1809 to Philadelphia. There at the age of eighteen she married James Mott, a young Quaker. At twenty-five she became a preacher of that branch of the Quakers known as Hicksites, a sort of Unitarian division of the society, preaching a doctrine of good works and the religion of humanity. She was the mother of six children, and, while a philanthropist and public laborer, was devoted to her family, in which she found her chiefest glory.

[For The Laws of Life.]

Cases Reported.—I.

E. D. LEFFINGWELL, M. D.

PNEUMONIA OR INFLAMMATION OF THE LUNGS.

In compliance with a request on the part of the editors of the *Laws of Life*, I purpose during the coming year to report such cases from our ordinary practice as in my judgment may prove interesting or instructive to the general reader. As my aim is to be as practical as possible, I shall endeavor to choose the diseases most commonly met with, and shall give only the salient points of each case. There are certain terms employed by medical writers, which although rather formidable in sound are really very convenient. As I have often seen very well educated people wrestling hopelessly with these words, and as they will be about the only technical terms I shall employ, I propose to define them at once, so that I may feel at liberty to use them in the future, without explanation or apology.

Every disease is either organic or functional. The former is characterized by the abnormal appearance of some organ or organs after death, while in the latter no appreciable change can be found. In organic disease of the heart for example, though the symptoms during life may cause little distress, examination after death will always show enlargement, fatty degeneration of tissue or imperfection in some of the valves. In functional disorder of the heart, though the symptoms during life may be much more severe, yet the organ as viewed after death presents a perfectly healthy appearance.

The scientific physician looks at every case of disease, from nine different standpoints. There is first the *Morbid Anatomy*, that is, the peculiar change from the normal condition which the part would show, could it be seen and felt during life, or at post mortem examination. We have secondly the *Symptomatology*, under which are considered, as the term would imply, the symptoms of the disease in the order of their occurrence. A third division relates to *Pathology*. By this we mean the essential deviation from the condition of health; that is, the peculiar morbid action or process which is at the bottom of the disease. A very important division relates to the *Diagnosis*. This is the art which enables the physician to recognize the affection under consideration and to discriminate it from any other which presents similar symptoms. Perhaps the most important division so far as the patient is concerned is the *Prognosis*. By this term is implied the intrinsic tendency of the disease; in other words, whether it is likely to terminate in recovery or in death. The eighth aspect is generally devoted to *Treatment*, while under the ninth is considered *Prophylaxis* or prevention.

One distinction between a scientific physician and a quack is that the latter regards disease only from one standpoint. A man may become so scientific, however, that he narrows his gaze to one aspect only. I have known a celebrated German professor to become so intent in his contemplations of the morbid anatomy of a patient; so desirous of proving to his class that his diagnosis was correct, that he really seemed disappointed when the patient insisted on recovering and thus deprived him of the pleasure of a post-mortem examination.

CASE 1ST.—This patient, a gentleman of about twenty-five, with naturally a delicate constitution, was subjected from the nature of his employment to extremes of cold and heat, and to almost daily exposure to wet. I was first called to him shortly after midnight. I found him sitting up in bed, breathing with great rapidity—nearly forty-five times a minute—with a temperature, as shown by the thermometer, of nearly 105 degrees, and a pulse, as nearly as I was able to count it, of a hundred and fifty-two beats to the minute. I learned that for several days he had been restless and irritable; that shortly after retiring the previous evening he had been seized with a severe chill, lasting nearly half an hour, which had been followed almost immediately by a sharp, stabbing, knife-like pain through the right lung in the region of the nipple. The patient's countenance denoted great suffering; there was a short, dry cough; his lips were blue, and he was unable to speak except in short interrupted sentences. It was evidently a case of pneumonia. The first indication for treatment was plainly to relieve the patient's distress. With this view I prescribed hot fomentations to the lung for twenty minutes, followed by a wash of the part in tepid water. This application was repeated during the night and always afforded the greatest relief. On the following day a thorough physical examination left no room for doubt as to the correctness of the diagnosis. From this time onward, the treatment was essentially as follows: A sleeveless chest-jacket of linen, wrung from water at about 85 degrees, and covered by a dry one of cotton was worn by the patient night and day. It was re-wet several times during the day and generally once during the night. Whenever the fever rose above a certain point—102 degrees by the thermometer,—the wet sheet pack, wrung from water of about 90 degrees was employed. The patient was allowed to remain in this about twenty-five minutes, and was then quickly sponged all over, with water at about 92 degrees. The diet was simple but nutritious, consisting for the most part of gruels, animal broths and milk. Under this simple treatment the disease ran its natural course, and was not followed by a single unpleasant sequel.

CASE 2D.—This patient was a delicate but brave little fellow, about eight years old. The disease, when I first saw it, was somewhat farther advanced than in the previous case, for physical examination at once revealed the existence of inflammation in the lower lobe of the right lung. The treatment was essentially the same as in case first. Fomentations to ease pain; packs to reduce fever; the chest-jacket night and day, and simple nourishment were all the aids that nature seemed to demand. The patient made an excellent recovery.

These two cases of pneumonia were the only examples of that disease occurring at Our Home during the past year. Both of them were of more than common severity. Ordinarily, the temperature and the pulse do not rise above 104 and 130 respectively. A temperature of 105, with a pulse of over 150, such as obtained in case first, entitle it certainly to rank as one of great gravity.

The day has gone by, when one needs to apologize for the treatment given above, or is likely to be called upon to defend it. Its advocates may now be found among the best clinical teachers of the world. Forty years ago, not to bleed a man suffering from pneumonia was regarded by the great majority of physicians as flagrant malpractice: who bleeds for this disease to-day must be prepared, if the case prove fatal, to defend himself from the charge of having helped to consign his patient to a grave, never intended for him by nature. Niemeyer, the great authority of Germany, says: "In most cases of pneumonia all the above measures [veratrin, tartar emetic, ipecacuanha, digitalis, &c.] are superfluous, and the patient will soon improve under the simple administration of cold compresses."

Our Home Hygienic Institute.

AN article with the above heading has lately appeared in the Dansville Advertiser, and we have thought it worth while to transfer it to our columns for the opening of the year. We like our readers to see how we look to this neighbor.

The recent appearance of a large square tower at the front of the main building of Our Home, plainly visible from all parts of the valley below, has been an indication to our citizens that there was something else new under the brow of the hill. We thought they would naturally wish to know more about it. We therefore took early opportunity to interview the efficient superintendent, Mr. Force, who kindly showed us through the Institution. We soon discovered that this tower was but the outward indication of many improvements throughout the Cure.

In the first place, we found that the tower-like structure is a hatchway for the accommodation of an elevator to carry passengers and baggage up and down to and from the four floors of the building. This hatchway is 58 feet in height,

and inside, 4 feet 8 inches by 7 feet. It is nicely finished in chestnut, and lighted by a large front window to each story. The elevator, of the latest modern style, is to be put in by L. S. Graves & Son, of Rochester. It is made of white ash trimmed with mahogany, and upholstered in leather. A plate glass window in front will give the occupants enchanting views of the valley below as they rise and descend. The elevator will be run by steam power, and is one of the most important additions made here in many years. By its use the upper rooms are rendered the most desirable, as they are the most slightly apartments in the building. These upper rooms, as well as many on the other floors, have been greatly enlarged and improved. The entrance hall gains eight feet of space by taking in the piazza between it and the elevator tower, and new double entrance doors are an additional convenience, and give a cheerful, hospitable aspect; the halls above are also enlarged in the same way. And speaking of improvements here, we are tempted to give in connection therewith some general idea of the present improved condition of this great Institution, the largest of the kind, not only in this country, but in the world.

The Home premises are located on the lower slope of our east mountain, which towers 800 feet above the level of the valley. There are forty acres of land connected with the Institution, a large portion of which is artistically laid out in roadways, paths and lawns, adorned with beautiful shade trees and occupied by the large buildings and cottages. In front of the main building are two fine fountains. In the rear there are still many acres in wood, and as wild as nature made it, excepting for the beautiful winding paths, springs, and spring-houses and inviting seats, which show the handiwork of man. This charming region lures the sick and suffering ones away from their pains, and in its wild mazes many leave forever their discouragements. The buildings are all of wood. The main building, located 150 feet above the level of the valley, facing the setting sun, is a prominent object for many miles around. It is four stories in height, 40 feet in depth, with an extreme front north and south of 232 feet. An east wing of the main building is 25 by 65 feet. A large and handsome enclosed corridor at the south, leading to Liberty Hall, is 113 feet in length. The first floor of the main building has parlor, reading room, card room, reception room, dining-room, kitchen, bakery and granula room. On the second floor are the offices of the physicians, superintendent, cashier, telephone office, bath rooms, private rooms, etc.; on the third and fourth floors are principally private rooms. The parlor is 16x65 feet, and all the public rooms proportionately large, and ample for the purposes for which they are used. The private rooms are single, double, and larger. All are furnished in modern style. The beds are the best that can be found in the country. The reading room is regularly supplied with twenty-five leading newspapers. There are two sets of bath and dressing rooms, one for ladies and one for gentlemen, where all varieties of baths are given. Within the past year there has been introduced, at great expense, the Molière thermo-electric bath, one of the very few on this continent. This is said to be the most perfect modern remedial bath known. By it, all the benefits of the Turkish or Russian baths are secured, with none of their objectionable features.

The dining-room, pleasant and well lighted, will seat the entire family of patients. The kitchen is admirably adapted for cooking for this immense family. Besides extensive ranges, there are two first-class brick ovens, the inside measurements of which are 14 by 15 feet, and 10 by 12 feet. In addition to other work, in these brick ovens are baked the graham crackers which, afterwards cut and ground, are manufactured into the celebrated granula, an article of food which is becoming world famous. It is neatly put up in pound packages and boxed. Two tons are made and sold per month, about one half by general agents in Rochester and Boston. This of itself constitutes a business which is daily increasing.

Aside from the main building, Liberty Hall is the most important structure on the premises. It is a handsome edifice, 33 by 66 feet, with a tower in the center of the front. The audience room occupies nearly the whole of the interior, and is handsomely furnished. The hall is used for lectures, devotional exercises, and intellectual and social purposes generally. It is in fact, as in name, Liberty Hall. Here Dr. James C. Jackson, the venerable apostle of human freedom and political rights, proclaims the principles of freedom from sickness, and the right of every human being to health. This hall has witnessed the gathering of some notable men and women of this and foreign countries, many of whom have gone forth with new bodies and emancipated souls, to work in the great cause of universal health.

There are seven cottages on the premises, as follows: Clovernook, with four rooms; Hollyhock, seven rooms; Terrace, nine rooms; Ivy Lodge, six rooms; Villula, sixteen rooms; Crownhill, five rooms; Alma, seven rooms. High up on the hillside, above and to the north of the main building, is Hideaway cottage, the private temporary refuge of Dr. Jackson or any member of his family, from burdensome everyday cares. The main building and cottages will accommodate 300 patients.

About fifteen rods north of the main building is a dry house 18 by 20 feet, two stories high, used for drying granula, fruit and vegetables. A huge boiler, surrounded by brick and surmounted by a chimney, constitutes a furnace which supports a pan 6 by 14 feet. This establishment, which is a pet child of the busy brain of Mr. Force, works to perfection.

The office of the Laws of Life, situated at the foot of the hill, opposite Brightside, is a modest farm-house transformed. Besides the publishing rooms, here is a sleeping room and a working room for the three short-hand reporters, who are constantly employed in the correspondence of the Institution, and a room for editing the Laws. The laundry is located also at the foot of the hill near the northern extremity of the grounds. This has recently been much enlarged.

There are two immense boilers in the boiler house at the rear of the main building, of 13 and 25 horse power. These are used for heating the house, running the engines, etc. These boilers are in charge of Thomas Brettell, for many years a faithful employee. The public rooms are now all heated by steam, and many radiators have been put into private rooms this fall. There are two 8-horse power steam engines, manufactured by Woodbury, Booth & Pryor, of Rochester. One engine, in the rear of the bakery, is used for grinding granula, sawing wood, etc.; the

other, located in the cellar, is used exclusively to run the new elevator.

The well-named All-Healing Spring, the principal source of the water supply, is located 250 feet above the main building, and is a simple rift in the rocks. More than three-quarters of a century ago the early settlers of the valley were startled by a noise like the report of a cannon, followed by a rushing sound, and looking toward the east hill they were amazed to see a pure stream of water flowing down the hillside to bless the valley below. The almost miraculous manner of the opening of this spring seems to have been a prophecy of the coming of the time when its waters should be used for the healing of the nations. It was as if Moses had again smitten the rock in Horeb for the saving of his people. For half a century that pure stream flowed down the hillside, blessing none but the dumb brutes, until Dr. Jackson gathered here the sick and the dying from all corners of the earth and dipped them in the healing pool. The water is simply the purest and softest of water, as proved by careful analysis, and for external and internal application, for healing qualities it has no superior. One hundred feet below this spring are two tanks, holding respectively 800 and 1,000 barrels, a store as dearly prized as the miser's gold. Great iron pipes connect the tanks with a hydrant house in the rear of the main building, and nine hundred feet of rubber-lined and linen hose are distributed through the house. Besides these, there are other precautionary provisions, rendering this great building as safe or safer against fire than any private house.

The popularity and business of the Institution may be judged from the fact that during this last summer season it has taken care of from 275 to 300 patients, and that now, at what is termed the "low season," there are 175 patients. Last winter there was an average of 175 during the entire cold season, and the prospect is even better for the coming winter. In addition to this large family, there is an average of 75 helpers in different capacities the year round. To give a little idea of what it costs to keep physically comfortable this great community, we may state that annually there are used 300 tons of coal, 400 cords of wood, 60,760 quarts of milk, 5,984 dozen eggs, 2,500 bushels apples, and fresh, dried and canned fruits in proportion. Since the Institution started there have been used 1,064,390 pounds of flour. The average has been much larger for the past few years, and for the present year the consumption of this staple has been greater than that of any preceding year.

We have given herewith a hastily written and somewhat rambling sketch of this now world-famous hygienic Institution, which is the pride of Dansville and the surrounding country. We have barely touched upon some of its most interesting features, but we must for the present be content with this outgrowth of what we intended to be a simple notice of some recent improvements. We will conclude with the briefest allusion to the founders and the present controlling minds of this great Institution, and their philosophy of the treatment of disease.

Dr. James C. Jackson, from the first, physician-in-chief of Our Home, has now the following efficient staff: Dr. James H. Jackson, a graduate of Bellevue Hospital Medical college, New York; Mrs. Dr. Kate J. Jackson, who graduated with the honors of her class from Blackwell Medical college, New York; Dr. E.

D. Leffingwell, also a graduate of Bellevue; Miss Dr. Harriet N. Austin and Mrs. Jane E. Leffingwell. The general business manager is Fayette L. Force.

The methods of treatment employed here are briefly comprised in this paragraph from Our Home circular: "It is a Hygienic Institute, in which all the natural agencies, as air, water, food, sunlight, electricity, exercise, rest and recreation, are brought into use for the restoration of the sick; where obedience to the laws of one's organism is enjoined as one of the first requisites of recovery, but where all these and other agencies are held as *subordinate* to a right spiritual life and relation." The climate and the location are the finest in the world, and no more magnificent landscape salutes the sky than the broad expanse of hill and vale, mead and forest, spread before the admiring gaze of the patient and visitor. In such a place, with such appliances, under the guiding care of the most skilful and earnest physicians in the world, there is to be secured the salvation of health, if anywhere this side of the heavenly Jordan.

[For the Laws of Life.]

Clothes.

I HAVE such a nice new pair of dress drawers to keep me warm this winter that I think I must write and tell other ladies about them. They are of diagonal, navy-blue, woolen cloth, such as gentlemen's summer suits are made of. In truth—I may as well tell—a gentleman visitor left his pants in his closet as being not quite worth taking back to the city after his country campaign. I espied them one day and at once thought of the possibilities in that nice cloth.

I had them ripped, washed, and pressed before the cloth was quite dry. Then I cut the garment after my nicely fitting gaiter pants pattern; lined with stout cotton flannel; pieced the upper part to make it amply large, goring it so there would be no extra fulness about the body; made button-holes in the top edge at the sides to fasten them to the woolen undersuit, and then employed a tailoress to finish the gaiters by making button-holes, sewing on buttons and pressing, tailor fashion. As I wear high boots and choose to wear gaiters under rather than over them, I only had buttons above the boot tops, using pins to fasten below. They come quite down over the arch of the foot and are held in place by straps or loops of blue braid. This garment I shall wear all winter, from November to May.

My under garment of all, is a delightfully warm and comfortable suit, fitting the entire figure, -knitted from red woolen yarn. Two pairs last three winters before coming to mending, and by using it as "catch-up" work, for visiting and odd minutes, I find no trouble in keeping myself supplied. Of course I should not think it good economy to do this if I could find what I want in the shops. Six skeins of German knitting

yarn are sufficient for one pair; knit on small gutta percha needles. Over this woolen garment I wear a suit of unbleached cotton. My one white or colored felt skirt—always of light weight—is held by patent shoulder straps. Woolen stockings are worn with pebble-goat boots.

Some ladies would think they could not endure so much clothing, nor spend time to put on so many things. I seem to need a good deal of warmth; I live in a cold climate; the halls of my house are long and unheated, and I have occasion to stand at times on stone-cold floors. Dressed in this way I never suffer from the cold, nor take cold, nor do I need to throw an extra wrap about me while moving about the house or stepping for a moment out-doors. As for dressing quickly, I can put this all on in five minutes, but I do not like to begin the day in a hurry. After I once leave my room there will be enough of pressing duties to fill every moment until bed time; so I like to indulge in day dreams while deliberately brushing my hair, to sit in a warm corner buttoning my boots and planning the day's work, or thinking up pleasant little things to do for somebody; and thus I am enabled to appear before my servants and my family at the breakfast table refreshed and unfurried. I can accomplish more so, and make others happier.

I drive in all weathers, and run about the streets on business errands. When it is cold I wear a sealskin cloak, seal gloves, Derby felt hat, and, if the wind blows, a three cornered blue crochet hood tied over; buckskin gloves in the milder weather and white cotton in summer. My dress skirt is regulation length for the street, which I interpret three inches from the ground. When I go into the country in summer, or visit Our Home on the Hillside I wear a pair of unlined black alpaca dress-drawers, and my dress is at the top of eleven-inch-high boots.

I am as careful to provide that the clothing of my little girls shall secure warmth and equal circulation, for I do not intend they shall be obliged to struggle through invalidism to health as their mother has done. I am also particular about my hired girls. When I engage them I give them to understand what will be expected of them. They must wear about their work dresses that clear the floor, and no overskirts nor pull-backs, drapings nor puffings. They have indeed adopted a fashion for themselves—a yoke and the waist pleated into a belt, Spanish flounce half way up the skirt. I insist on a white apron, clean collar, hair neatly combed, usually braided and hanging down the back, high boots, *no* slippers, and all chamber girls as well as kitchen and dining-room, conform,—the idea being that they do their work quicker and with less fatigue, keep cleaner, besides presenting a more modest appearance before gentlemen of the family and guests. Of course they will not do it if their mistress does not in good measure set the example.

MINA.

Our Boys and Girls.

[For The Laws of Life.]

The Pet Grosbeak.

It is a sad day at our house, for at 12 o'clock last night our beautiful Rose-breasted Grosbeak, which has been for five years as one of the family, was heard to fall from its perch, dead. To-day it lies on its side, in a glass-covered casket, with tiny flowers and dainty vines from the window-garden all around it. It looks lovely, and a throng of bird-loving friends are coming and going to pay tender tribute of affectionate regard. After a day or two of lying in state, the young people are to perform the last sad rites after the ritual of the Episcopal service, they say. I am an old man, and shall not attend that funeral, but with others of the dear birdie's friends I shall cherish him with pleasurable remembrance.

Our home is on a city street, but on the border of a wooded park. When a pair of grosbeaks built their nest in one of the trees, their beauty was too great a temptation. We allowed a small boy to take the two little birds out of the nest and put them in a cage in a chamber window close by. The old bird fed them for awhile. They say that is not safe, for old birds will sometimes poison their young rather than have them live in captivity. When one died we fed the other bread moistened with milk, until it was well grown, and then his food was like the canary bird's food; and it bathed as canaries do. He was very fond of small-sized spiders—he would never touch a large one—and seized with thanks all that were brought to him. He had daily liberty of two large rooms, and when out of the cage would quickly spy the smallest spider in any far-off corner—and woe to the little spinner then.

I think it was a full year before the lovely rose color came on its breast and under its wings—the women say it is rose color, I call it scarlet. You may be sure he made our home like a music-box all through the spring and early summer, and his merry notes attracted the wild grosbeaks to answer his call and sing in the trees about the house. Well might Audubon say of its music: "It thrilled my heart, and surrounded me with an atmosphere of bliss."

He seemed to know us individually. For one of the ladies of the family, who is a little deaf, he had a particular call. He would seldom let her leave the room without a soft little twitter that she did not often hear. We would say, "Dick is calling you," and when she turned to answer he was always ready for play. If on the carpet or in his large cage he would

stand up straight, sing a soft sweet tune, dance from side to side and round and round, and so keep up his little jig as long as she would stay and chat with him. There was one particular table where he liked to play with her. When she would lay her hand on it, back of the hand up, he understood it as a challenge, and would fly down upon it, strike up his pretty tune, and at the same time commence a graceful step or hop to his own music, waltzing as it were all over the stand, often taking several steps on the back of her hand, or lighting on a finger and gently picking it, then swinging off, and every step in time—to the exquisite delight of all beholders and under roars of their laughter. These little performances he never gave to any other person.

I cannot give you in words an idea of his graceful, cunning ways. He was fond of sitting on the head or shoulders of his mistress, would peck at her glasses, combs, hairpins, breastpin, and teeth, and if allowed would friz her hair in a style that any fashionable young lady might envy. Occasionally she allowed him to pick his food from between her teeth, an indulgence that seemed to make him particularly happy. Sometimes he played the rogue and ran off with her small articles and hid them.

We kept him in a large cage 31x30x24 inches, that he might feel his loss of freedom as little as possible. It was not easy to handle him, he liked personal liberty too well. He was very neat, and generally safe, but it was a mark of great favor that he was allowed the range of the window, for the beautifully kept plants bore many an imprint of his beak.

Alas! alas! he took the epidemic cold, as others of us did, lost appetite, coughed and wheezed and though he took his baths regularly of his own choice, and we did all for him that we could, as I said, he drooped and died, and we are in mourning for our pretty pet.

My family are all passionately fond of animal pets. All our hens and doves and puppies and cats, yes, and pigs, if we have them, are made tame and confiding because we handle them, and call them pet names, and talk to them lovingly. Our little mare Kitty—you should see how prettily she answers to the feeding and patting and caressing we give her. She is full of spirit, being of the Sir Henry southern breed of fast horses, and can win races on the turf if we will let her, but she is so gentle and trustworthy that when my daughter, who is a born horsewoman, drives her off to a fashionable bathing resort near, and turns her out to graze and go where she will, she does not take advantage of her liberty, but will wade and paw in the water, play with the folks at the picnic, eat cake and bread

and butter from their hands, and is as genial as though she regarded herself one of the party. But when the harness is on again, even if she is rods away, hold up the shafts, and she will swing herself into position to be hitched in; then if the ladies want to come home in a hurry she is at their service. I have found in a long life that the way to make animals mind and be kind is to train them by gentle means.

Appleton, Wisconsin.

M. B.

[For The Laws of Life.]

Bread and Breadmaking.—III.

BY DR. J. H. HANAFORD.

WHEN the fermentive process is adopted, an unusual amount of kneading seems requisite, as a means not only of incorporating the yeast thoroughly with every part of the mass, but of "breaking down" as the bakers would say. Indeed, in both processes, it is certain that more than the usual kneading or stirring is demanded if we would secure the best bread. If, in either method, the rising materials are unequally distributed, if a mass is found in one part and another is left destitute, it is plain that portions of the bread will be "soggy," solid, or unaffected by the ferment or the chemicals, while other parts will contain large cavities, places in which an unusual amount of gas had been unduly expanded by the heat. Of course, of themselves these large cavities do no harm, but they show that the superabundance in a few places, implies a deficiency in others, leaving parts of the bread too solid to be easily acted upon by the gastric juice and other solvent fluids.

Prof. Horsford, in the production of the "Aerated Bread"—popular a few years since—considered it necessary to knead the dough for one hour by machinery, at which time carbonic gas was incorporated with it under a pressure of 80 pounds to the square inch. By such kneading the dough becomes plastic, undergoing certain changes deemed needful for its easy digestion and assimilation. I well know that this implies work, and work implies fatigue, but nothing of importance is secured without effort or toil.

A custom somewhat extensively prevails of kneading the dough at two or three different times, which of course allows different stages of fermentation, for which I see no philosophical reason. For example, it is "set" at night, and in the morning, after the fermentative process is well established, the gas partially formed, more flour is stirred in, followed by another kneading. One of two things must result, either that a part of the flour is but partially affected by the ferment, or that some is unduly and unnecessarily affected, approaching the putrefactive stage. The dough must be dissimilar in this respect, to

say nothing of the disturbance of the fermentive process, arresting its progress, at least temporarily.

If the expansion of the gas by heat is the source of the lightness of the bread, and if the presence of this gas in any considerable quantity is desirable—obtained by either method—it is certain that any waste of it is undesirable. It is as certain that stirring or kneading the dough must not only press this gas out, but in general, allow it to escape, which, to that extent must impair the lightness and quality of bread. After it has been properly and thoroughly kneaded, the less the disturbance of the dough the better. Some intelligent cooks thoroughly prepare the dough, put it in the pans immediately, and then bake it when it is sufficiently raised, being careful to do so before the fermentation has gone too far, of course securing sweet and palatable bread.

Cookery.

ANNIVERSARY CAKE.—Three and a half cups sifted graham flour, one cup sweet milk, four eggs, two cups sugar, one-half cup butter, two cups chopped raisins, three teaspoonfuls Standard baking powder. Bake in deep pans and frost.

TURKEY DRESSING.—Crumb up white bread fine and mix with hot sweet milk. Add a little cream, or butter, and parsley. It is delicious.

CORN CAKE.—Stir into warm milk or milk and water two parts Indian meal and one part graham flour until rather stiff. Beat thoroughly for ten minutes, bake in gem pans in a hot oven or on a griddle on top of the stove. To make good corn cake of any kind the meal should be perfectly fresh. Soda, baking powder or yeast spoils the quality of the meal and takes away its sweet taste.

SNOW CAKE.—One part Indian meal, two of dry snow, or one of moist snow. Mix well in cool room and bake immediately in a very hot oven.

HYGIENIC PIE CRUST.—To one part corn meal add two parts graham flour and wet the whole up with warm water. A little butter is added for shortening. Roll without kneading and bake quickly. An excellent pie crust is made by substituting cream or milk for the water, and no salt, butter or lard is needed to make it short and relishable.

GRAVY.—To make nice meat gravy first skim off all the grease. This can best be done when it is cold. Strain the liquid through a sieve. Stir a little corn starch in water, enough to thicken, add this with a little cream and boil a few minutes.

CODFISH GRAVY.—Boil the necessary quantity of milk and thicken with corn starch wet up with milk. Have bits of codfish well soaked and soft, ready to put in when the gravy is done. To boil codfish hardens and toughens it. An egg well beaten may be stirred in just before serving, but the gravy should be taken immediately from the stove as boiling curdles the egg. Hard boiled eggs in slices or chopped fine are often added.

Salutatory.

BY HARRIET N. AUSTIN, M. D.

It is twenty-three years since I wrote my salutatory for the first number of this Journal. What a stretch of time as one gazes backward through its vistas! One almost wonders that her hair is not white with the bleaching of this infinity of duration, and that she does not in her decrepitude totter about on a staff. So much takes place in twenty-three years! So much in one's own experience, especially in the associations of a great Sanitarium; so much the Institution has gone through in attaining its successes; so great change in its conductors, the founders passing from middle life with years of hard work before them, to advanced age with, we trust, years before them of comparative quiet filled with life's richest things—the younger ones coming on from the promise of immaturity to the fulfilment of a maturity equal to the responsibilities and burdens of the profession and of members of society.

It seems a full century since in our little cottage at Glen Haven we sat down and discussed the feasibility of adding to our facilities of communication with the public, by establishing a monthly journal. How the public has changed since then! The civil war, the abolition of slavery, and all the excitement and perturbation attending, the discoveries in science, the inventions, have carried this people on into a new era. The people have changed marvellously in their relations to all health matters. They have not the same faith in the efficacy of the old methods of treating the sick as then, nor in the reliability of medicines as curative agents; they do not as then regard disease and premature death as the result of chance nor of the mysterious workings of Providence; but they are coming to believe that there are laws of health and that sickness is but the legitimate consequence of disregard of these, and are recognizing a measurable amount of responsibility in relation thereto—in fact to the degree of changing their habits of living in marked and readily observable ways.

I can but think that the illustration which we have been able to make at Our Home of improved ways of living and new methods of treating the sick, and the exposition of these ways and methods with their success, through the Laws of Life, have had a large influence in modifying the thought and action of the people as a whole, in relation to these matters. Many thousand families, it is safe to say, have acknowledged this influence as operative upon them to their betterment; and these families are centers for still farther spreading this influence, and so it has gone on until it has interpenetrated the life of the community. I would not belittle any other

agency which has worked in the same direction. There is no occasion for that. I would only at this time look at what we have accomplished and take from it all the encouragement which I may justly do, and give thanks to God for putting it into our minds and hearts to devote ourselves to this work. For myself personally, I render thanks that, when near thirty years ago, these ideas were first presented to my mind and found ready entrance and welcome, I was soon after brought into association with, and under the instruction of, so able and true an exponent of them as Dr. Jackson; whose confidence in and love for them are unbounded and whose patience and enthusiasm in representing them are exhaustless.

In this review of the past it is fitting I should say so much; and I may rejoice that in again assuming editorial charge of the Laws, after some years of freedom therefrom, Dr. Jackson, as at the first; will still be chief among its writers and directors, while the junior editorial associates, with vigorous and graceful pens will do their full share. We all have much to say, and there is need enough that it be said. People have begun to open their eyes, but they are not fully awake. Sickness which is wholly unnecessary may be found in every neighborhood. Invalidism which was entirely preventable and is thoroughly removable, renders uncomfortable the family life of countless households. Darling little babies and precious little boys and girls die who might live, had the parents such knowledge as alone can fit persons to become parents. Men and women die, who, if they intelligently and conscientiously regarded the laws of health might remain on earth.

We know we can help the people if they will listen to us. We will try to tell them the truth in love. We shall have the aid of able and very earnest contributors; some of these regularly and some occasionally. We expect to make an entertaining and instructive paper, whose periodical visits shall be welcomed as one of the best helps to the family in all that concerns its welfare and happiness. Our hope is to accomplish more and better work than in the past, so that for others as well as for ourselves our last days shall be our best days.

NOTE.—F. B. J. in retiring from the Management of The Laws of Life wishes sincerely to congratulate its readers that the work which for the past years she has, though imperfectly yet with great pleasure and earnest zeal, carried on, and with this number resigns, is resumed by the worthiest hands. The Laws has evidently exerted great influence on the sentiment of the age, but its past is as a drop to the ocean compared with its future. There is demand for the work of all who have a heart to labor in the good cause of sanitary reform. Let none of us fail of doing our part.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

EDITORIAL CONTRIBUTORS:

JAMES C. JACKSON,

JAMES H. JACKSON,

KATY J. JACKSON.

FANNY B. JOHNSON.

OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments, which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.

Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

1881. All Hail!

To all subscribers to this Journal, why should I not say, All hail! The old year is dead; the new year is born. If we mourn at the death of a year, why not rejoice at the birth of a year? For my own part I do rejoice with all to whom my rejoicings through these columns may come. In every direction where liberty, justice, righteousness and peace amongst men have made progress during the past year, I rejoice. And to all who love to see mankind advance in knowledge, truth and love, I send my congratulations; for with progress comes prosperity, with prosperity comes at least the power to be happier than we can be in its absence; and with prosperity comes the means of growth, and growth in the right direction is needed by every one.

None of us are of so large dimensions that further development is not required. One can never grow too much; he never can know too much, nor have the skill to make his knowledge serviceable to himself and others in too great measure; neither can he take on degrees of culture that are superfluous, nor do work in this world that is needless. Wherever there are skilful hands there is labor which clamors for their touch. Whoever has ideas, new, fresh and helpful, born into his soul, God has something for such one to do. Ideas precede work, work precedes worship, worship is the means to reach the Divine, and whoever can get to him and hold closest companionship and communion with him, reaches

in largest measure the possibility of perfection of character.

Life is a grand thing. Said a friend once to me, "I thank God for existence." There was a whole book of theology in that outburst of thanksgiving. I was then very sick, a great sufferer, unable to work; was poor and could not with any degree of comfort bring my powers to bear to the support of my wife and children. His thanksgiving impressed me, held me till it worked through every fibre of my spiritual nature and changed my inner relations to conscious life, until I too burst out with thanksgiving to God for existence. Over and above my sufferings, beyond my depressions, and in spite of my poverty, my soul was raised to the dignity of conceiving what a blessing life is, and to the consciousness of how much may be made out of it whatever the external relations of it may be.

Under this new conviction I took on conversion, and life with me thenceforward was not a mere struggle against my outer relations, but was an inside growth, so that I came to know not merely what existence is, but what God designs it to be in any and every human creature. Then I became aware that there is a divine way of living. Then I set about studying that way; then as I took that way in I began to proclaim it to my fellows, and now, in the commencement of the year 1881, I enter on the thirty-fourth year in which I have been a constant preacher of this

gospel. Never since for an instant has a doubt of its truth dwelt within me; never for a moment have I flagged in my fidelity; never lost for a second my enthusiasm, but though old in years, and taking on the necessary infirmities which years impose, I send to you, old readers of the Laws, my All hail! and thank God for having lived.

What a period in the life of a man thirty-four years is, especially when he may truthfully say that during this time he has had only one thought, one aim, one purpose, one mission,—which has been to enlighten his fellows in the direction of the true way to live on earth, to show them how they can live without sickness, what blessings health can bring to them, and what untold measures of happiness it can confer.

Standing, as I have done in the earlier years of my advocacy of this new philosophy of living, almost alone, I have to rejoice with great joy at the progress of the truths I have loved and proclaimed. All over the land are now to be found men and women who themselves have proved the truth of my teachings, and to-day know just where the divine guarantees for continued life and happiness lie.

I cannot let my joy and rejoicing culminate without saying how cheerful it makes me to feel and to know that my early co-laborer, faithful friend and daughter, Dr. Harriet N. Austin, is, after a lapse of years, to resume her editorial relations to this Journal. She wrote the first article for it more than twenty-three years ago, when to speak the truth, however kindly, on matters pertaining to right ways of living, was not a pastime; when courage, and faith, and foresight, and the love of Christ shed abroad in the heart were needed, in order to bear one's burdens. When she began work with me, twenty-eight years ago, she stood alone among women. She has had under her professional care over ten thousand women, many of them thoroughly broken down in health, but who, under our mutual ministrations, improved in health, and to none of them did she ever give any medicine. To the use of poisons, drugs and noxious medicines we are opposed. Ours is a philosophy which incorporates into it an understanding of the laws of life and health, and a comprehension of their true application.

To begin nearly thirty years ago to practice this philosophy, and twenty-three years ago to open its discussion in the columns of a public journal, and never to apostatize from it, but always and everywhere to stand up for it, commands on my part, and I hope on yours, toward this lady, profound admiration and respect. To plead for woman as a *person*, to insist that as such she has rights, that out of these rights spring

legitimate privileges, immunities and franchises, and that these do not depend on her gender, required the exhibition of great courage in Dr. Austin when she first took her public position. And I am gratified that in the maturity of her powers, under her very large experience professionally, and with the greatly increased competencies which observation in life have furnished her, she is to talk to our subscribers and to the public at large for the year to come.

To my friend, Mrs. Fanny B. Johnson, I pay all meed of praise for her successful management of the Journal during the years she has had it in charge.

God bless us all, writers and readers! teach us how to live righteously and successfully on earth; give us knowledge and power to master the vexations, trials, troubles and perplexities that everywhere meet us on our way, and under a divine culture make our lives on earth sublime.

I am, very respectfully,

JAMES C. JACKSON.

Helpers at Our Home.

F. L. FORCE.

THE managers of Our Home are frequently gratified by being told by patients or guests that nowhere else have they ever seen so large a number of intelligent, well-behaved, good-looking, industrious and obliging helpers as here on our hillside. When we remember that the question of help is one of the most trying of the unsolved problems of domestic and social life, we are glad indeed that we have succeeded in unraveling some of the knotty points in this riddle, so far as to call forth expressions of surprise and admiration from those who come to know of our ways of dealing with our helpers and who see the happy results. We do not intend in this brief article to explain the philosophy of our plan, but rather to give our readers a few facts from which we trust they will be able to draw correct conclusions as to the wisdom of our social and business relations with those whom we employ.

We have on our pay-roll at this time, November, 1880, seventy-three names of men and women, every one of whom is receiving monthly wages; several carpenters and other day laborers; also about a dozen young men in impaired health who are doing more or less work and thus paying in part for the benefits they derive healthwise. Among our hired help are two who have worked for us eighteen years; one thirteen years; one ten years; two nine years; two eight years; one six years; two five years; three four years; twenty-one three years; three two years; fifteen one year, and eleven six months.

This record needs no comment, but we will not stop here as we are sure our readers will want to know how we contrive to make Our Home so attractive to those who come to work in it. We hardly know which feature to place at the head of the list, so will begin without regard to relative value and importance. Our workers, as well as all others, find inspiration and help in the great beauty of this wonderful valley; the mountain side with its fine ravines, native woods, charming walks and wild-wood paths, and the magnificent views of fertile valley and distant hills.

Our public reading-room has on its tables over twenty leading papers, both religious and secular, in which can be found the thoughts of the best writers on all the live questions of the day, and when our helpers have finished their work they are at liberty to avail themselves of this means of diversion and instruction. In Liberty Hall they are always welcome when their duties will permit, to hear the excellent lectures delivered by Dr. Jackson and other members of the faculty; also to attend the sermons on Sunday, and prayer meetings on Thursday afternoons.

Occasionally very fine musical entertainments are given by the Hillside musicians, the Krebs Brothers, Master Jamie Jackson and others, and nearly every concert and dramatic troupe which come to Dansville give us an entertainment in Liberty Hall. These with the weekly parties given in the hall to all the Hillside people offer to the workers here unusual opportunities for enjoyment and improvement.

We must not forget to mention the healthful food, the pure air and water, opportunities for bathing, &c., which do so much to make those who live here healthy and happy. And lastly, though not by any means least important, is the grand fact that all workers here are treated with that courtesy and consideration to which their personal character and worth entitle them. No one is ever made to feel that honest labor is dishonorable, but rather that he who does his part in life's work well and faithfully is entitled to every man's respect, and may, if he wills to do so, enter upon the road to honor, usefulness and happiness with the almost certain prospect of success.

A Good Life Well Finished.

FEW persons have we ever felt more pleased or honored to entertain at Our Home than Mr. and Mrs. Charles Downing of Newburgh, N. Y. He is the brother of the late A. J. Downing, and if not so widely known as an authority on pomology and landscape-gardening as his brother, we fancy he has been scarcely second to him in his love for fruit and flower culture. He is one of the most genial and gentle of men; his wife was one of the largest-hearted and sunniest of women. We quite recently learned of her death, and in acknowledgment of a letter expressing his sympathy, Dr. Jackson has received a response

which contains lessons worthy the attention of all readers. A brave life; a peaceful death; and a courage and faith which enables an aged man, bereft and lonely, to find interest and usefulness in his remaining time on earth.

My good wife died in October, after a long and painful sickness. A year ago a reliable physician told her honestly that nothing could be done for her. She received the decision calmly and quietly and seemed to be relieved of the suspense she had been under, and her good and cheerful spirits never failed her to the last, even when suffering pain which at times was very great. Though very feeble the last weeks, she was still able to sit up some and to talk with friends who came in. The last evening she took her drink as was her habit; at 9 o'clock, when I went in for a good-night and a kiss as usual, she was sitting up and appeared as well as in several days. At 10 o'clock I was called in, and in about fifteen minutes she dropped off very quietly, almost like going to sleep.

You can well imagine that after living together over fifty years, I am very lonesome, having no children, and I am the last one of the family left. In the nature of things, however, the chapter will soon be out, (as I am in my seventy-ninth year and my health very poor,) when there will be a meeting, I trust, to part no more. Since I was last at your home, with moderate exercise and a plain, moderate diet, I have been able to attend to all necessary duties and often make visits to friends, orchards and fruit-growers to examine fruit, etc., and once to California, which was very pleasant every way, especially in the way of fruits and flowers. For the last year I have not been able to go far from home, but walk almost daily to the post office. I still keep up my interest in fruits, and receive boxes of fruits from various parts of the country, some to be named, some for examination to prove their nomenclature, etc. This is a pleasant occupation for me and may be of some use to others, and has been the means of prolonging my life. This, with my wife's cheerful disposition, and the lessons I received at your Institute, I believe has added years to my life, and I have often regretted that I had not visited the Cure at an earlier date. Mrs. Downing and myself often talked over the pleasant times we had with you and of the kind words of cheer and good-will from all. Please give my best respects to your good wife and all the family. I hope your remaining days will be the happiest of your life.

Very respectfully,

CHARLES DOWNING.

We would gladly pay a loving tribute to the memory of our friend, but we could not better present her distinguishing characteristics nor express our sentiments than is done in a notice in a Newburgh paper, written by one who evidently knew her well. We copy passages:

Her life was eloquent with kindness, generosity, cheerfulness, love, and a charity that was only excelled by her cheerfulness, and which extended beyond ordinary charity, inasmuch as it was directed to the little trials and afflictions of her friends with a zeal and energy that meant success; all her efforts were exerted to help the poor and suffering, encourage the least discouraged, and make all whom she met happier for the meeting.

I do not know that I have ever seen or heard of any one in whom the pure love of helping others, and the will to make people happy was so beautifully and strongly expressed. A half century she devoted herself untiringly to her beloved husband and his interests. Possessing an innate love of nature only intensified by her husband's life work, she delighted as a child in all its beauties and rarities. The earliest spring flowers she sought with joyful enthusiasm, and preserved the bright autumn leaves through the winter. One of her greatest amusements, even up to the last, was the arranging and preserving of flowers and leaves. Her cheerfulness was sustained throughout her life by a faith in, and a submission to, the Great Will, that stamped her a Christian woman in the minds of all who saw her. Not long before her death and when writing letters was almost impossible, she said with the happiest smile, "I will not give up as long as I can write a little every day. My spirits shall not desert me, now that I need them more than ever."

[For The Laws of Life.]

Hygiene in the Family.

It would take a volume to record my experience in treating the sick without medicine. I began my married life with only a little practical knowledge of hygienic living or treatment, but with a strong prejudice against drug medication; my husband had as firm a faith in doctors and drugs, and an equally strong prejudice against the "Cold Water Cure," as its enemies call it.

When the little ones began to cluster around us, they were cared for after rather better plans than most children are when well, but put into a physician's hands when sick. The second child fell ill at seven months of age, and for four months was drugged daily, almost hourly, until his stomach refused food or medicine, and his physicians agreed that it was useless to give him more, and that good nursing was all that could be done for him; then they left him to die. He was a year old, a mere skeleton, weighing only twelve pounds—three more than at birth. To the surprise of everybody he began to improve under my care, and although for a number of years he had to contend with frequent attacks of brain fever, he grew up to young manhood and still enjoys reasonable health. The third sweet babe closed its eyes in death under the treatment of a skillful physician after a three days' illness. Then my faltering faith in drugs gave way, and I earnestly studied the *Laws of Life*, always provided me by my good old father, and began to practice its teachings. Dr. Jackson's book, *How to Treat the Sick without Medicine*, became my text book. Six other precious children have been added to our family since that time, and although they have had their share of sickness, not a dime's worth of medicine have they taken, from the eldest of these, a daughter of sixteen, to the baby boy of three. Our family are predisposed to take on throat or lung troubles readily, and I have had to contend with croup, quinsy, diphtheria, and lung fevers, but with my excellent guides I have been able to win in every case, and have never called a physician. Our oldest daughter had lung fever each winter for a number of years, but after treating her hygienically she now escapes with only a cold each year. When diphtheria rages in the country our children have an attack, but we check it so

quickly that neighbors and physicians say "Oh! it was only a cankered sore throat; water could not check diphtheria as soon as that."

Two years ago diphtheria in a malignant form appeared in our midst, physicians calling it diphtheritic croup; many children and a few young people died near us, while under our best medical care; four fatal cases occurred within a mile and a half of our home. After seeing one child die a terrible death, I called my children around me, gave them directions about diet, care in avoiding exposure to colds, and impressed their minds with the necessity of informing me of the first symptoms of sickness. In about ten days one little son came to me complaining of sore throat, and his lips quivered and the tears started as he spoke. I saw at once that I not only had the disease to contend with, but a sort of panic in the patient. I quieted his fears by telling him that if it should prove to be diphtheria our methods were much more effectual than the doctor's medicine. The epidemic began with sore throat, and in about a week's time, often less, croup set in and the patient only lived a few days, generally dying from strangulation; but I felt sure I could stop it short of the croup, and set to work quite hopefully. The next day another son was taken, and in a few days our four youngest were on the sick list. I followed the directions in *How to Treat the Sick*, only varying it by giving hot gargles of chloride of potash, with bits of ice in the intervals, and using lemon juice freely whenever the patient was thirsty, hungry or faint; I gave very little nourishment until the symptoms were more favorable. But to my dismay the fourth or fifth day the croup set in, confirming my belief that it was an attack of the dreaded epidemic. I persevered in the treatment, but there were weary days and anxious nights before the crisis was past; but I was able to keep the fever at a low point, and to prevent the patient from strangulation, though there was great distress from a suffocated feeling. Curious enough, as he began to recover he suffered terribly from earache. I found others under drug medication had the same difficulty. In two weeks' time the oldest children were back in school and all convalescing.

Since that time I have had several similar cases with like success; have also treated our youngest child in a number of cases of fever in which the brain was so much affected as to cause delirium for several days and nights in succession, but I have never failed to bring him out of it in a short time by sweats, compresses, and constant application of tepid water to the head, as his great nervous excitability precluded the use of cold water in any form.

It is my firm conviction that God's blessing rests on the use of these natural curative agents, and I never feel so near him as when I stand beside a sick bed using these simple means and looking to him for the result, which sometimes seems like a miracle, so out of proportion is it to the means employed.

The husband who once joked me about my "wet rags" has become a partial convert to the faith, and has been taken through severe sore throat, flux, and other sicknesses without a drop of medicine, and now when my own courage falters in a severe illness, often says, "don't be frightened, I have more faith in this method than in medicine," and I return thanks that I no longer work alone.

Lettsville, Iowa.

MRS. ALLIE M. LETTS.

Why did She do It?

Some of the risks that women run, in a blind following after fashion, are suggested by an appeal from a lady soliciting help for a sufferer:

"I would like advice about a difficulty in my sister's left side, just above the hip bone. There is a bunch or hard ridge that troubles her considerably. She fears she will never get rid of it. It was caused, she thinks, by the skirt supporter of Madam Foy's corset pressing her side."

Well, why did she wear Madam Foy's corset pressing into her side? Had she no instinct of self-preservation? did she think it was of no consequence whether she was preserved or not? hadn't she been taught so much of cause and effect as to learn that any hard substance pressing continuously on one part of the body would interrupt the circulation and work some kind of mischief? that very slight harmful causes, acting for a length of time will produce deformity, if not disorganization?

If she had known so much, why did she not apply it to her own case, and so save herself all the suffering and worry that bunch in the side costs her? If she is never to be rid of it, it will be a dear price to pay for the "beauty" and "grace" and "stylishness" that comes of wearing a corset!

Of what use was the corset anyway? Suppose she had never worn one, would she have tumbled down for want of support? been deserted of her friends or made an outcast from society? By some means your sister, like other girls, has doubtless been led to over-estimate the value of corset-strings and whalebones. She knows that society, the great Presence in whose light is her life, sets high value on corsets, and for it she strives to bring herself down in the scale of being to the level of the crustacea—actually binds on an outside framework of bones, or beds them into her flesh, to make herself as like to a lobster as possible—showing a tendency to revert to an original far lower down than is required by the most modern theory of the most modern science. One would not mind the encrusting bones nor even the bunches in the side so much, if they were not the marks of a debasing subserviency of the mind.

These remarks are highly non-professional, but we would suggest as a matter of course that corsets be dispensed with forever and aye, that good sense and conscience be cultivated, and that some kind of compress or poultice which will induce the absorbents to take up the morbid bunch and carry it away, be worn constantly over the region of its location.

We would not ask your sister to defy society or put herself in antagonism to it, for this is not necessary. A lady may be delicately considerate of the rights and wishes and even the whims of her friends, and the community in which she lives, and yet do herself no harm. She must how-

ever have character, she must create the impression that her personality is to be respected, that in her concessions she is not to go beyond certain bounds, and that she carries always with her a broad charity and a generous respect for the personal claims of others. Such a "sister" need not wear corsets to make bunches, nor tight shoes to make bunions, nor tight belts to bisect herself; being free in mind she can be free in body and grow ever upward toward the highest, rather than downward toward the lowest.

F. B. J.

[For the Laws of Life.]

Finding Our Way.—IV.

Our social gatherings continued until the days grew too long to allow of early evening meetings.

It is most interesting to notice how the minds and hearts of young people take on culture when once the impetus is started that inclines them towards it. They are often frivolous only because the proper influences have not been set at work to lead them out of frivolity; and the idea of right and wrong is abstract and meaningless to them until applied to such practical subjects as concern their daily life. If they are expected to climb, something must be furnished them which their hands can grasp firmly, on which their feet can rest securely. But this is not often done.

Since young Forest John had always stayed away from church on Sunday, and did not like to go to Sunday-school, his case was considered alarming, not to say hopeless. No one seemed to consider that any other means of grace could be brought to bear to awaken his moral nature. He was looked upon as a renegade, and though no one, perhaps, had ever pronounced upon him in his hearing, like all young people he was sensitive to the unexpressed feelings of others, and quick to take on their impressions. Thus he came to look upon himself as of little account among well-behaved people, and though there was in him an abiding feeling of unrest for the wrong way into which he had drifted, it scarcely occurred to him that he was accountable, or that there was any way out of it. The standard set up for him was holiness of heart—a high standard, indeed, for one so low. The distance from it to him was as though a ladder reached from earth to heaven, the lowest step bedded in the ground, and between it and the top there was no round by which to ascend.

"How shall a young man cleanse his way?" It is a difficult task for him to do it alone. He does not know how to reach out for Divine help, and therefore needs help of his fellows, and this can oftenest be best rendered by personal association. Had this young man been left with those who had been brought up in his way of thinking and doing, he might have kept on in a blind, heedless, selfish and sensual way, going down rather than up, and so never have attained to manhood of the spirit. But meeting every week, as he did, with those who were somewhat above him in position and culture, and being permitted to count as one with them in their searchings after the right and true, his self-respect was challenged, and proportionally his respect for others, to whom he began to relate himself more justly and generously. Gradually he was brought to a

point where he could perceive that holiness in living had some connection with holiness of heart; and when, at length, the maiden he loved asked him, for his own sake, as a means of refinement and progress, to give up his gross habits of eating, drinking and smoking, he did not demur, as she expected.

Perhaps nothing happened more positively to confirm his better tendencies than an interview with M. and myself, which was brought about by an innocent little conspiracy between M. and his sweetheart.

We took him at once into our confidence, and gradually gaining his, held a long, earnest talk on matters important for young folks to know. Finally, we discussed marriage, giving him our views of its relative responsibilities and duties, and what we said was a revelation to him. He knew he wanted his girl, but further than that he had not a serious thought. Giving us his hand at parting, he expressed the firm resolve to break away from idle, evil habits, and seek after the pure and good, both physically and morally. The magic power of woman's love and tact, and the positive influence of a man's philosophy, won the day in this case. We felt after he had left that if we had had a million dollars at our disposal we could not have done the young couple a greater service than by this private conversation with the lover. So many, in the early days of married life especially, do wrong, who, if better informed, would then lay the foundations of future happiness. A gradual transformation has been apparent from this time. The young man has shown strong power of resistance to temptation, and no one is of greater service to us in our work, or gives better promise than he. A neat little cottage is in process of erection near our own, and we hope soon to welcome this young pair as our near neighbors.

Every evening we followed the line of Dr. Jackson's story, sometimes making little progress, however, so suggestive was it of subjects to talk about. First we knew, we were a company of philosophers, teachers, doctors, theologians—at least we were thinking of and discussing the subjects with which they concern themselves. It was so delightful to watch the waking of these young minds, and so pleasant to look forward with hope for their future, that we felt a thousand-fold repaid for all our trouble.

A program was arranged for our last meeting. Some short essays were read; some pieces of music performed; experiences were related; resolutions and aspirations expressed—all very leniently judged of by M. and myself, because these young people seemed to us like our children. As a last exercise, and one not on the program, they gathered about us to say warm good-byes, and to ask a great favor. It was that they might look forward to more meetings the next season, and that we would assist them to arrange a plan for systematic study—not asking us to teach them, but to be with them while one of their number should ask questions on the lessons and the others recite. To this we heartily assented; indeed, we scarce dared let them see how overjoyed we felt at this proposal. After making some suggestions by way of guiding their plans, all joined hands around the room, and sang:

"I have entered the valley of blessing so sweet,
And Jesus abides with me there."

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

Soreness of the Lower part of the Spine.—Duquoin, Ill.—I have been troubled for ten years with extreme soreness of the lower part of the spine, and inability to sleep; also sensation, at times, of smothering. Am very sensitive to cold. Would like to have you tell me the cause, and proper treatment. Plenty of exercise and bathing are insufficient.

Ans.—You do not give a sufficiently detailed account of your conditions to enable me to know the cause of your difficulty, or prescribe treatment. I could not do this without personal examination. If you are nervous, probably you are in a state of nervous prostration. This makes you sensitive to cold, and also gives you the smothering sensation which you experience. Such cases as yours are not to be prescribed for on general principles. You should, however, do everything to conserve your nutritive and nervous forces. If your judgment is equal to this necessity, well and good; if not, you must take the advice of a competent physician.

Rheumatism.—L. E. B., Blackberry Station, Ill.—From your statement I suppose you to have a rheumatic affection, involving the fibrous tissues of the body, affecting not so much, perhaps, the joints, as the covering of the muscles and of the nerve sheaths. If you were here, I should give you the Molière thermo-electric bath, which, undoubtedly, would be the best thing for you, as in all such cases it is most admirable. You should avoid grease and sweets of all descriptions, except in extreme moderation. Be careful not to expose yourself to inclement weather, and be sure not to overdo in any way. For home treatment you may take two packs a week, followed by dripping sheet.

Is it Injurious to Shave?—J. B., Illinois.—Ans.—I think it is. The beard is the natural covering and protection to the face and throat, and there is, undoubtedly, greater danger of contracting catarrhal and bronchial difficulties where the face is denuded of it, than otherwise. With this exception, and occasionally in an individual case where shaving seems to cause a weakness of the eyes, I do not know that its injurious effects are evident. I never have used the razor, and would not advise any young man to do it in ordinary circumstances.

Goitre, and Catarrh.—Algona, Iowa.—What shall I do for a young girl who has had nasal catarrh for eleven years, and now has a lump on the right side of her neck which the physician here says is a goitre?

Ans.—For directions as to the treatment of catarrh I refer you to the January, 1880, number of the Lecturer, which contains full description of that disease, and the methods for its treatment by hygienic measures. I can recommend nothing better than this.

The goitre is a hyper-development of the thymus gland, and is very apt to appear in persons of scrofulous constitution and is often coincident with catarrhal affections. The treatment for this difficulty depends something upon its size and the length of time it has been established. It is most obstinate to treat, and the prognosis is not very favorable for cure. Constitutional meas-

ures are important. Regulate the habits to a consistent and thorough hygienic plan. For special treatment use the wet compress or bandage, to be worn steadily night and day for months, with the view of aiding absorption. Fomentations, by means of hot flannels applied over the swelling, from three times a week to as often as once a day, from thirty to forty minutes at a time, changing the cloths whenever they become cool, is excellent. Electricity properly applied, by either the galvanic or faradic currents, or both, as experience may justify, is one of the very best means to employ. This ought to be done under the advice of a competent electrician. I do not mean a man who understands the laws of electricity, but one who understands the application of electricity to diseased conditions. As a last resort, inunctions of iodine ointment over the tumor, or hypodermic injections of iodine and the employment of electrolysis by means of puncturing the tumor with needles and passing a current of electricity through it, with intent to break down the tissue and promote absorption. Were the young lady here, we could probably help her, as we have had excellent comparative success in treating this disease.

Eruptions of the Face. Mrs. S. W. A., Wisconsin.—Why should children who have lived very nearly as you teach, with the exception of eating three meals a day, have almost constant eruptions on the face? Their general health seems good though they take cold easily and cough hard.

Ans.—Although you say nothing of this kind has manifested itself in the parents, it may, nevertheless, be true that there is a strain of blood in the family which operates to create a tendency in this direction, if you go back, perhaps to the grandparents or other ancestors. It is very often the fact that blood taints skip for one or two generations to reappear with full force. It is barely possible that the kinds of food and even the number of meals each day may not be suitable to the constitution of the children. This I cannot tell without seeing them. It is not wonderful that hygienic methods of living for a few years have not sufficed to redeem the children from constitutional, inherited predispositions.

You say they take cold easily and cough hard. This would show a scrofulous tendency unquestionably, when taken in connection with the appearance of the eruption, for a scrofulous taint leads on slight provocation, to inflammation of the mucous surfaces of the body of low grade and persistent character, as catarrhs of various cavities of the body, and functional derangements of digestion. The external skin is nothing but a continuation of the mucous surfaces and is liable under constitutional predispositions to take upon itself irritation as readily as the latter. The face being one of the most vascular portions of the body, either unfavorable conditions of blood or exposure to the atmosphere might produce such irritation of the skin as to result in localized, superficial inflammations, causing the irritations of which you speak. The cure for it is to continue to live hygienically, as that term applies to the individual constitution. Just what course of diet or treatment this would involve I cannot say without seeing the children. Avoid irritating the skin or exposing it any more than necessary, and eventually the eruptions will pass away.

Perihelia of the Planets. The Comparative Value of different Varieties of Flour.—What do you think of the theory that on account of the nearness to the sun of the four planets, Jupiter, Uranus, Neptune and Saturn, dreadful famine and pestilences, etc., are to take place, and that meat eaters, drunkards, and people with poor constitutions must die? And do you think hygienic habits of living will prevent disease or death under such unfavorable circumstances?

2. What is the relative value as food, of graham flour made of the entire kernel of the wheat, and a flour made of the whole grain with the exception of the outer husk? Also what is the relative value of the Haxall flour and the common fine flour?

Ans.—I have no faith in any prophecy or theory which predicts famines, pestilences, or wars, as the result of the perihelia of the planets. People who are drunkards, inordinate meat eaters, and those who have poor constitutions, will die in sufficient numbers to call the attention of thoughtful people to their methods of living, in any year, without interference of planetary influence. Hygienic methods of life will prevent sickness and death, and will promote prosperity, health and happiness, regardless of the positions of the planets. I would advise no one to lie awake nights, or to change his habits of life simply for fear of disastrous effects from the near approach of the planets to the sun.

2. There is very little difference in the nutritive value of graham flour and that made from the whole wheat minus the outer husk, there being but little nutrition in the outer husk or silicious coat of the wheat. It is a pet theory with some persons, that the use of flour containing the particles of the outer husk of the wheat is injurious in its effects upon the mucous surfaces of the stomach and the intestines, adding to the irritation and inflammation of those organs if it is present, or causing it if it does not exist. An experience of thirty-four years in the use of preparations made from the entire kernel of the wheat, has not led me to adopt this belief or theory. I have never seen a single case in which I could attribute unfavorable results to the presence of the outer husk of the wheat when it is well ground. I do not say that all persons need its presence in the flour, nor that any one in healthy conditions would be better for its use; but I think that in many diseased conditions the entire grain is needed, and I have, as I say, seen no ill results from the use of the outer coat, nor any ill results from leaving it off, for I have used again and again all varieties of preparations from wheat. The Haxall flour contains a much larger proportion of phosphates and gluten of the wheat kernel than does the common bolted fine flour, and is, therefore, much better as an article for nutrition.

Falling Out of the Hair.—L. K., S. L. C., Utah.—Is grease good for the hair? Will it prevent it from coming out? I never use it, because my hair is naturally oily, but am very much troubled by the falling out of the hair in quantities.

Ans.—I do not object to the use of a properly constituted pomade, but on the contrary, think it may be beneficial in restoring the functions of the scalp under certain conditions. It should not be used, however, where the scalp is moist and oily, but only where it is very dry. Ordinary grease or oil has no direct effect to prevent the falling out of the hair. This is due to a lack

of tone or proper nutrition of the hair bulbs, and is best remedied by thorough washing of the scalp every day in cool water—perhaps three times a week would do—drying with a towel, and then brushing thoroughly with a pretty stiff brush. This increases the circulation of the blood in the scalp, and so brings to the hair bulbs a fresh supply of nutritive material, and they are thereby restored to their natural functions, and the growth of the hair goes on in a vigorous and healthful manner. There are certain substances which can be properly used to stimulate the activity of the hair-producing follicles. The following is a recipe for the treatment of such a case: Having the hair cut quite short for convenience sake, procure a cake of juniper tar soap or mild carbolic acid soap, and three times a week wash the head thoroughly with it, rinsing well with cool water; rub dry with a towel, and afterwards brush the scalp for a few minutes with a pretty stiff hair brush; then rub into the scalp a tablespoonful of the following mixture, which should be well shaken before using.

RECIPE.

Oil of sweet almonds, one ounce; strong liquor of ammonia, one ounce; spirits of rosemary, four ounces; water of honey, two ounces. Mix, and cork tightly. If this does not keep the scalp sufficiently moist, a little beef's marrow which has been scented agreeably, may be used once or twice a week, well rubbed in; but in ordinary cases it will not be necessary to use it.

Ulcer of the Stomach.—E. D., Dunkirk, O.—What causes ulcers in the stomach, and how should a person afflicted with them be treated?

ANS.—The true ulcer of the stomach is peculiar in its form, being much broader at the top than at the bottom. Its shape may be illustrated by that of a funnel, the large, open mouth being upon the free surface of the mucous membrane, and the smaller end situated in the deeper portions of the mucous surfaces or the muscular tissue. We sometimes speak of an ulcerated stomach, and mean by it a raw, abraded, sore condition; but a gastric ulcer proper is in form as described above, and ordinarily not larger than a ten cent piece, and from that up to a quarter of a dollar, though very infrequently it is much larger. The causes are supposed to be somewhat obscure. It is altogether probable that any condition which causes interference with the proper circulation of the blood in the mucous membrane of the stomach, constitutes the pre-disposing cause. The mucus which ordinarily lines or spreads over the mucous membrane of the stomach is alkaline in its reaction and character, and as this is secreted from the mucous glands, it is manifest that any interference with a sufficient flow of blood to these glands, or the proper constitution of the blood in them, would work unfavorably, not only to the quality, but the quantity of the mucus secreted. This alkaline mucus serves to protect the mucous membrane itself from the action of the gastric juice, which is the digestive fluid, and is secreted by the peptic glands of the stomach; this fluid, as is well known, has the power of digesting, that is, dissolving, substances taken into the stomach as food.

To illustrate forcibly my point, let me say that if the gastric juice be withdrawn from the stomach of a dog, and placed in a glass or test-tube with a piece of raw meat and kept at the tem-

perature of the human stomach, in an hour or two the meat will be dissolved, and we have a solution of the meat in the fluid. It is supposed that one great cause of gastric ulcer is the effect upon certain portions of the mucous membrane of this gastric juice, when the circulation in the stomach is not natural or vigorous. The vitality of the tissue being lessened, its protection by the mucus is also decreased. Thus the gastric juice acts to erode or digest, we might say, the tissue of the membrane, and so produces a sore. It generally happens that when the circulation of the stomach is interfered with in any way, there immediately follows an abnormal condition of the gastric juice; that is, its acidity may be increased, it may be increased in quantity, or there may be in connection with it such forms of fermentation as create other acids in the stomach, either of which conditions may tend to the production of disastrous results in the way of abrasion of the mucous surfaces.

I cannot here point out to you all the ways in which the circulation of the stomach may be interfered with. Habits of eating, drinking, dressing, have more to do with it, perhaps, than other things. These ulcers are situated upon the posterior wall of the stomach, in the great majority of cases, and near to the pyloric or smaller end or outlet of the stomach, and only one at a time exists. The symptoms are pain soon after eating, or within an hour, quite severe in character—caused by bringing the material substances into contact with the surfaces of the ulcer—vomiting, as the result of this irritation, and hemorrhage, more or less severe in character, owing to the erosion of the blood vessels of the mucous membrane by the ulcerative process. The disease is more common to women than to men, the ratio being about three to two. Early life is the time when ulcers most frequently occur, and of course they come in persons of feeble constitution and anæmic conditions. The prognosis or probabilities of cure in such a case are not of the most favorable character; much depends upon the amount of the hemorrhage and the size of the ulcer. The treatment is to improve the quality of the blood and the general health by all proper means—out-of-door life, plenty of sleep, pleasant conditions and surroundings, and then confine the patient to such articles of food as will not irritate, and yet are nutritious. Milk is one of the best foods; gruels made of oatmeal, and strained thoroughly so that nothing but the mucilaginous portion shall be taken, or gruels made of gluten flour, solutions of meat, and soup made of barley water containing the white of an egg. Coarse foods of every kind should be avoided, and many times in delicate cases it may be found desirable to feed mostly or entirely for a time by the rectum, which can be done by properly constituted injections. The use of the stomach pump, for washing out the organ and removing masses of undigested foods and the products of fermentation, is valuable, and where this can not be done, some of the alkaline saline mineral waters, or their salts, may be of value in creating alkaline conditions of the stomach, but this must be prescribed with strict reference to the individual case. Medicines are of no avail; if proper treatment is had they will very seldom need to be resorted to even for the relief of pain. The patient should be kept in bed while the active and stringent measures of treatment are being employed, so that physical strain and exertion may be avoided.



Edited by KATE J. JACKSON, M. D.

Gleaning Time.

Quick! the days are slipping,
Slipping by,
And the biting frost of winter
Comes anigh;
God hath given thee sun and rain,
Bring thy store of garnered grain,
Haste! no toil shall prove in vain,—
God is good.

See! the shadows lengthen,
Lengthen fast;
Rest for all who labor
Comes at last;
Sweet, though late, the fruit of pain,
Now, this hour, with night and main,
Glean thy half-tilled field again!
God is good.

—Mrs. Goodale in *Springfield Republican*.

A Village Experience.

SCENE AT THE FITCHBURG DEPOT—AN ACTUAL OCCURRENCE.

By Mrs. Annie A. Preston.

"I suppose you are quite domesticated in Massachusetts by this time, madam," said a genial-faced, white-haired old gentleman as he met and shook hands with a quiet, plainly dressed little woman at the Fitchburg depot in Boston, while we were waiting to go west on Miller's express.

"I hoped to be quite domesticated by this time," replied the lady, "and indeed I do feel at home here. There are many things which I like very much. I appreciate the many advantages which I enjoy in being able to run in to this charming city when there is anything especially interesting to see and to hear, and yet I expect to return west to live in a few weeks."

"To take up your residence in the west again! How is that?" said the old gentleman. "I thought you came east to educate your lovely little girls?"

"So I did," replied the little woman, smiling and bowing with gratified, motherly pleasure at the compliment, "and I am yet anxious to remain for that purpose; but to be quite frank and truthful, sir, I am possessed of only moderate means and cannot afford to dress myself and children in the elaborate fashion which prevails in the pretty village where I have made my home. I do not wish to dress my daughters so extravagantly as it is the custom to dress children there. It gives them false ideas of the importance of clothes which they will never outgrow. I determined long since never to make a slave of myself to ruffles, frills, bias-bands and embroidery, nor to the wash tub, nor the ironing board; and I hope my daughters will never thus make slaves of themselves for their own adornment."

"Why do you not show your independence, madam, by making your own good sense a rule unto yourself, and managing your family wardrobe without reference to your neighbors?"

"That is what I have done, sir, ever since I came east, and we have been ostracised accord-

ingly. I get cool nods and stares at church and sewing society, because I dare wear this plain alpaca suit, and as for the children, in their pretty, neat gingham school-dresses and stout boots, they have to run a gauntlet of criticism which it is very hard for them to get along with. Last quarter I might have bought a suit as fine as those worn by my neighbors, had I not preferred to send the money to the American Book Exchange for standard English works, believing that in the years to come a knowledge of "Standard Biography," "Plutarch's Lives" and "Modern Classics" and "Pilgrim's Progress" would be of more benefit than the recognition of a few mechanics' or merchants' wives who think only of dress."

"There must be a cause for this unseemly display of dress in your village," said the old gentleman thoughtfully. "Have you a theory about it?"

"Oh yes, sir," went on the chatty little western woman. "It is easily enough accounted for; it is only that lack of sturdy independence and a foolish desire to ape the rich which characterizes our American working classes. The wealthy manufacturers have showy, stylish families, and I have no fault to find with any display which they may make. What I object to is the wives of the employees, who have only their husbands' daily wages to depend upon, making slaves of themselves and spoiling their children by imitating in cheap material the costly dresses of the rich, and bedecking themselves with broad sashes and flimsy embroidery. I am tired of the very sound of a sewing machine, and the sight of ruffled prints and patterned cambrics. I do not object to elegant toilettes in their places, but I do think it foolish for the fourteen-year old daughter of one of the shoe-shop overseers to attend picnic parties in an elaborate black silk trimmed with Spanish lace, for the dressmaker to excite the spite and envy of her neighbors by a black silk velvet walking suit, for the forewoman in the straw shop to wear about her waist a broadcloth novelty purchased here at White's at seven dollars a yard, while her daughter wears ready-made French flannel and bunting suits ordered from Lord & Taylor's."

"And is there no other class who dress more sensibly?"

"There are the wives and daughters of the college faculty and professional men, who dress with quiet elegance and in good taste; but the great mass with whom my daughters attend school are straining the last nerve to keep up a foolish, senseless display. It seems to me, too, that there is little else talked of but dress, and in despair I am about to sell my pretty little home, which I purchased with such brilliant hopes, and am going back west, where my daughters can be well thought of and content in garments that are tasteful and neat, if never fine, and are befitting their age, their means and their station; and where, if we have inferior

schools, girls think of their studies and not their clothes, and where it is not essential to dress for school each day with as much care as they would dress for a party. Mine will not be the first family that has been driven away from profiting by the advantages of the school by this foolish state of things."

Just then a tall, elegantly dressed woman, who had come in and been standing near by, unobserved during most of this conversation, came forward and said heartily,—

"You must not leave us, Mrs. ——. I protest you must remain, and help us to reform."

"The little woman colored, but she stood her ground bravely, introduced the gentleman and lady very gracefully and replied: "You know I said I had no quarrel with the display made by those able to make a display."

"It is always a question," replied the new comer, "whether any one is able to make a needless or extravagant display of finery when there are so many better purposes for which their money may be expended. The extravagance of our work people has long been a sore trial to me, but I never before saw it in the light in which you have so vividly placed it. Promise me to remain another year and I will help you to the best of my ability to inaugurate a new order of things in the village. My children have gone to school for the last time in white dresses, broad sashes and slippers."

"I will stay," said the little woman, laughing. "And I constitute myself a committee of one to see that you both keep your word," said the genial old gentleman, and the train having backed in we all found places in the cars.—*Rochester Democrat*.

Alcohol in Hospitals.

The report of a committee formed at St. George's hospital to ascertain the comparative use of alcohol in the large London hospitals, together with some recent reports from the London Temperance Hospital, have drawn attention to the subject of the amount of alcoholic liquors proper to be given to the sick, and especially to hospital patients. The experience of the London Temperance Hospital in this matter is the most unique, and deserves to be widely known. This hospital, in the past eighty months of its existence, has treated about nine hundred in-patients and eight thousand out-patients entirely without the use of alcohol, even in the medicines. The principles on which the institution is conducted are:

1. That alcohol shall not be given as a beverage; 2, that it shall not be given in medicines in the form of tinctures; 3, that it shall only be administered as a medicine and upon a written prescription of the physician. Practically, it has not been found necessary to prescribe alcohol at all. The tinctures used are made with glycerine instead of alcohol; and this, by the way, is a practice that will, no doubt, eventually be largely adopted by pharmacists, since glycerine is a better preservative and ensures more uniform strength. The cases treated in the hospital have been of ordinary severity. A number of amputations have been performed; as well as ovariotomy, Cesarean section, ligature of the common carotid, etc. The mortality has only been 4½ per cent., which is certainly a very good showing. There were three classes of cases among the out-patients which are generally treated with

alcohol, but which were not given any in the present case. These were cases of phthisis, cases of indigestion, and cases of general debility from overwork or underfeeding. No statistics are given to show exactly how these patients got along without alcohol; but we are assured by the medical officer that he never in any instance found that it was necessary to prescribe it.

On an average the London hospitals pay from eighty cents to a dollar per patient for liquors. In most of our New York hospitals the cost per patient for liquors is from a quarter to a third less than it is in the London institutions. When a dozen hospitals report about the same mortality rates whether they pay a cent or a dollar and a quarter per patient for alcohol, but one conclusion can be drawn. We believe that much more alcohol is given than is at all necessary. The blind faith in the potency of alcohol as a stimulant, whenever the pulse gets weak or the lungs begin to rattle, has sometimes a pernicious result. The administration of alcohol as a tonic is attended with risk and uncertainty. There should be greater judgment and greater economy applied in prescribing what may be a dangerous poison, or simply a useless and expensive beverage.—*From Editorial in N. Y. Medical Record*.

Some of the Fruits of Over-Work.

One potent cause of invalidism in our women, is that keeping up of appearances which infects every class of society. In other countries, where the wall of exclusiveness is insurmountable, each class accepts the situation, and lives and moves in accordance with the requirements of its station in life. Here, every one feels, or tries to feel, as good as one's neighbor; but this feeling of equality, in one sense a virtue, is such no longer when the poor ape the extravagances of the rich. The man asserts his equality by his ballot; the woman, by her needle. In the one this self-assertion is a periodic explosion, and he feels the better for it. In the woman it is a life-long, heart-wearying struggle. Hence that endless cutting, and basting, and turning; that perpetual needle-plying, which is the canker of so many of our households. Our very servants catch the folly, and spend all their wages and all their leisure in vying with the toilets of their mistresses. By this foolish rivalry the mothers and daughters of this land destroy the little health that a false system of education has left to them. What physician is there who has not seen ambitious mothers break down under the burden; or who does not expect some of his patients to be at least laid up by their spring and autumn dressmaking? One word here about the sewing-machine. While I do not believe all that is laid to its charge, yet its treadle motion does undoubtedly lead to pelvic and portal congestions. In spite of myself I have become convinced that no woman who operates on this machine as a trade can long escape from some uterine derangement. Even its family use is not unattended with risk, because, although intermittent, it is liable to be too prolonged.—*Lessons in Gynecology*.—*Goodell*.

NO STIMULANTS.—The other day a physician, to a patient inquiring, "What ought I to take, or to do, when my feelings of exhaustion come on?" replied, "Go and lie down, like any other beast."—*The Doctor*.

Humorous Physiology.

A report on the examination of girls in Board Schools, for the prizes offered by the National Health Society, was recently presented to the London School Board. The examination was attended by 215 girls from eleven schools at four centres, viz: Medium Street, Saffron Hill, Ben Johnson School, and Westmoreland Street. It is suggested as the reason why, out of 234 girls' schools, only eleven sent competitors, that physiology is taught as a specific subject in so very few girls' schools. And even in the representatives from these schools Mr. McWilliam, who held the examinations, noticed an abundance of faults.

Many of the children appear to have been utterly unable to understand the terms of the questions. "Mention any occupations which you consider to be injurious to health, giving reasons for your answer." This question, Mr. McWilliams says, especially appears to have puzzled them. One girl's complete answer to this question is, "When you have a illness it makes your health bad, as well as having a disease." Another says, "Occupations which are injurious to health are carbolic acid gas, which is impure blood." Another complete answer is, "We ought to go in the country for a few weeks to take plenty of fresh air to make us healthy and strong every year." Another complete answer is, "Why the heart, lungs, blood, which is very dangerous." The word "function" was also a great puzzle. Very many answered that the skin discharges a function called perspiration. One girl says, "The function of the heart is between the lungs." Another says, in answer to "What is the function of the heart?" "Thorax." Another girl in answer to the sixth question says, "The process of digestion is: We should never eat fat, because the food does not digest."

Another class of errors is that of exaggerated statements, one girl answering, "A stone mason's work is injurious, because when he is chipping he breathes in all the little chips, and then they are taken into the lungs." Another says, "A bootmaker's trade is very injurious, because the bootmakers always press the boots against the thorax, and therefore it presses the thorax in and it touches the heart, and if they do not die they are cripples for life." Several girls insist that every carpenter or mason should wear a pad over the mouth; and one girl says that if a sawyer does not wear spectacles he will be sure to lose eyesight. Finally, one girl declares that "all mechanical work is injurious to health." Another child says that "in impure air there is not any oxygen; it is all carbonic acid gas." Another says that if we do not wash ourselves "in one or two days all the perspiration will turn into sores."

One girl states that "when food is swallowed it passes through the windpipe and stops at the right side; some of it goes to make blood, and what is not wanted passes into the alimentary canal." Another girl from the same school says, "Venous blood is of a dark black color, and when it reaches the heart it is made by the heart a bright red color." Several girls from the same school repeat this last error. Another girl says, "The chyle flows up the middle of the backbone and reaches the heart, where it meets the oxygen and is purified." Another says, "The work of the heart is to repair the different organs in about half a minute." Another says, "We have an

upper and a lower skin; the lower skin moves at its will, and the upper skin moves when we do."

In many of the papers errors in spelling are very numerous. One child says "The heart is a comical shaped bag." Another says, "The upper skin is called *epperderby*, and the lower skin is called *derby*." Another says the organs of digestion are "Stomach, *utensils*, liver, spleen." Another speaks of the "*elementry cannal*." Another says that digestion is reducing our food into a "*plump*." Another says that in the heart "There is a fleshy *petition*, and it is divided into four parts, called the left *artillary*, the right *artillary*, etc." Of the simple word "*chew*" the inspector noted three distinct variations. One girl says, "First we put the food in our mouth, then it is *shewed*; some people say our food is *shewed* 27 times." Another says, "The process of indigestion is that when we do not *eschew* our food enough it gives us indigestion." "The loss of teeth is a serious matter, as we cannot *schew* our food enough." Another says, "First, before we can swallow any food, it *as* to be *jeved*, and *their* is a substance which helps to *jev* it called saliva, and in that saliva *their* is a substance which is called *ptyalin*."

The errors, of which those mentioned above are samples, are confined for the most part to the papers of Standard IV. and in a less degree to those of Standard V. On the other hand Mr. McWilliam says the papers of Standard VI. and Ex-Standard VI. girls are many of them very well written indeed.—*London Globe*.

Dress Warmly.

No defense against draughts is so perfect, says the London Spectator, as a common silk handkerchief tied over the head; and a silk vest or one of washleather put on between the shirt and waistcoat will keep the body more equably warm than a good fire. A wadded coat will enable the chilly man to sit and work anywhere indoors, and so will an extra suit of thin flannel worn during the whole of the active day. Just let any one who doubts what we say try the very simple experiment. When the chilliness becomes unbearable put on a dressing gown over the ordinary clothing, and in five minutes he will be perfectly comfortable and ready for work, while he will not suffer as he fancies he will when he goes out of doors. The popular notion upon this subject is a mere delusion. You are not strengthened for outdoor work by shivering indoors, but rather weakened: habitual warmth, if not too great, being one of the best preservatives of constitutional strength. A chilly man might as well refuse blankets in bed because they would increase his sense of cold when he got up, as refuse warm clothing indoors because out of doors he would not be sensible of a pleasant difference; but to be and remain moderately and healthfully warm—to be insensible, in fact, to ordinary differences of temperature is the true end to be attained.

ENGLISH PHYSICIANS ADVOCATING CREMATION.—At the last meeting of the British Medical Association a paper was read on cremation. At its conclusion a memorial was drawn up, addressed to the Home Secretary, and praying that permission be granted for the practice of cremation. The memorial is signed by Dr. T. Spencer Wells and many other prominent physicians and surgeons.—*Medical Record*.

How Not to Take Cold.

Dr. Beverly Robinson, in a paper on "Colds and their Consequences," gives the following good practical suggestions:

If you start to walk home from a down town office, and carry your coat on your arm because the walking makes you feel warm, you are liable to take cold. Therefore, don't do it. If you should take the same walk after eating a hearty dinner, your full stomach would be a protection to you, but even then my advice would be, do not take the risk. A person properly clothed may walk in a strong wind for a long time without taking cold, but if he sits in a room where there is a slight draught, he may take a severe cold in a very few minutes. Therefore, do not sit where there is a draught.

Warm mufflers worn about the neck do not protect you against taking cold, but on the contrary render you extremely liable to take cold as soon as you take them off. They make the throat tender.

Ladies ought to wear warmer flannel under-clothing than they do now, if one may judge from the articles one sees hanging in the windows of the shops. People take cold from inhaling cold air through their mouth oftener, perhaps than by any other way. Ladies dress themselves up in heavy furs, go riding in their carriages, and when they get home wonder where they got that cold. It was by taking in the cold, open air, and thus exposing the mucous membranes of the throat. The best protection under such circumstances, is to keep the mouth shut. If people must keep their mouths open in a chilly atmosphere, they ought to wear a filter.

Above all, be careful of your feet in cold, damp weather. Have thick soles on your shoes, and if caught out in a rain which lasts so long as to wet through your shoes despite the thick soles, put on dry stockings as soon as you get home. But in cold, wet, slushy weather don't be caught out without overshoes. Rubbers are unhealthy, unless care is taken to remove them as soon as you get under shelter. They arrest all evaporation through the pores of the leather. Cork soles are a good invention.

When you go into the house or your office, after being out in the cold, don't go at once and stick yourself by the register, but take off your coat, walk up and down the room a little, and get warm gradually. Warming yourself up over a register just before going out in the cold is one of the worst things you can do. Never take a hot toddy to warm you up unless you are at home and don't expect to go out of the house again until the following morning. In short, make some use of your common sense, and thus emulate the lower animals.

THE CHILDREN OF RUM DRINKERS.—Dr. Martin, of the Salpêtrière, Paris, has made a series of interesting observations on nervous affections among the offspring of alcoholic parents. His results may be summed up as follows. In 83 families in which one or more members showed nervous excitability with a history of alcoholic origin, there were 410 children. Of these, 108—more than a quarter—had convulsions, and in the year 1874, 169 were dead; 241 were still alive, but 83, *i. e.*, more than one-third of the survivors, were epileptic.—*Scientific American*.

Grace in Little Things.

THERE is an old story of a certain minister who, in arranging his toilet for his afternoon parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young brother Hall, wasting away with the consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor miserable hovel of a home, and found her singing one of the good old hymns, as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the views of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needle, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful indeed, but there is one thing that the grace of God does not seem to have power to do." "Ah, what can that be?" said the husband. "Why, it does not seem to have power to control a minister's temper when a shirt button is gone."

That was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. The honest servant girl said that the best evidence she could give of her conversion was, that now she swept out the corners and under the sofa, while before she was converted she did not. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art is in the fineness of the work—the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule*.

Taking Comfort as You Go.

LOOKING ahead for happiness in this world has been compared to "bottling sunshine for next year's use." Taking comfort as we go on is the only way to make sure of it, and a writer of ability and knowledge thus points the moral:

You, proud mother of a beautiful, active boy, of what use will it be to you by and by to remember how exquisitely fine was his raiment, how daintily spread his bread, and how costly and profuse his toys? What the child needs is motherly brooding, tender resting on the heart, and he needs it every step of the way from baby days to manhood. Take the comfort of your opportunities. Never mind though the dress be coarse,

and the food be plain, and the playthings few; but answer the questions, tell the stories, spare the half hour at bed time, and be merry and gay, confidential and sympathetic with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of wondrously fair womanliness, do not be so occupied with your ambition for her, and your desire for her advancement in life, that you let her ways and your own fall apart. Why are her friends, her interests and her engagements so wholly separate and distinct from yours? Why does she visit here and there, and receive visitors from this and that home, and you scarcely know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on those wings of time that are never overtaken.

To descend to some homely matters; how little comfort some of us take in comparison with what we might! Have we not, for instance, through mere carelessness, deferred the purchase of a pair of slippers for weeks, going around with worn out things of which we have been ashamed, or tramping the house with heavy walking boots, when we might as well have had our feet agreeably dressed and been able to move about in silent ease? Have we not known that a curtain at this window, or a shade at that one, an easy chair in this corner, or a footstool in that nook, would make our room ever so much pleasanter, and still we have neglected making the alteration and submitted to unnecessary discomfort?

In the matter of glasses for failing sight; how many people put them on too soon, and how many too late, and how often we see sensible men and women straining their eyes in the dim and uncertain dusk, when a lamp would make the room look like day? How we endure the creak of a hinge, sometimes for months, when all that is wanted to cure it is a drop of oil and a feather! Resignation to the inevitable has an element of the heroic in its calm, but the lazy submission to annoyances which an energetic will would not suffer for a day is by no means praiseworthy.—*Housekeeper.*

Children's Hats.

Now that the sun is again occasionally visible, it may be worth while to remind parents that the use of a child's hat is to cover its head, and that the use of the brim is to shade the eyes. It is painful to see infants and little folk of tender years with half-closed eyelids, corrugated brows, and faces screwed up and distorted by the glare of the sunshine, from which they ought to be protected. Fashion is the Juggernaut of life all the world over, and children are tortured with the kindest intentions in the worship of the hideous monster; but it is needless to inflict petty sorrows and annoyances which do not actually form part of the orthodox sacrifice to folly. While children are beneficently allowed to wear hats with brims, these useful appendages should be turned down so as to shade the eyes. This simple precaution will save considerable pain, spare some trouble with the eyes, and produce a more pleasing expression. Children who are perpetually struggling to keep the sun out of their eyes, do not either feel amiable or look happy, as a walk in one of the parks any fine morning must convince the attentive observer.—*The London Lancet.*

Winter Dress for Children.

Of late years there has been an improvement in our ways of dressing children, especially in cold weather, but it is still too much the fashion to leave their lower limbs imperfectly covered. Dr. Corfield in his list of "sanitary fallacies," might have included the notion still prevalent that children are "hardened" against changes of temperature by this sort of exposure to cold. Nothing could be farther from the truth, at least so far as delicate children—or, indeed, all but the exceptionally robust—are concerned. Madame de Sévigné well said in a letter to her daughter, "If your son is strong, a rough education is very good; but, if he is delicate, I have heard that in wishing to make children robust we kill them." The recent researches of Onimus and Brown-Séquard on the diseases of nerve-centres arising from surface impressions have given new force and a clearer explanation to facts which have long since been observed by physicians, and which amply confirm the saying of Madame de Sévigné. Moreover, it is an error to believe that children are less susceptible to cold than adults; the contrary is the truth, and we very much doubt whether adults could thus go about with naked limbs, without serious consequences. The exposure of the lower extremities to all atmospheric influences is a means of catching cold, which frequently brings on rheumatic congestion of the nerve-centres. Affections of the respiratory organs are also often due to this mode of dressing; for it is known that the exposure of the arms and shoulders, though perhaps less frequently than the wetting or chilling of the feet, gives rise to colds. "Keep the feet warm" is a very old hygienic maxim, notwithstanding which children's necks are better covered than their legs and feet. The influence of cold upon the lower extremities certainly reacts upon the spinal circulation, and we know how frequently children are exposed to that almost incurable affection, atrophic paralysis. "Every time [says Dr. Onimus] that we have been able to trace exactly the history of such cases, we have found a chill as the cause of this affection. The vessels of the spinal cord, and particularly those of the gray substance, which are the most numerous, are congested by reflex action, and thus ring on the various symptoms of paralysis."—*B ton Journal of Chemistry.*

Ventilation.

A VERY good way of letting fresh air into rooms is described in an excellent number of Harper's Half-Hour Series, entitled "Healthy Houses." We insert it as a reminder, although it has been alluded to in a previous number: "When no gas is burned there is little need of any special mode of ventilation in an ordinary dwelling room. Dr. Hinckes Bird's plan may be very useful in cases where a draught is experienced from having the windows open at the top or bottom. This plan consists in opening the bottom sash two or three inches, and then filling up the opening with a piece of wood cut for the purpose. This leaves no visible opening to the outer air, but there is in fact a considerable inlet between the two sashes, and the air which comes in there is directed upward, and shoots well into the room over the heads of the inmates. It then diffuses in all directions, and is not felt as a draught."

A Glimpse at New York Social Life.

The week between Christmas and New-year's is almost nothing in the business world, and although it is sometimes quite busy socially, it is apt to be comparatively quiet, as most ladies prefer to rest a little and save their energies for the great day of visits, and for the weeks that succeed. The coming New-year's promises to be unusually lively. More families will receive, and more gentlemen will make calls, than for a number of years. People's spirits are so much higher than they have been that they want to give expression to their gaiety. Many business men, those who are much occupied, and who have little opportunity for visiting during the year, avail themselves of the privileges of New-year's for settling their social scores, and enjoy the day greatly—more indeed, probably, than if they saw their friends oftener.

The old custom of setting elaborate refreshment tables has largely gone out, partly from the expensiveness and partly from the trouble of it. Nowadays a majority of ladies have a hearty luncheon, say oysters, salad, sandwiches, coffee and chocolate, or some slight variation of this, from about 1 o'clock to 2.30 o'clock. Any one calling at that time is invited to the table; and then nothing is offered to callers till dinner time. As a rule, few families "receiving" attempt to have a regular dinner on New-year's. There is not often much interruption to visits at that hour, and the formality of the usual meal is rather troublesome. Instead, therefore, an informal supper combining the pleasantest features of luncheon and evening supper is served between 6 and 7 o'clock; and, as at the mid-day meal, all chance visitors are asked to partake. It is often a very jolly meal, especially so from the accidental coming together of the guests, and is far more likely to stimulate a flow of soul than a regularly invited company. It is rare now to see wine on New-year's day. So much harm has come from it that persons are beginning to consider that only in withdrawing temptation is safety ensured. Those who feel that they must have something more than water and lemonade, offer a mild claret punch; but most gentlemen running about all day prefer steaming coffee or hot chocolate to any kind of alcoholic drink.

Hale and Hardy Old Men.

We have more than once, says an exchange, called attention to the fact, for it is undeniably a fact, that the people of this Republic are steadily increasing in duration of life. Almost any one can see this from observation, if he lives in a large city, or from reading the death notices in the newspapers. In one of the New York journals, for instance, the deaths of not less than ten persons were in one day recorded as over 72 years of age, one of them 79, and two 86. Nor is this in any way unusual. Almost any daily death record here will show a preponderance of old people—meaning those of 65 or more. Sixty was considered old even thirty or forty years ago; but now, when a man of 60 dies, the comment often made is, "he ought to have lived longer; young man yet." Indeed, persons of sound constitution, quick mind, active temperament, are in a sense young at 60, for they are in perfect possession of all their faculties, capable of any ordinary amount of work, and still have a considerable future. Many of the most respon-

sible places in firms and corporations in Boston, New York, and Philadelphia, are held by men of 70 or thereabouts, and they evince no disposition to retire. New York is noted for vigorous old men. Walking in Broadway, Wall or Broad street, in Fifth avenue, or any of the principal thoroughfares, one can hardly fail to be struck by the gray or white hairs and wrinkled faces, coupled with erect, elastic forms and suppleness and rapidity of movement. There appear to be numberless ancient heads on comparatively young shoulders. The opinion long prevailed that rural regions and rural pursuits favored longevity; but if it were so once, which is very dubious, it is not so now. Great centres supply ease, comforts, material facilities, and save an endless amount of friction while the country, its monotony, lack of interest, fatiguing round of small concerns, and very hard work, wear on the strongest system. Men in cities generally live not only much more, but much longer.—*New York Times*.

Eat, Drink, and Keep Well.

Who ever thinks of condemning a Christian for being sick; and yet what class is there that has less excuse for being sick and unable to perform their regular duties. How many Christians are there conscious of fulfilling God's physical laws, that the pestilence that walketh in darkness, and the destruction that wasteth at noonday has no terrors for them? We know there are a few who have this consciousness, and we would like to see the number increase. It may, if we will look more closely into the life of our Divine Master, who was tempted in all points as we are yet without sin. We know that sickness is many times the result of willful disobedience of well known laws. If sickness is intended to discipline us, why was not Christ sick, so as to show us how to behave ourselves under what is often called a "mysterious dispensation of Providence." Instead of healing the sick, why did he not say to them, your Father sent this sickness and I have no authority to cure you. Who believes that God sends sickness when they see how his work is hindered by it?

We send missionaries to Africa and they return because they are sick. We send them to Turkey and they return because they are sick, and they stay at home and they get no better, and it takes the time of friends and relatives to care for them when they ought to be about the Lord's work. Do you not think the devil is pleased when he sees a soldier of the cross doubled up with the colic, (caused by eating too much ice cream at a church festival perhaps).

Do you not think he is very much delighted when he sees a minister of the gospel so tormented with "clergyman's sore throat" that he can hardly speak aloud; and when a good deacon drops down in a fit of apoplexy and is carried home to die, how the devil must chuckle to himself, for is it not a "dispensation of Providence." "As I live, saith the Lord, I have no pleasure in the death of the wicked." How then can you say that he sends sickness into his army, when he says, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked, because thou hast made the Lord which is my refuge, even the Most High, thy habitation."—*Baltimore Presbyterian*.

Give the Best of Yourself.

A lady gave us a rule, not long since, by which she had succeeded in interesting her lively, fun-loving boys, so they preferred to remain at home evenings instead of seeking amusement elsewhere.

She said, "I remember that children are children and must have amusements. I fear that the abhorrence with which some good parents regard any play for children is the reason why children go away for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not given correctly. We follow a similar plan with the children; sometimes we play one game, and sometimes another, always planning with books, stories, plays or treats of some kind, to make the evenings at home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

When there is a good concert, lecture or entertainment, we all go together and enjoy it; for whatever is worth the price of admission to us older people, is equally valuable to the children, and we let them see that we spare no expense where it is to their advantage to be out of an evening.

But the greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly talking and playing with them when my work basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I made it my rule to give the best of myself to my family."—*Woman's Journal*.

Antiquity of Wheat.

WHEAT has been in use from bread since the earliest antiquity. Its origin cannot be authentically traced, nor are the millions who use it much concerned on that head, as long as they have plenty of the flour which the nourishing article produces. It was introduced into this country, according to a writer in the *American Miller*, in 1539. As to its cultivation this may be true, but there is good reason to believe that it was brought over with Columbus in one of his voyages at an earlier period. Its discovery is attributed to have been by chance on this continent, the story of which, as told by the *Miller*, runs in this way: A slave of Cortez found a few grains of wheat in a parcel of rice, and showed them to his master, who ordered them to be planted. The result showed that wheat would thrive well on Mexican soil, and to-day one of the finest wheat valleys in the world is found near the Mexican capital. From Mexico the cereal found its way to Peru. Marie D'Escobar, wife of Don Diego de Chauves, carried a few grains to Lima, which were planted, the entire product being used for several successive crops. At Quito, Ecuador, a monk of the order of St. Francis, by name Jodosi Bixi, introduced the new cereal; and it is said that the jar which contained the seed is still preserved by the monks of Quito. Wheat was introduced into the present limit of the United States contemporaneously with the settlement of the country by the English and Dutch.—*Ex.*

Reform in Funerals.

NEWBURG deserves a word of praise. Its clergymen have just made the following appropriate suggestions about the conduct of funerals:

First—That burial services be limited, so far as practicable, to Scripture reading, singing and prayer. Second—That we deprecate the appointment of funeral services for Sunday. Third—That we also deprecate the public exposure of remains. Fourth—That before the arrangements are made as to time and place of the burial service the convenience of the officiating clergyman should be consulted.

We might also add that a reasonable fee be paid clergymen who officiate at the funerals of those who are not members of their parishes; that the display of flowers be discountenanced, and that, as far as possible, the street "parade" be limited by the rules of the best taste. One of the ministers present submitted the following considerations, which led to the action taken:

First—A protracted funeral service at the home, especially when sickness and death have occurred, is a needless exposure of those in attendance.

Second—A protracted service, especially when the weather is unpleasant or inclement, when those convened are not warmly clad, increases liability to exposure of health in going to the grave and at the time of burial.

Third—The Scripture lesson and the prayer do ordinarily furnish all the counsel and consolation needful.

Fourth—It is our conviction that but little of good is accomplished by funeral discourses, except when the death itself is exceptionally impressive.

Fifth—Ministers are often embarrassed and brought to a degree of discredit by inappropriateness of remarks, by ignorance of peculiar features of the life or family of the deceased, by saying too little or too much in the view of the biased and prejudiced minds and fear of giving offense.

Sixth—At times deaths are frequent, especially among the young and infants, when the delivery of a discourse serves no purpose that would not be served as well by prayer, Scripture reading and private conversation.

Seventh—To omit discourse on some occasions and not on others would be offensive to some, and suggests the importance of specific and uniform rules for funeral services.—*New York Times*.

Winter Rest.

THE sensible farmer editor of the *Hartford Courant* doesn't exactly advertise, as we did recently, a pleasure trip to the city as part of the farmer's winter vacation, but he makes out a very rational home programme: "In cold weather he stores vigor for the spring campaign, like a good soldier in winter quarters. His children will have their schooling to attend to, and meal-time naturally falls in twice daily, before and after school time. This relieves the house-wife from late dish-washing. His morning and evening chores will be so regular as to furnish an easy habitual walk. The middle of the day will comprise his business hours, for the exercise of his teams, and for trips to the city or village, leaving him the long, quiet evenings for neighborly calls, domestic enjoyment, or study, or rest."—*Golden Rule*.

KEEP THE MOUTH SHUT.—The influence of nasal respiration on the ear is illustrated by Mr. George Catlin, in his history of "The North American Indians." Among two million Indians he found not one who was deaf or breathed through the mouth, except three or four deaf-mutes; and in the memory of the chiefs of 150 tribes, not one case of deafness could be remembered to have occurred. This is explained by the mother always closing the mouth of the child whenever it attempted to breathe through it.—*Sanitarian*.

Home Treatment for Invalids.

For many years invalids who could not come to Our Home for treatment have written to me to know if I would consent to treat them at home. Such has been the pressure of my professional life here that I have not been able to do this, beyond making occasionally a single prescription. Now I am so situated that I am better able to take in hand some cases of persons who can not come to us, and treat them at their own homes. I do not wish to treat persons away from here when they can come to Our Home, because I have, in the former case, to treat them out of my sight, and to take their statements of what ails them instead of making my own observations; and this does not give me anything like the advantage that personal examination and personal supervision of those under treatment furnish. I propose, therefore, in this direction to treat only such persons as are unable to come, and my terms for doing so hereafter will be strictly as follows:

For the first prescription my price will be \$6.50, which will give the party a right to have the Laws of Life, our health journal, sent for one year from the time of subscribing. For every subsequent prescription my price will be \$3.00, and will require of the party that a statement of the symptoms existing at the time of writing, together with the treatment and regimen undergoing or undergone, shall be sent to me with a post-office order, or, if money, sent at the risk of the owner, inclosed.

I believe that my large experience in treating the sick without medicine will enable me to do great good to those who cannot come to Our Home, and at small cost. Think of it. Here is a person who needs a year in order to get well. My first prescription, and a subsequent prescription each month, for a whole year, making twelve in all, would cost less than forty dollars, and I have no hesitancy in saying that if invalids will follow my advice and counsel closely, great numbers of them may be rid of their long-standing diseases, and have good health.

This, then, is my proposition. I want to do all the good I can, and I am willing to do it on this basis. I shall keep this statement standing in the columns of the Laws, and persons wishing to avail themselves of my professional services can do so on the terms specified, it being understood distinctly that I do not make this offer to persons who can afford to come here, or whose conditions are such that they must come here in order to be helped. I wish to reach a class of persons who can not bear the expense of coming to Our Home, and yet who may be very greatly benefited by treatment at their own homes.

I am, respectfully,

JAMES C. JACKSON, M. D.,

Physician-in-Chief of Our Home Hygienic Institute, Dansville, Livingston Co., N. Y.

Political Education.

It is proposed to apply the methods of the "Chautauqua University" to the object above named. A non-partisan society has been formed with that purpose in view. Its executive committee, of twenty-five members, embraces the following names of distinguished publicists and noted politicians:

Professor William G. Sumner, of Yale College; David A. Wells, Connecticut; Charles Francis Adams, Jr., of Massachusetts; George S. Coe, Horace White, George H. Putnam, R. N. Bowker, E. M. Shepard and R. Dugdale, of New York city; Franklin MacVeagh and M. L. Scudder, Jr., of Illinois; General Bradley T. Johnson, of Virginia; John H. Ames, of Nebraska; A. Sidney Biddle, of Pennsylvania; A. Mitchell, of Louisiana; George Mason, of Texas, and Peter Hamilton, of Alabama.

There are to be active and "co-operating" members; the former pledging themselves to do a certain amount of reading in a stated period; the latter become members of the association by a subscription of \$5.00, and in return receive the publications of the association.

The object is a most praiseworthy one. The course of reading for the first year consists of these works:

Nordhoff's "Politics for Young Americans," Johnson's "History of American Politics," Perry's "Introductions to Political Economy," and MacAdam's "Alphabet in Finance."

The secretary of the society is R. T. Dugdale, 79 Fourth avenue, New York, who will furnish additional information.—*Rochester Democrat.*

Publishers' Notes.

SPECIAL NOTICE TO SUBSCRIBERS.—*When your copy of the Laws comes to you with this paragraph marked with a blue cross, it is a notification that your subscription thereto has expired. In case of a possible mistake, we will make the proper correction on receiving such information, with explanations therefor.*

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JANUARY LECTURER.—With this number of the Laws we publish the first number of the Lecturer for 1881. It will contain a valuable address entitled, "To the Young Men of the Republic," by Dr. James C. Jackson. We will send the above to any address upon receipt of three cent stamp.

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NO. 2.

DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LVI.

I WAS sitting in the shadow of the shanty piazza musing of all things free. My spirit was filling herself full of the joys which had come to her under the liberty wherewith Christ had made her free.

Nothing ever gives me so much comfort as the consciousness of freedom. Liberty under law is a very great bestowment. How every man ought to rejoice who lives on earth under institutions which in their nature and bearing pay respect to his manhood, recognize the value of his personality, offer themselves as means and instrumentalities whereby his knowledge can be increased, the measure of his culture enlarged, and his advancement assured. It is so much better to dwell under such influences, and be surrounded by such conditions than to be deprived of them. Law is magnificent where she comes to the aid of liberty; when by a union with liberty she gives birth to freedom; for liberty under law is freedom. Liberty without law or love is anarchy. I rejoice daily for myself as I do for all who with myself live in a land where freedom dwells, where justice and righteousness unite authoritatively or by the common consent of the people, to insure to every one alike use of every faculty and force, no one molesting him nor making him afraid in whatever he seeks to do, so long as in doing it he trenches upon and traverses no right nor privilege of his fellows.

At the time of which I speak however, I was not thinking of the freedom which civil government secures to man. I was not dwelling on safety of person, property, and home and its

beautiful relations, as these are all guaranteed to me by the constitution of the nation whose constituent I am. I had passed beyond that range of thought, and was higher up, breathing a diviner atmosphere, taking on a consciousness such as legal liberty can never give. I was instinct with the consciousness of the liberty wherewith love makes one free. For, if liberty in union with law creates a freedom which is greatly worthy, liberty in union with love creates freedom so much worthier, that a comparison between the two can no more be made than comparison can be drawn between the grandeur of a life which is perishable and one which is everlasting.

Law is good in its place. To those who are only fitted by their experience, to live within its limits, it is a manifestation of the Divine always to be recognized and regarded with high satisfaction. But to one to whom the love of Christ has come so that he does nothing from a sense of obligation, but everything from an interior desire, to him the word "duty" has no meaning, but the words "infinite longing" express the emotions that sway him. The freedom which law can give is far below that which love bestows. To live by love, to be inspired by love, to be refreshed by it, to have no other motive stir the soul, no other inspiration quicken the spirit, to have all passions sanctified by love, all prejudice conquered by it, all propensities regulated by it, to know that God is love and that "he that dwelleth in love dwelleth in God and God in him;" to have love rise above the quality of a mere senti-

ment and unfold and spread itself out and over one until it covers him like a garment; to have the stirrings of his nature all originating in and directed by love, as by a divine passion whose fervor and purity are equal to his uttermost desires, this is to be in a state of freedom such as law can never confer, for law is limited, and its boundaries are prescribed. Otherwise it has no dignity nor power. Its very essence consists in its admeasurement. "Thus far shalt thou go and no farther," is its highest axiom. Within a prescribed and appropriate range may one have its benefits. Beyond this it has no reward.

But love is limitless; love is unconditional. I say it with a full sense of my responsibility for saying it. Any human being may do anything, no matter what it be, that he can do in love.

† There is no danger in love. What is to come harmfully to any one from my loving him?—loving him as I love myself,—loving him, if his necessities require, better than I do myself,—always and forever thinking of him in love, relating myself toward him in love, living with him, for him, to the degree that I come in contact with him at all, for his good even at the expense of my own; sacrificing myself for him, if necessary; dying for him on a cross if that be the only way in which I can show my love for him; rising above the level on which he stands, perhaps, to a level which, unloved, he could never reach, and from my level lifting him from that which he occupied to that which I occupy. What a magnificent conception the Lord Jesus had of the power of love when he said to his disciples: "And I, if I be lifted up will draw all men unto me." Loving as he did to the sacrifice of himself, the attraction in him became supreme. No man ever lived who was responsible for what he said or did, or thought or felt, who was impervious to love. The wickedest man can be saved by love; the most ignorant man can be made knowing by love; the man least competent to take care of himself, so he is competent, can be wonderfully helped by love which shall come to him when he needs it. However dull his brain or stolid his spirit, love rich enough, warm enough, vigorous enough, heavenly and therefore human enough for his needs, can answer to his needs and save him. †

"Who lives by love,
The miracle shall prove,
The Eternal power is his whate'er he do:
Weakness is strength in him
And all things are made new."

Love is the one force in the universe that creates, and what is more, it is the only force that destroys that it may create. Love has no passion for tearing down except to rebuild. His whole desire and design are to reconstruct, to build up the waste places, to make the desert blossom like the rose, to make grapes grow where

thorns sprang up, and figs to ripen where thistles blossomed. It is his design to make a new heaven over human heads, and a new earth wherein shall dwell righteousness. More than this, there is not only no harm in love, but there is no fear. "Perfect love casteth out fear."

How I thank Jesus for having put it into my heart to love; to give me guidance every day beyond the ranges of the law; to have me made conscious that I am not under the law, but under love; and this is every man's if he will have it. The poor as well as the rich, the black as well as the white, the woman as well as the man, the sick as well as the healthy, can have it. How I rejoice that he has given me to live within its favor and to walk up and down the paths I travel inspired and impelled, urged on, quickened, made to move by the strength of my affections. As long as eternity lasts I shall have but one song to sing, one great acknowledgment to make; that I am not my own,—that I have been purchased, that inasmuch as Christ loved me with all the strength of his nature, so I will love him with all the strength of mine, and that neither my friends nor my relatives, nor my fellow men, anywhere in groups or in totality, can ever expect that under any circumstances I shall forget who found me in a pit and lifted me out, who found me enmeshed in the brambles of this life and gently stooped and lovingly delivered me.

"In full and glad surrender I give myself to Thee,
Thine utterly, and only, and evermore to be!
O Son of God, who lovest me, I will be thine alone,
And all I am, and all I have, shall henceforth be thine own!"

It was in this mood that I was sitting, reveling in the delights of the higher life, when a hand was put upon my shoulder and I looked up and saw Rachel Reason. Her face was as bright as ever a beautiful spring blossom was in color tints. As I saw her from day to day, when I looked upon her face, in fact when I saw her moving anywhere, whether coming towards me or going from me, I thought of what some speculative philosopher has said is the condition of the inhabitants of the planet Mars, (who said it I do not know, but whoever it was, he uttered a pretty and comforting thought), which is: that the people who live in Mars, are transparent. Within that vast planet there are no hypocrites; every creature shows just what he or she is. If you see one of them you know exactly how to relate yourself to him. There being no concealments, there can be no conspiracies. Truth rules there. Falsehood has no footing, for falsehood has no use except to deceive, and where one cannot represent himself to be different from what he is, there is no possible lodging place for falsehood.

Whenever I saw Rachel Reason I felt as if she had descended from that planet, for the very

essence of sincerity, frankness and fair deal showed itself in her. She had no concealments; she said she had not. Nothing that she thought, nothing that she felt, so far as it affected her character or her relations to others, was she unwilling to have known. Everything in her held a proper place. She had no sense of shame for she had no sense of sin. Christ Jesus had taken it all out of her. Before I ever saw her, he had come to her and with and by her own consent had established such thorough companionship with her, and instituted such communion with her that she had no life of her own. The life that she lived, she did not live in the flesh, but she lived by the faith of the Son of God who had given himself for her, and had, by this wonderful sacrifice of himself, awakened in her such a sense of love for him that she could not live away from him. She lived *in* him. Thus she took on not only the freedom of the heavens, but partook of the glory and the beauty which dwelt there to the degree that it is possible for a person having a physical frame to do.

As just at that time when Rachel appeared I had been reveling in the joys of the upper life, when I looked up into her face and saw how she too, was dwelling in the serenity of divine satisfaction and the wonderful happiness which the life of the heavens can give to a mortal, I was ready to hear what she had to say, and to do whatever she asked me. So when she said:

"I am going away to-day, and have come to ask you to go with me."

I replied at once, "Very well, I will go. What you want me to do Rachel, gives me pleasure to do."

"Thank you," she said; "I am going on a mission of suffering. On the other side of the mountain lives a woman who wants my help. News has just come to me that she needs succor. I have heard of her repeatedly, but I have never seen her. Those who have seen her, speak of her in the most reverential manner. They say that if there ever was a saint on earth, she is one. Now, my dear Dr. Jackson, I have a great longing to get at any one of God's saints. This world has so little of the saintly in it, and so much of the unsaintly, that when one can hear of a person who is living in close fellowship with heaven, and for aught I know to the contrary, is in fellowship with the saints in light, I have a strong desire to go to such person and hold communion with her or with him. It matters not whether the person is a woman or a man, so she or he walks with God while dwelling on the earth. Such person I want to see.

"I have learned that she is a saint, suffering from poverty. Her lot is a hard one; her sickness burdensome. From lack of Christian sym-

pathy on the part of her fellows, her life is one of seclusion. I am drawn to her and I want you to go with me. I have some things to say to you that I cannot get time to say. We can spare the day. It is a pleasant, brisk walk, up the mountain on this side and down on the other. When we have made the round and come home at night, we shall have traveled twenty miles, but we can walk that in six hours and loiter on the way, and have time to refresh ourselves, time to see the friend whom I am going to see and get home certainly by twilight, or just into the edge of the evening. I am glad you say you will go."

"Certainly I will go, Rachel,—you do but speak the thought of my heart. Your voice is as my voice to express desire. I also want to get into companionship wherever I can, with the Lord's saints. I need their companionship; their experience will benefit me, for nothing is more valuable than to see how the Holy Spirit directs and guides different persons in the way of life everlasting. No two persons have the same Christian experience; none have light and truth, and knowledge, and love come to them through the same agencies or instrumentalities. The individual characteristics govern the manifestation, and although as no two persons are alike, and cannot therefore think, nor reason, nor act alike, it does not follow that there is no benefit to be derived from their association.

"If in no other way this would give great help in that it would teach every one whom the Spirit leads, what immense resources are at his disposal; for starting persons from a very broad and widely separated base and carrying them along till they shall come together and be one in Christ Jesus. This is one of the most delightful thoughts that I ever had in regard to the power to save which Christ possesses. That whether two poor souls be located one in Hindoostan and the other in the State of New York; one under the influence of a blind superstition such as prevails in Asia, and the other in a ruinous unbelief such as prevails within the limits of what we call Christian civilization, Christ Jesus is able through the agency of the Holy Ghost, to get at these two individuals, and from their extensive distances make them approach each other till they shall at last come together and in him be *one*. As he is in the Father and the Father in him, so these two shall be one in him, and therefore each one with the other."

"I have found an immense comfort in thinking of this thing from this point of view, and in considering that however far apart those who love the Lord may be to-day, the time will come when they shall see eye to eye and shall be united. Jesus will never come to reign on the earth and be the King of the nations as he is King of the

saints until he shall so introduce the principle of homogeneity to those who love him that all matters that now separate them shall be removed. No creed shall lift up its head to keep two souls apart who commune alike with Christ. Close, intimate, uninterrupted communion with him is sure to break down all partition walls thoroughly, and destroy all divisions. What now separates us is our lack of communion with him. Our fellowship with him is not complete. If it were, our fellowship with each other would be complete. It was a magnificent prayer that he made just before he went to heaven, that his followers might be one even as he and his Father are one. That day will come, Rachel. So, whenever I hear of a Christian, no matter to what church he belongs, no matter if he does not belong to any church, who is himself or herself conscious of very close fellowship with Christ, I am sure that such Christian is also in fellowship with the saints in light, and is also, to the degree that he can be, in fellowship with Christians on earth. I therefore, as you do, want to get to him or to her,—not to talk but to listen,—not to proclaim my own progress, but study his or hers; sit right down at the feet of whoever knows Jesus and hear him or her talk. That is the feeling that is uppermost in me always, and that to-day is supreme. So here I am at your service. Let us go. When will you start?"

She answered, "In half an hour."

So, find us on our road up the mountain. You have been with me, my readers, up this mountain several times. There is where we first met Mr. Thomas Jones. There is where we saw Billy. There also is where we found Rhoda Boughton. There we took Chloe,—there is where we went to see her; whence also we went to bring Rhoda Boughton. On that mountain slope we have had wonderful talks; to us have come magnificent conceptions; to us it was as the Mount of Olives must have been to Christ's disciples. None of us will ever forget our experience on the mountain. There are trees, though leafless to-day, through whose branches the wind is whistling, on whose broadsides the sun has fallen, under whose boughs I have sat and communed with the persons living in the shanty till earth faded away into the Infinite, and I felt as though I had been translated.

Up this mountain Rachel and I went, and as from the shanty to the tip-top of it there were five miles stretching out in full, and as we had plenty of time in the twelve or fourteen hours before us, so we did not tire ourselves, we rested, and when we rested we talked. Some things that we said I may find worth telling the readers of this Journal further on, for you cannot bring two persons together like Rachel and myself—she

just budding into womanhood, I just passing out from mature manhood into what may be called the elderly life; she with every power and faculty in her nature seeking for increased growth and culture, I having very clear and definite impressions that life on earth to me had passed its zenith, that my shadows were growing long, that I really had not only reached the summit of my life, but had begun to go down hill; or if not already descending beginning to look westward;—you cannot have two persons thus related without there coming up topics of thought which are mutually interesting. Old persons always take to the young. Young persons, if they are thoughtful and reflective, like to associate with the old. There is a chapter in human life which no experience of theirs has as yet made familiar to them, and they like to hear of it and have it spread out before them somewhat in detail.

I told incidents in my life which at the time were full of interest and to me have never come to be devoid of interest. Stories, tales, experiences I told that day as we chatted and walked, and sat and talked, for my life has been an eventful one; it has not been a hum-drum one. God has given me to live in the centre and swell of great agitations wherein mighty men of valor have taken great part, and women of wonderful power and influence have shown their courage and their faith. What a history the last fifty years of this Republic has made! I can think of a thousand men whose ability, capacity, culture, knowledge, divine courage, far-sightedness and faith were equal to the government of a nation. I can think of women who have had all the genius and power and strength and faith of Deborah, the old Jewish prophetess, from whose lips words of wisdom have dropped that men sitting at their feet have drunk in as one drinks a luscious beverage in heat of summer day. I could write a hundred biographies of men who are dead, but who resting from their labors, have their works follow them. Looking over into Vermont and down the Hudson, and far away to the lines that stretch before the vision on the eastern side of it, I call to mind this man, that woman, here and there, living and laboring, who, during the most wonderful agitation the world has ever seen in behalf of freedom, have made themselves names that will rank them among the few immortals who were not born to die. So I chatted on, and as I watched Rachel's face, I thought how silly and senseless are the views and talk of seven-eighths of the world who think that God put such a soul into a body of the feminine gender to crib it and confine it and subject it to sex.

We went on to the top of the mountain, and sat down under the pine tree where I saw Chloe

when her face was illuminated by the glory of the heavens. What a look she wore! What an attitude she had struck! What a far-off vision she had! Shall I ever forget it! O Chloe! daughter of a despised race, how my heart throbs and thrills with gladness when I think what a magnificent soul you had, and how I heard as I sat at your side, the spirit of God saying to me as it did to Peter in a vision: "What God hath cleansed call not thou common."

Then we looked at the house where we first saw Rhoda Boughton, but it was empty. Her so-called mother had gone, we knew not at that time where; and then we pushed over the top of the mountain and took a view away off into the interior counties of New York. The scenery from Tip Top Mountain is wonderful! I think the western view really exceeds in stretch and grandeur the view from the eastern side of it. Where we stood, way down its side where there was only a sort of a sheep track as a foot path, we saw a little house, and Rachel said:

"There, if I am not mistaken, is the house to which we are to go. Now, for a trip down the mountain."

She started off in her freshness, I followed her. Reaching the bottom and walking along half a mile on a level we came to the house, knocked, were bid to enter, opened the door and went in, Rachel first, I following. As I closed the door, the young girl, clothed with the glory and the power and the spirit of God, said:

"Peace be unto this house!"

And from a corner in which a bed was placed, came a voice, sweet and harmonious in response:

"Whoever you are, peace be with you."

(For the Laws of Life.)

Dentistry.—II.

A. P. BURKHART, M. D. S.

THE MOUTH.

IN PRESENTING this series of articles to the readers of the Laws, it is with the hope of awakening a greater interest than is generally felt, in behalf of the natural teeth, their physiological development and preservation. Subjects of much less importance to personal appearance, individual comfort, and beyond all question of less account to health, receive attention, while the teeth are but little understood. Even persons who are otherwise intelligent, possess but a limited knowledge in this direction.

The mouth has diversified functions to perform, and consequently ought to be kept in a healthy state. The skilled observer is able to detect various diseases of the body by the changes manifested in the lips, mucous membrane, gums and tongue. An unhealthy condition of the mouth acts injuriously upon the general health. De-

cayed teeth and roots, teeth covered with tartar, diseased gums and other diseases of the mouth, cannot do otherwise than cause a foul and offensive breath. This cannot have a good effect upon the numerous air cells of the lungs which demand pure inhalations in order that they may furnish pure blood to every portion of the body.

A good set of teeth is essential to the proper mastication of food, so that the system can receive from it sufficient nourishment. Various diseases are aggravated, notably dyspepsia, through lack of sound natural organs of mastication, or from ill-fitting artificial substitutes. Good teeth aid in distinctness of speech, and in song, in giving pleasing symmetry to the features, and in expression, therefore it is the duty of every individual to endeavor to prevent their premature destruction.

The leading minds of the dental profession agree that the decay of teeth is alarmingly upon the increase, and that the simple operative skill of the dentist is not sufficient to check the destruction of the dental outfit of future generations. I firmly believe that if dental caries continues unchecked in this country during the next two hundred years, a perfect denture of natural teeth will be a curiosity. It is known by careful estimate that at present about 22,000,000 of natural teeth are annually sacrificed. The rapid increase of decay in the United States may be attributed to several causes, one of the principal of these being intermarriage of races, and a most fruitful one, our manner of living. Upon these and other causes I shall hereafter speak more fully.

Decay is not confined to youth and adult age, but innocent and happy childhood suffers more than its rightful share. I have been saddened when compelled to inflict pain upon the little ones who have come under my care, and my blood has boiled with indignation at the lack of sense and consideration and of feeling of some mothers in bringing a child to the dentist to have one or more of its baby teeth extracted. Did such mothers better understand the care of the teeth they could, most assuredly, if they had the comfort and welfare of their offspring at heart, prevent many an ache, swollen face and sleepless night. It is not an uncommon thing to see the jaws of a child of five, six or seven years nearly devoid of its deciduous teeth, and even those remaining being in a decayed state. This is all wrong and should not be, because the child is in need of proper organs of mastication, which should continue sound and in place until about the time of the appearance of the permanent set. An all-wise Creator designed that man should have perfect organs of mastication, and that they should so remain during his natural life.

I appeal to mothers and daughters to study the teeth and become intelligent in regard to their growth and care, for I am convinced that the mother has the power in nearly every instance, to lay the foundation of either a good or an inferior set of teeth, several months before the birth of her offspring.

Danville, N. Y.

The Molière Thermo-Electric Bath.

THERE have been in operation in Our Home for a year now, three of these baths, and we have had ample opportunity from personal observation and professional experience to decide as to the merit of this peculiar therapeutical application. An investigation resulting in conviction of its singular value induces us to go to a great expense (it is the most costly form of bathing apparatus, and the most expensive to operate, in existence) to establish it as a feature in our Institution. We have been more than gratified at the results obtained under its use by our patients, and have come to consider it as the best and most potent bath for therapeutic purposes not only, but for cleanliness and enjoyment, at present known, or in use. Hence we commend it to our patrons and to the sick in general, in perfect confidence.

The primary effects are wrought by a thermal current of electricity, powerful in character, but so quiet and without shock in its action that not more than one in fifty bathers is conscious of even a slight prickling sensation during its administration. This thermal current of electricity is developed from plates of copper and zinc as follows: The bathing apparatus is three feet square and eight feet high. It consists of a closet which is an entirely separate structure from the room in which it is placed. It is lined with heavy sheet copper on the bottom and connects with an outlet pipe or drain. The sides and door up to the covers which shut down about the neck, are lined with zinc. On the bottom of the closet are placed twenty pairs of heavy zinc and copper plates, each pair touching another pair, so that a continuous connection is produced, each plate being, say, three inches wide and fifteen inches long, and a quarter of an inch thick, and curved so that as it lies upon the floor there is a channel under it, allowing free outlet for the water during that period of the bath when the spray is used. Upon these twenty pairs of plates is placed a coil of inch iron pipe, so arranged that at will steam or cold water can be passed through it. Upon it another twenty pairs of zinc and copper plates is placed, and top of all is fitted a wooden rack, and on this a seat and foot-stool are placed, the latter directly connecting with the plates. It is the alternate heating by steam of these forty pairs of plates and cooling them by water, by means of the coil lying between them, that a strong thermal current of electricity is generated and conveyed to the body, which is in connection at the feet and back with the zinc and copper elements of the battery. The closet is, as it were, analogous to a big Leyden jar in which a human body might be placed. The different stages and processes of the bath are as follows:

The bather enters a dressing-room, out of which the bath closet opens, and, undressing, hangs his garments upon hooks and places his shoes and stockings upon a shelf attached to a door working on a swivel. When undressed he enters the bath, shuts the door and sits upon a rubber-cushioned seat, which works upon a screw so that it may be lowered or raised to suit the height of the individual bather, and leaning back against a damp sponge rest which is fastened to the door, pulls down the covers fitting about the neck and announces himself as ready. An attendant then slides up the panels in the front and sides of the closet, which being down render it private, and the bather finds himself with his head in the pure, fresh air of the room which is well ventilated and kept as nearly as possible at a temperature of 70 degrees while all the rest of the body is completely enclosed in the bath. The attendant then tucks a fine Turkish towel about the neck and chin, filling up all the crevices, and all is ready for the bath.

The plates are cool and the temperature of the air in the bath is about 85 degrees Fahr. A valve outside is now opened by the attendant and steam rushes into the coil and heats the plates. Bear in mind there is not a drop of moisture about the bath at this time. The steam is allowed to pass into the coil for three minutes and is then condensed for one minute, by shutting off the steam and confining it in the coil, which process heats the coil and plates. During this time, the temperature of the air in the bath rises from three to five degrees and the bather feels pleasantly warm. The attendant now opens another valve which admits cold water into the pipe coil, for two minutes, cooling it and the plates, and thus the temperature of the air in the bath is reduced two or three degrees, giving a delightful sensation of coolness. Thus at the end of seven minutes, the first change, as it is called, is completed. The attendant now begins the second change by turning on the steam again, and repeats the process as before.

From two to five changes are given, according to the susceptibility of the bather and the effect desired. Most bathers, during the cool period of the first change, notice a slight moisture on the surface of the body, and from this to the end of the bath the perspiration increases, and what seems phenomenal to those unacquainted with the bath is the fact that sweating is most profuse during the cool period of the changes. This is explained by the fact that electricity is more freely developed during this very period, while the plates are being cooled, and as electricity causes the sweating, it follows that it is most profuse at this time.

A sufficient degree of perspiration having been

induced, whether from one or five changes, as the case may be, the cooling period is prolonged for four or five minutes, after which the panels are shut down, the bather shoves up the covers which enclosed him and taking the hose and spray nozzle in hand, gives himself a thorough spray bath, beginning with a temperature of water as warm as he can comfortably bear and reducing it to as cold as can be safely borne, with, if he pleases or if prescribed, alternation from warm to cool, ending with cool water thoroughly applied to the spine. The temperature of the spray is adjusted by the attendant and regulated to suit the bather. Partially wiping the body with Turkish towels, the bather steps into the dressing-room and thoroughly dries himself, or has an attendant do it as he chooses, and then swinging the door on which are his clothes he turns them into a light and comfortable dressing-room, where are all the conveniences of the toilet, and here he leisurely proceeds to dress while the attendant scalds the whole bath with water from the spray at full head, wipes thoroughly, shuts it up, turns on steam and dries it completely; then cools his plates and is ready for the next bather. In addition to the scalding and wiping and steam-drying after every bath, disinfection of each bathing apparatus is practised every day. From thirty to sixty minutes is necessary to complete the bath, including the removal of the clothing and the drying.

The therapeutic claims made for the bath are, first, its remarkable power to equalize the circulation; second, its efficiency in removing waste matters from the system.

The quantity of blood in any human being is in weight as from one to eight or ten compared with that of the body. Thus, a person weighing, say, 140 pounds, would have from 14 to 18 pounds of blood. This is distributed throughout the body by arteries, capillaries and veins. The arteries carry the blood to the capillaries or hair-like vessels, which distribute it to every tissue of the body, and so minute and plentiful are they that one can hardly put a needle's point in without drawing blood. The capillaries give the blood up to the veins and by them it is carried back to the heart, which again propels it into the arteries. The capillary vessels are, then, the important portion of the vascular system, for they distribute to the individual tissues the nutritive materials of the blood and receive from the tissues the waste materials to be cast out. It is through them that the ultimate and wonderful processes of nutrition are performed whereby the exchange of new and waste material takes place for the rebuilding and removal of the tissues of the body. The liver, the kidneys, the skin and the stomach and bowels in their mucous mem-

brane and various glands, each and all possess a special capillary system of vessels. The skin, obviously from its great extent of surface, has the larger capillary system and therefore plays a most important part in the phenomena of circulation and excretion.

If from any cause, like exposure to cold, the circulation is checked in the skin, it naturally follows that other capillary systems as of the mucous membrane of the air passages, receive too much blood. The result may be a common cold, or congestion or even inflammation of lungs or stomach, kidneys, liver, brain, etc., giving rise not only to functional disturbances in these organs, but liable if continued or oft repeated, to produce organic disease. Again, if from any cause, as improper diet, or drug medication, there is established a congestion of these or other internal organs or structures, then the skin has too little blood and the surface is cold, the function of the skin as an eliminator of waste matter is impaired, and the general health of the person suffers. The amount of blood in these various capillary systems is regulated by means of the vaso-motor nerves—the fibres leading from sympathetic nerve centers are distributed to the muscular coat of smaller arteries or arterioles as they are called. Under the nervous influence from this source, the small vessels are made to contract and expand, thus allowing a less or greater quantity of blood to flow to the capillaries; and the capillaries themselves while not possessing, strictly speaking, any muscular structure in their walls, do, nevertheless, possess what is called vital contractility and expansion, and, hence, can be influenced by the vaso-motor nervous system to contract or expand as the case may be. There are numerous methods and substances that can be used to affect these vaso-motor nervous centres; producing thereby contraction or relaxation of the capillary vessels. Cold, and certain irritants, and drugs will cause contraction, and heat; other irritants and other drugs, relaxation; but no agent, it is believed, acts so directly, naturally and safely to produce these results as electricity, when properly administered.

The philosophy of the bath can now be understood. The silent continuous action of the thermal current of the bath acting directly upon all parts of the skin produces through the vaso-motor nerves, a relaxation of the capillary blood vessels of the external surface, thus restoring fully the natural circulation in the skin not only, but, in fact, inducing a hyperæmia or added flow of blood in its capillary vessels, for the time being, which of necessity relieves existing congestions in other structures, and especially in the mucous membrane of the air passages, between which and the skin there is a very close sympathy.

Hence the particular value of this bath in all catarrhal affections of the respiratory surfaces, as well as in gastric and intestinal congestions, catarrhs and inflammations, congestions and inflammations of liver, kidneys, bladder, uterus and brain.

This tendency to equalize the circulation we have found to exist to a marked degree under the use of this bath, the effect of a single administration being more pleasant and permanent in character than from any other form of bath known to us. The use of heat, either dry, as in the dry pack, or Turkish, or ordinary hot air bath; or moist, as in the hot water bath, wet sheet pack, Russian or ordinary vapor bath produces in certain directions the same kind of effect, but at greater tax to vital force, and is more apt to be followed by languor or lassitude, which is not felt with the Molière thermo-electric bath. I might spend much time in illustrating and elaborating the value of this bath in the treatment of both functional and organic diseases, attended as these uniformly are with congestion or inflammation, and show how by controlling and establishing the circulation in its normal state, this agent becomes one of the most powerful in the permanent cure of all curable diseases, and in the palliation of those which are in their nature incurable; but I must pass on to the consideration of the second therapeutic claim.

A great many functional disorders and diseases arise from retention of waste matters in the tissues and blood, owing to neglect of measures to promote a healthy functional activity of organs whose office it is to excrete the products of disassimilation. The skin, lungs and kidneys are the principal excretory organs, though some important products of disassimilation are passed off through the bowels with the residue of alimentary substances left after the completest absorption has taken place. The skin in its functions is a regulator of the temperature of the body and a purifier of the blood. These offices in the economy are accomplished through the medium of the perspiration, both insensible and sensible, which is an excretion mainly from the sudoriparous glands of the skin, but involving to some extent also the excretion from the sebaceous glands and the evaporation natural to the epidermis, or outer layer of the skin. The sudoriparous glands open by their little mouths upon the surface of the skin in great numbers, estimated to average 2,800 to every square inch of the surface of the body, the total number being seven millions. The average length of each sweat gland and duct is one quarter of an inch, and the total length of the seven millions is twenty-eight miles; hence in the skin of an average-sized man there are twenty-eight miles of tubing engaged in the office of

excreting perspiration. That the function of the skin is of the greatest importance to health has been shown by observation and experiments upon man and the lower animals. Horses, sheep, dogs, and rabbits, whose skins have been covered by an impermeable varnish have in a few hours sickened and died from the effects of interference with this function of elimination from the skin.

Another function of the skin is the regulation of the temperature of the body. The function suppressed, the temperature of the body diminishes steadily till death takes place, and we all know that sweating exercises a marked and favorable influence upon febrile conditions of the human body. The constitution of perspiration is as follows:

Water,	- - - - -	995.573
Urea,	- - - - -	0.043
Fatty Matters,	- - - - -	0.014
Alkaline Lactates,	- - - - -	0.317
Alkaline Sudorates,	- - - - -	1.562
Chloride of Sodium,	- - - - -	2.230
Chloride of Potassium,	- - - - -	0.244
Alkaline Sulphates,	- - - - -	0.012
Alkaline Phosphates,	- - - - -	a trace
Alkaline Albuminates,	- - - - -	0.005
Alkaline Earthy Phosphates,	- - - - -	a trace
Epidermic Debris,	- - - - -	a trace
Total,	- - - - -	1,000.00

The important constituents are urea and the compounds of sudoric acid. The urea is not in large amount normally, but, when from any cause, the function of the kidneys as regards the elimination of this most important excrementitious substance is diminished, then the skin acts vicariously and the proportion of urea in the perspiration is increased. Hence, the importance of increasing the activity of the skin in disease of the kidneys. It is estimated that the average amount of cutaneous exhalations in the normal condition of the body, is nearly two pounds in twenty-four hours, but this quantity can be greatly increased by violent exercise or sweating baths. The skin is, then, one of the most important organs of the body in relation to maintenance of life and health. By promoting increased action of it through the use of the thermo-electric bath, we relieve the kidneys and lungs when overworked or diseased, and eliminate from the blood and tissues directly waste materials, being excrementitious products, which remaining in the body produce inflammatory conditions of blood and render the person liable to take on diseased conditions, as acute infectious and inflammatory affections, or to suffer from nervous troubles due to irritation of nervous centres from the unhealthy state of the blood.

The sweating in the thermo-electric bath, it must be remembered, is not induced by heat but

by the combination of electricity and oxygen, and at a temperature less than that of the blood or body, the pores of the skin being relaxed under the operation of the electric current in the same way as are the blood vessels, and the contents of the sudoriparous glands being greatly increased in consequence of the flow of blood to the skin, and expelled with great freedom by reason of the thorough opening of the pores. The ultimate effect of heat is to enervate, while electricity is a permanent stimulant and sedative tonic, tending to heighten vital action without inducing ill reactionary effects and to improve nutrition so that by its use the tissues of the body are permanently toned up or made stronger and increased in bulk.

The effect of the water spray after the bath is to wash from the body all traces of the perspiration and the final application of the cool water closes the pores of the skin so that the sweating process ceases; and as the secondary effect of electricity is tonic and not enervating, there is not the same tendency to sweating after the bath as after the or other baths in which the primary sweating is induced by heat; for, as the prolonged application of heat is enervating, it tends to leave the pores relaxed, even though they have been temporarily closed under the influence of a cool shower bath.

For all diseases; therefore, which originate in surplussage of waste material or poisonous substances in the blood and tissues, there is no bath equal to the Molière thermo-electric for cure, as it may readily be seen that there can be few, if any, applications which more quickly and thoroughly induce those vital changes between tissues and blood by which the body is built up and waste materials removed.

JAMES H. JACKSON, M. D.

OUR HEALTHFUL LOCATION.—We have always maintained that Our Home, which is in the town of North Dansville, has one of the most salubrious situations in this or any other country. A confirmation of this view, from a high source, has just been rendered. Elisha Harris, M. D., Secretary of the Board of Health of the State of New York, in a letter to a distinguished citizen of Dansville, referring to a recent provision in our county for registration of births, marriages and deaths, says:

Drs. Blake, Crisfield, Perine and Jackson of your village can greatly aid the State board in its effort to secure a complete and model registry of mortality and prevalent diseases in model towns—for North Dansville, Ossian, Mt. Morris, Geneseo and Avon are among the best regulated towns in our State. So salubrious are they that we intend to study the few preventable diseases which gain foothold there that the inherent attributes of spreading maladies shall be verified where nature has been most benignant.

A Good Christmas Letter.

WORCESTER, Mass.,
Christmas Day, 1880. }

Dr. James C. Jackson :

DEAR SIR:—On this day of general rejoicing in all Christian communities, it is also profitable for individuals to rejoice and give thanks in contemplation of particular blessings that are secured to themselves and to whole communities by the wise and good of our own day whose energies are enlisted, as your life work has been, in the cause of philanthropy. Such work is like a continual Christmas gift of the most valuable kind, making happy a great multitude of recipients. For myself and family I am grateful to the giver of all good that of our group, consisting of husband and wife, a son of ten years, and a daughter of eight, we are all in excellent health. We are all greatly indebted to you for a particular kind of wheat food that you prepared and placed in the market, called Granula, that is so suitable not only for the sick but also for the healthy. I find in my own case that it serves the purpose which you claim for it, and in a great degree takes the place of meat, and the children have been accustomed to call for it as some children are continually calling for candy. Therefore I consider that in your practice as a physician you have been a benefit to us as a healthy family, and have served the right calling of the true physician, keeping the healthy well.

Yours very truly,

RUFUS FULLER.

Leggings.

ONE of our lady readers has adopted a style of legging which can be more readily made than the pants or gaiter leggings which we advise for winter wear. It seems to us hardly warm enough for the severest weather but is an excellent device for the cool spring and autumn days. We would suggest the addition of a lining of cotton flannel for winter. It is simply an extra drawer leg, cut from dark colored flannel, to fit somewhat closely; the upper end is rounded on the front and hollowed out on the other side, like the upper and under parts of a coat sleeve; it is fastened to the flannel suit by safety pins or buttons just below the hips, and reaches to the ankle. As our friend says this garment is a protection against colds, rheumatism, &c., while it tends to promote a more healthful circulation by warmly clothing the lower limbs. Women as a rule do not make any adequate or sensible provision for dressing the extremities. They wear underclothes cut off at the neck, sleeves and knees, and leave all those parts of the body that most need clothing unprotected. They wear fur cloaks and boas, fur-trimmed dresses and plenty of heavy skirts, while the limbs, feet and neck have frequently only a single covering of cotton. Until women learn the necessity of having uniformly clothed bodies, and warm, comfortable wrappings for the extremities especially, so long will they suffer from painful congestions, colds, and all the long train of ills that come from their senseless exposure.

[For the Laws of Life.]

Health and Comfort in Dress.**WINTER SHORT SUITS.**

THESE costumes, designed with special reference to the needs of each wearer, may be suggestive to invalid or feeble women who are looking for relief from the fashionable style. At present however, it is considered fashionable to be simple, and the plainness of stylish dresses, especially of the back breadth, is really refreshing, after the long reign of *bouffant* drapery.

The first dress, of dark navy-blue wool armure, has a princesse front with scarf of the material folded diagonally across the skirt, bordered with a five inch crosswise band of rich navy blue velvet. A kilt pleating, fourteen inches wide, falls below this scarf, bordering the front and side gores. The back is cut off five or six inches below the waist where the plain back breadth is shirred on. This is lined with lining muslin or cambric and simply hemmed. The sleeves are finished by a plain deep cuff of velvet. The only trimming on the waist is a pointed turned over collar and a shoulder-cape of velvet, the latter edged with a large fancy silk cord, the corners finished with a fluffy tassel. The buttons are of pearl with a setting of navy blue. A large silk cord and tassel is worn about the waist, and tied in loops at one side. A plain skirt of ordinary street length, trimmed with simple narrow pleating on the bottom, is made to wear under this suit when a longer dress is desired. It is a pleasure to watch the graceful movements of the tall, queenly woman who so becomes this beautiful dress, while one realizes at the same time that she finds in it no impediment to her arduous work, but that it is a real comfort to her in her many journeys up and down the hillside and stairways, and in and out the sick rooms of her patients.

Another dress of the same material in purple plum color, is cut with princesse lining but has the front and side gores of the outside gathered into an apron front, trimmed with a broad band of embossed velvet of the same color. The dress is in reality one piece, although the lining is faced up under the apron front with the wool material and simulates an underskirt. A narrow, double box-pleating, not more than three inches wide, edges the skirt all around. The backs are cut with a box-pleat at the waist or a little below, and folded underneath it, makes all the fulness needed. The back breadth hangs plain to within two inches of the bottom of the skirt. The side bodies are cut off half-way down the skirt and fall loose with a trimming of velvet and buttons. The waist has a stand-up collar, and a wide turned-down collar and lapels of velvet. The top of the sleeve is finished by a puff as the wearer is

slender in build, and the bottom has a broad band of velvet set up two inches from the wrist, ornamented with buttons.

A very plain but comfortable dress, and especially adapted to the needs of delicate women, is one of navy blue flannel, cut princesse back and front, finished on the bottom by a single narrow pleating and ornamented only with buttons on the front and sleeves.

Another suit has a foundation of small green and blue plaid, the material as light in weight as spring goods. It is cut plain princesse. The under arm pieces are cut off about fifteen inches from the bottom of the skirt and a side-pleating of one width of the goods set in. The trimming is of navy blue momie cloth, to match the blue of the plaid. A scarf of this blue, simply hemmed, is draped across the front and fastens into the side seams. The bottom of the skirt has four V shaped openings, each edged with cardinal cashmere and filled in with a fan of knife-pleating. The plainness of the back forms is relieved by four straps of blue, bordered with cardinal, which cross and are fastened by four horn buttons just above the fan of blue. The waist has a lengthwise pleating of the blue, simulating a pleated blouse, and a belt coming from the two front darts fastens it in front. A broad sailor collar of blue and cuffs on the sleeves, both edged with cardinal, finish the dress. A long double-breasted sack with blue cuffs, pockets and collar, with cardinal edge, is added for street wear. This sack has a double lining, one of thick cotton flannel, and so is warm enough for many of the mild winter days. An extra wrap or warm shawl thrown over, makes it perfectly comfortable even in the coldest weather.

All these dresses are worn with eleven-inch-high boots made broad in the sole and low in the heel, but none the less shapely and close fitting. It is a sad truth that many women object to this style of dress and will not wear it because of their misshapen feet. And certainly it is no wonder, for distorted feet such as are common to American women and girls ought to be kept from sight, ought never to have been known had not ignorance or wilful disobedience prevailed over knowledge and common sense. Then too, women have been so long confined in swaddling clothes, impeding freedom of motion and depriving them of anything like natural grace of movement, that to put on a short dress renders them painfully awkward. But the sooner the habit becomes general to wear, some part of the time, at least, dresses which expose the feet and permit freedom in the use of the limbs and feet, the sooner will the desire for a better state of things come, and women will begin to realize that the artistic is not always found in the *ipse dixit* of fashion makers.

Then wear short dresses and broad-soled shoes even if you are awkward and your feet are all out of shape. Cultivate grace by first finding and using the means by which grace comes; perhaps it is not too late to overcome deformities even. At least you will know as you never before have known, the meaning of comfort in dress.

ELLA F. EDWARDS.

[For the Laws of Life.]

Domestic Surgery.

The children came running to me one day in great excitement, saying something dreadful was the matter with their pet white rabbit, and they begged me to come out to its pen and try to do something for it. They know very well mamma's penchant for seeking and saving the lost, having seen her perform on wounded men and animals, and have confidence she can do anything that any poor creature needs.

Poor bunny was indeed in a pitiable condition. A short time before it had run a stem of stubble into one eye, and the eye had run all out. Some horrid fly, like nature abhorring a vacuum, had deposited her eggs in the cavity, and these had hatched into horrid white worms, which filled all the eye socket and seemed packed into an opening quite to the ear. Nothing daunted, I proceeded to dislodge the worms, indeed having no forceps was obliged to pull out with my fingers some that were bedded in the deepest holes. This done I made a weak mixture of water and carbolic acid, and with an ear syringe cleansed the wound perfectly; then covered it snugly with sticking plaster. By this time the poor pet, that had seemed nearly dead when I undertook its case, was ready to hop about and eat something. Every day or so I cleansed the sore with carbolic and water, and it was really interesting to watch the formation of healthy granulations until the cavity filled with healthy flesh.

The children were delighted to have their pet well again, but they were wild with joy one day some weeks after when they found in the pen eight soft, white rabbits, half grown, which the mother rabbits had for the first time led up from their snug bedroom under the ground.

M. W. W.

MRS. F. M. BARCLAY FELCH who has been spending two months in Michigan, writes that she is very much gratified by the kindness and hospitality of the people of that upper peninsula of the northwest, but is especially pleased with their enthusiasm in, and acceptance of, the principles embodied in hygienic living and treatment of the sick. Mrs. Felch's address is 549 VAN BUREN ST., CHICAGO, ILL.

[For the Laws of Life.]

Good Habits as Opposed to Malaria.

EVER since I was a patient at the Cure in Dansville, some fifteen years ago, I have taken care of my family through all their ailments, without calling a physician. We live in a malarial district and formerly suffered a good deal from fever and ague, but since my course of treatment, which improved my health very much, I have had none of it, and others of my family have had much less than formerly. When the children have an attack I find I can very readily manage it by following strictly the directions in Dr. Jackson's work *How to Treat the Sick without Medicine*. My husband has a large farm and many tenants. One year there were as many as thirty of them sick at one time with malarial fever; no one on the premises escaped except our immediate family, and we were well through the entire season, not one of us having a sick day. I have abundant proof that our diet is the main cause of this exemption from the prevailing disease of the country. As an instance, while away from home last summer I received a letter stating that some of my family were sick. The housekeeper in my absence attended to the cooking. She does not understand hygienic principles and has little idea of hygienic cookery, and as a consequence all the family, even my husband, had an attack of fever and ague. He had not been so affected in fifteen years. I knew very well what was the cause, for when I am at home the cook is under my direction. It only needed me there to keep the family well.

We live on two meals a day, and our food is principally fruit and preparations of graham flour. In the peach season we live almost entirely on the delicious peaches of our country, with mush and bread and milk, usually having vegetables with some meat at one meal, but not any pork, and not any lard in cooking. My husband, as part of his farming, raises hogs, and generally salts down from three to four thousand pounds of pork for his colored help, but never a pound of it comes into our house. The people in our region use great quantities of ham and lard; the colored people, as everywhere in the South, live on corn and pork; they have but little else, and therefore gain the advantage of comparatively simple habits, but they are nearly all scrofulous and short-lived. We took special notice of a case of scrofula in a colored boy who was bound to us for a term of years. When he came he was broken out with sores and I undertook the regulation of his diet, hoping to improve his health. The sores disappeared, and he had good health; but sometimes it happened that we could not attend to him and he had fat foods, and invariably the sores broke out again. Soon

after coming of age he left us, ate as other folks do, and died in a short time.

Physicians have said to me, "If every one lived as you do we should have to change our business," of which I have no doubt. They might have added "and owned How to Treat the Sick," for with the best of habits one is liable to some ailment, and then it is important to know the best thing to do, and how to avoid poisoning by medicines. Running across the business interests of the profession in this way, and the prejudices of the people, we have to bear criticism, and ridicule as well; but we console ourselves by the feeling that we are right, and we feel sorry for those who have not had the opportunity to learn the better way. The heaven has worked quite a little in our midst, however. Some have adopted the two-meal system and use graham instead of white flour, and so we hope the world is a little better for our example.

In no case in our family has the improvement been more marked than in that of my husband. By changing his manner of living, as he did when I returned from the Cure, he has changed from a spare, consumptive habit to one of flesh and health, and weighs nearly two hundred pounds. All his family of eight brothers and sisters have died of consumption excepting one brother, who, like himself, has adopted our simple way of living. When young, my husband used to cough severely, and seemed to be more inclined to consumption than the others. He also suffered from frequent attacks of severe bilious headache, but has overcome them entirely. I think two meals a day has done a great deal for him. Thus we have ample reward for any self-denial we were called upon to exercise in reforming our ways, or in appearing different from others, and we feel no desire to go back to the old habits.

MRS. L. M. COREY.

Hainesville, Md.

The Letter-Box.

Our Patients Heard From.

Sarah F. Lyman, Ohio.—I have improved much in strength both physically and mentally. My brain is clearer—do not have cold spine or acute headache as often—in short I am better. I have taken very little treatment, but am wearing wet head cap. By the way, I find great efficacy in these wet caps. My diet is composed mainly of fruits and grains, only two meals a day. I take mid-day rest, and live as nearly as possible the way in which I did at Our Home. I think I am on the road to permanent health.

Rev. John Scott, Alma, Kan.—By the providence of God and a knowledge of the laws of life, I am stronger and younger to-day than at twenty, though fifteen years of toil has passed since that age. I preach the Gospel and erect churches in this land of tempests and drouths.

Miss Mary McDonald, Camden, Ind.—I have splendid health now, and can work as hard as I wish, day in and day out.

Miss Margie McDonald, Colorado Springs, Col.—I came here to sketch, and have lived two weeks in a tent twenty miles up the Ute Pass and 9000 feet above sea level; snow on Pike's Peak all the time. Have visited the Garden of the Gods, Queen's Cañon, Manitou Springs, been up Cheyenne Mountain and Cheyenne Cañon, and enjoyed it all to the fullest. I take almost as much delight in the plains as in the mountains. This is a grand place to sketch, and the time spent here is far more valuable than in any New York studio.

Mr. Geo. Eaton.—I must tell you about Mr. Eaton; he stayed with us a week when he first came, then went to Mr. Preston's at Waitsburg. Mr. Preston's store, and Mrs. Witcher's house were both burned in the fire that destroyed the greater part of Waitsburg. Mr. Eaton worked on a paper for a while, has also been harvesting and threshing, and is now teaching school. He has about thirty scholars, and likes it first-rate, and is so well pleased with the country that he thinks of making it his permanent home. I hope he will do so, for I think we need just such men as he is. He looked poorly when he first came, and used to lie down once or twice a day. Now he is as robust as need be, his face is much fuller; he has gained ten pounds in flesh, and I believe has not lost a day since he left us and went to Waitsburg. You would not know him, he has so much color now. He is enjoying himself greatly, and is coming to town next month to attend a teachers' institute and will stay with us. He devoured the Laws this morning, and was anxious to know if I had heard from you. We all like him very much; the children are crazy when he comes, he is so kind to them, and Nellie cried to go off with him to-day. —In a Letter from Mrs. P. H., Walla Walla, W. T.

Mr. and Mrs. W. C. Knight—Miss Esther Nelson, VanCouver, W. T.—We left Eagle, N. Y., May 3d, for our journey across the continent. I am gaining in strength and am able to do considerable work every day. Esther has got over her homesickness and is contented and happy in her new home, and we can truly say we are both enjoying life better than ever before. We both feel that we received great benefit at Our Home. I think I spent the most profitable part of my life there and shall ever look back on my stay with pleasure. We thank you all very heartily for your kind wishes, and hope we may prove worthy of them. Enclosed find subscription for the Laws for 1881.

Mrs. W. H. Keeler, Rouseville, N. Y.—My stay at Our Home during two intervals of a few months each, have been of great benefit to me, and not the least of what I learned while there is how to keep well, and how to treat illness should it come. I have been much better the last three years than the four years previous, and am well if I do not overwork. I am sometimes surprised at what I can endure. I prize the lectures and instruction from the platform, and think I am better physically and spiritually by what I received while an inmate of Our Home.

Hero W. Childs, Wiscosin.—I live carefully and am doing well. My general health was never better.

Rev. Dr. Paddock.—Do you know how highly favored we are in having for our pastor, the Rev. Dr. Paddock, one of your former patients? As you are acquainted with him I hardly need tell you how fine his sermons are, and what a genial, earnest Christian he is. I was delighted when he told me he had been at Our Home. His family are as cultured and charming as one could wish, and best of all, working Christians. He went to Cincinnati as a delegate to the General Conference.—*Miss Mary E. B., Medina, N. Y.*

Mary Curry, Almond, N. Y.—I wish to say that it is to you and your teachings,—I speak collectively—under God, that I owe my present degree of health and strength; yes, I think I may safely say my life itself, for I am certain had it not been for the encouragement received from your letters and the Laws, I should have long since lost all courage and hope as regards my health, and to lose these, I feel would soon be to lose my hold on life. I enjoy reading and have been greatly profited by the entire Journal, but particularly do I appreciate the articles by Dr. Jackson. I always look for them first; the constant and decided testimony which he bears in behalf of his Saviour has helped me most wonderfully. Give him my love and tell him by the dear Jesus' help I will be the brave, courageous and trusting child he would have me. Mother unites with me in sending love and her most grateful thanks to you all for the benefits we have received.

Mrs. Bishop Fallows, Chicago.—You truly have a very attractive home for the weary ones of this earth. I often feel and say that I received a new lease of life at your Institution. I have never been more heavily taxed with less apparent wear and tear than since my five month's stay on the hillside. People often say to me "how well you look," and yet I am not able to favor myself very often even with a rest hour.

Annie M. Shirk, Maryland.—Before my father went to your Cure twenty-two years ago, he could do scarcely any work, but since then he has been a hard working man, looks well and we seldom hear him say, "I do not feel well." During all this time he has eaten no meat, and his only drink has been water. Neither he nor my mother have taken a drop of medicine in the time, and all our food comes to the table entirely without salt or pepper.

J. Annette Baker, Easton.—Our baby is a hygienic one with strong lungs and stout limbs, and of course we think he is the dearest, sweetest little fellow that ever was. We are all well. Minnie is busy with her studies, and Rosie's chief occupation is enjoying the baby.

O. M. Tucker, Pennsylvania.—My wife and I feel that we owe you a debt of gratitude for the recovery of her health and the knowledge how to preserve it.

Mary C. Miner, Illinois.—I have spent two weeks with Mrs. Stewart, formerly Mrs. Henning. We took two meals a day, and were hygienic in the profoundest sense of the word. My health is improving very perceptibly, and I expect soon to commence teaching.

Mrs. Jessie Fremont has organized classes in history among the grown up sons and daughters of poor settlers in Arizona.

[For the Laws of Life.]

The Ins and the Outs.

THE ins are the easiest. They are little more than mechanical. It is a small matter for one man to fill a glass with liquor and give it to another man, and for him to put it to his lips and swallow it. By act of volition, by a series of muscular movements, the liquor is inside the man. But how to get it out—that involves the mystery of vitality, a mystery so profound as to challenge the closest investigation; so sublime as to inspire reverence and even awe.

Necessarily the human system is arranged on the circulatory principle, else with the needs of the body for sustenance, its appetitive desires, and the abundant material for gratifying them, it would increase beyond bounds. Whatever is introduced into it cannot remain where it lodges; it must be transformed and transferred; it should be capable of incorporation into the substance of the body; it should indeed be just the material which the body requires for its upbuilding, and should never be a substance which hinders vital action or depraves the blood from which the body is made. Sometime, after answering its ends, all that is introduced must be cast out to give place to other matter, which is to go its round, find its use, and in turn again make its exit. It would seem that the motive which one man may have to make gain from a glass of liquor, and which another may have to gratify a morbid taste for it, were not sufficient to justify its introduction into the system. It would seem that the best intelligence that a man has should be exercised in deciding what should pass his lips, and his purest instincts should be brought to assist the intellect. In that case all would go well. The system welcomes a genial substance as cordially as one takes to his arms a beloved guest, but all the instincts of all the living tissues rise up to protest against the outrage when a substance is introduced which would work mischief.

A glass of liquor charged with alcoholic poison is an enemy, and the bodily powers when cumulated with it wrestle and fight and tear and throw, but alas they cannot always cast it out. It lurks and lingers, an active poison, seeking refuge in vein and nerve and tissue, and wherever it lodges it hurts and tends to destroy. It fires the brain, and then benumbs it, and makes the man a brute. As goes in the glass of liquor, so easily goes the deadly drug. We make wry faces to be sure, but it is past the portal in a minute and fairly inside the domain. If it could be gotten out as soon there would be nothing to be said about it. If it had a right there it would be taken the rounds as a gracious guest, and in due time conducted out. But it has no right, there is no place for it, it is an intruder; if it is got rid of it is at great cost;

if not it is as fire in the veins, as a gnawing worm at the vitals, as a corroding chemical to the bones, a deadly incubus on bodily, mental and spiritual activities.

Not all that goes into the system under the name of food has a right there. It is rare to find simple tastes; the appetite is pampered from babyhood up, so that it loathes simple nutriment and clamors for something to make a strong impression on the nerves of taste; therefore people not only charge wholesome foods with an excess of richness, but mingle with nutrients all sorts of pungent materials. Some of these are highly inimical, not only because they are foreign to the vital economy, but because of acrid irritating qualities which provoke resistance. The fire of cayenne pepper, the stimulating properties of gross flesh foods, salt and various condiments, create a fever that must be quenched by vital force; vital force calls for something acid and fluid, if not acrid, like tea, tobacco, wine, gin, beer, to help, and so one enemy is let in to fight another; and in a long continued contest the vital powers may be exhausted. The enemy holds the citadel; he hides in little crypts, lurks among the blood globules, burrows in the mucous skin, becomes imbedded in the bone, or lodges on a nerve, and will not out. The horror of it is that he becomes naturalized, so to speak, and the ruin he works becomes the inheritance of succeeding generations. There is a legitimate way of disposing of all legitimate substance introduced into the body. By processes of digestion and assimilation it is made into bones, flesh, skin, nails, hair, tendon, brain, nerve, and by process of excretion the blood is rid of innutritious residue of aliments and of the particles which yesterday were bone, flesh, skin, etc., but to-day are detached as old to make place for the new. This is all according to plan, and there is no destructive wear and tear. It is the introduction of substances for which there is no provision which causes trouble. The vital powers cannot change alcohol, nor tobacco, nor mercury, into blood; these cannot be made to nourish the frame.

Processes of water cure as well as experiment show this to be true. Mercury taken by a sick man has been found in his coffin after the flesh has turned to dust. The blood of a drunkard has been known to burn with a blue flame until the alcohol in it is consumed. Acrid poisons come through the skin, when the pores are kept open continuously, for a length of time, by the warmth and moisture of a compress, and are recognized by color and odor as the essential principles of substances taken either as luxuries or medicines. The skin is made sore and kept sore until the irritant is eliminated, then, after months perhaps, heals, the compress being still kept on. It

is a severe but salutary mode of getting out what has been put in, but after the trial is over it is found that the disease for which the application was made has disappeared. What makes the bones ache before a storm, what causes the agony of neuralgia, why does one have a fever or a fever-sore, unless there is something in the system which should not be there? Nature makes a mighty effort sometimes and succeeds in throwing out or burning up the offending substance, but if she fails, the sufferer has only lulls of peace till death ends the contest.

So wonderful a preservative power, beneficial as well as authoritative, as nature has put into the human frame should be respected and by all means conserved. Vain creatures that we are, we think that we can override law, trample it under our feet and march on regardless; but we cannot. Law is rooted deep in the foundational principles of the universe. Sometime in the course of human development the mysteries of being will be diligently studied and heeded. Mankind will then have traversed the domain of law and will be entitled to the privileges of the realm of love. The pressure of law will not be felt, when its behests have been fulfilled.

FANNY B. JOHNSON.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

Celery.—A Subscriber, Providence, R. I.—Can you inform me through the Laws as to the value of celery as a regular article of diet?

ANS.—To those persons with whom it does not disagree I commend it as a relish. It has no injurious qualities except in instances of idiosyncrasy. It is not valuable, perhaps, so far as nutriment is concerned, but there is claimed for it a value in allaying nervous irritation and as a prophylactic where there are rheumatic or neuralgic tendencies. I cannot answer from experience as to the truth of these claims, but I do think it has a slight sedative action on the nervous system.

Diet in Pregnancy.—Holland Patent, N. Y.—Can you give me a list of foods that may be eaten or are best to be eaten in pregnancy, and should a steady diet or a varied one be the rule, and should the person eat more at such time than ordinarily? Do you think it advisable for a person with a weak stomach to drink canned grape juice or orange juice?

ANS.—If you like to try the theory advocated by some physicians of eating those foods during pregnancy which will not make bone for the child, with the idea that labor will be easier, and that the bony structure of the child can be supplied after birth, avoid those articles which contain an excess of the phosphates and other earthy salts entering into bone formation, and live upon fruits and foods which are more farinaceous in character. Under this view, wheat and oats, rye and buckwheat, where the whole grain is ground into meal or flour should be avoided, except in mod-

erate quantities. If you do not wish to test this idea, then these may be eaten with advantage, for they are excellent food, as you know. I would advise you to make no special change in diet, but to eat regularly what your appetite calls for; that which experience and reason teaches you will agree with you and is good for you. I would not advise much meat if any; live mostly upon grains and fruits in their various forms of preparation and eat such variety as to keep up healthy appetitive desires. There should not be too much variety at any given meal, but simply change the form of food from day to day or week to week as circumstances and desire may indicate. Tapioca, farina, rice, corn-starch, hominy, bolted flour, potatoes, succulent vegetables and fruits can chiefly make up your diet if you wish to practice the special methods mentioned above. I do not see any propriety in drinking grape or orange juice between meals for the sake of nutrition, and should not advise it at night, but if taken at all, suggest that it be with or after meals.

Inflammation of the Uterus.—H. L. C.—Is there any cure for inflammation of the uterus where it comes on after menstruation? If so what is the treatment?

Ans.—Your question is too indefinite to enable me to give a satisfactory answer. I can only say in general that inflammation of the uterus must be treated first by the removal of all causes tending to inflame it, such as wrong forms of dress, overwork, improper exercise, bad methods or habits of mental activity or emotional expression, improper sexual life. After the causes are removed the active treatment should be the wearing of a wet abdominal compress, sitz baths as often as the general vigor will admit, say from every day to twice a week, at a temperature from 90° to 85° fifteen to twenty minutes, with a warm foot bath, and the use of hot vaginal injections applied by Merriman's apparatus for this purpose. This is all I would recommend. The bowels, of course, must be kept open and the diet should be unstimulating but nutritious. If the case is one of simple inflammation without change of position or ulceration, this course judiciously pursued will suffice to cure.

Fibroid Tumor of the Uterus and Nasal Catarrh.—Bennett's Corners, O.—What treatment would you advise for a fibroid tumor of the uterus of a year and a half or two years' growth? Can the growth be retarded or the tumor removed by hygienic living?

Ans.—A good deal depends upon position and size of the tumor and age of the person. The outlook is better if you have passed, or nearly passed the change of life. Hygienic methods of treatment, under our observation, have often sufficed to stop the growth not only of these tumors, but to produce re-absorption. At other times they have failed as all other methods have failed to effect cures. The use of electricity properly applied is one of the best and undoubtedly most valuable agents. The employment of iodine and of ergot is recommended by many writers upon this subject, but with varying success. The use of certain forms of earth application has lately been vouched for as producing excellent results, and my experience with the latter method, which has only been slight, seems to confirm the claim made for this agency, as I have seen good results from its use. I would recommend by all means

hygienic methods as they may be adapted to the general regulation of one's life, and possibly under certain circumstances special applications of water, which are not to be advised, however, without absolute knowledge of the peculiarities of any given case. The case should be attended to without delay, as the earlier it can be taken in hand the better guarantee is had for recovery.

Persons afflicted with catarrh, I would refer to the January, 1880, number of the Lecturer.

Hives.—Mrs. William W., Mansfield, Mass.—Will you please tell me the cause of hives and the treatment of the same? My little girl is troubled with them.

Ans.—The eruption popularly known as hives is due to blood states,—either the result of poisonous substances introduced into the system in some manner, or to irritable and disordered conditions of the mucous surfaces, generally of the alimentary canal, though they are sometimes connected with uterine troubles. The diet should be unstimulating, mainly or wholly composed of preparations of the grains and fruits, with no condiments, no tea or coffee, and the skin should be kept clean by from one to three ablutions per week. For treatment during an outbreak, while general fever is present or troublesome, packing of the body often, perhaps once or twice a day, will be an excellent measure, to be followed by mild sponging; care being taken that the hands and feet are warm before the pack is administered and kept warm while in it; after a time, sponging the body may be employed in the place of the pack if circumstances make it more desirable. The bowels should be kept open and the diet should be mostly of fruit with the lighter preparations of the grains, and plenty of soft water to drink. When the vesicles have filled up with liquid they should be pricked that the skin may fall down over the part and protect it, and then the vesicles may be dressed with benzoated oxyde of zinc ointment, cotton batting applied over it to keep out the air. Or, if scabs and scales form, the thorough washing every day with juniper tar soap and tepid water will be very soothing.

Active and Passive Congestion.—C. A. C.—What is passive congestion? I found the term in the article on nervous diseases and I received the impression that it was an accumulation of venous blood in a state of stagnation; the cause was said to be lack of tone in the veins.

Ans.—There are two kinds of congestion, active and passive. Active congestion in a part, means an increased flow of blood to the part and an accumulation in consequence thereof. Passive congestion, on the other hand, means an accumulation of blood in the part, due to some obstruction or interference with the natural flow of blood from it, so, as it were, the blood is dammed back.

The causes for the first are stimulants or poisons, anything which induces excessive functional activity, or wounds or injuries, resulting in inflammation in and about the parts. The causes for passive congestion are lack of heart strength or functional ability to carry on the circulation; ligatures which prevent the flow of blood from a part, general debility of the muscular system, nervous prostration, whereby the tonicity of the arteries and veins is destroyed. From what you say of your case I should think you were troubled with passive congestion, not only of the brain, but other organs of the body.

[For the Laws of Life.]

Notes of a Traveller.

DR. PRIME of the N. Y. Observer, tells of a celebrated divine, who, on being solicited by a lady to write to her some of his experiences during a vacation tour in Europe, complied by sending sixteen closely written pages, descriptive of his trip from the parsonage to the railway station a few miles away. In beginning some rambling notes of my journeyings I shall imitate this excellent example, and date my first installment from Hideaway.

* * *

Every reader of this Journal has heard the name; it is simply a little two-roomed cottage hidden in the woods above Our Home. To me it has two specially charming features; its situation and its interior. From the little piazza at the rear, one looks over the intervening woodland, resplendent with the many hues of autumn, to the town, nestling in the valley, and far beyond to the opposite and distant hills. It would be wrong to say that the loveliness of such a scene is unequalled in Europe; but nevertheless it is true, that it exceeds in beauty most of the inland scenery one meets with abroad, outside of Italy, Switzerland and the Rhine country. You may travel over the greater part of Germany, France or England, and not find more charming views than one gets from various points on this hillside.

* * *

In what respect then does our American landscape scenery lack charms possessed by that of Europe? Simply those which Nature does not afford, which Art cannot supply, nor money purchase:—the associations of Antiquity, the reminiscences of History. Stand with me on this gallery at Hideaway overlooking the village. Imagine, if you can, that it is no settlement of yesterday, a hamlet of which the oldest inhabitant can recollect the rude cabin of the first pioneer, but a town whose origin belongs to ages far in the impenetrable past. Think, if possible, that Caesar once camped here with the imperial legions; that in succeeding ages it afforded many a sturdy resistance to fierce barbaric invaders; that those crumbling walls have been baptized with blood; these streets have echoed with war-cries and dying groans; with shrieks of the vanquished and the shouts of the conquerors. Let that new brick church become in fancy a structure of stone, crumbling, gray, ivy-grown, venerable, yet echoing to the same solemn ceremonies to which it was first consecrated half a thousand years ago. Crown that hill-top opposite with a ruined castle—once the home both of the tyrant and the protector of the town below. Legends shall cluster about it; its foundations are said to go back to Caesar's time; yet its moat is grass-

grown, and in its very dungeons the laughing children play hide-and-seek. You shall pass along the quaint streets, and some humble cottage will be pointed out to you as the birthplace of a great military chieftain; of a statesman who once ruled the nation; of a poet whose songs have sung themselves into the heart of the world. The old clock in the market-place strikes the hours—as it has done for centuries; even the stone pavement on which you tread has been pressed by the feet of martyrs, and sprinkled with their ashes. Create these associations, mix with the fresh bloom of the Present all that makes venerable the Past, and *then*—surveying the town from some such vantage point as this from which I am writing to-night—you will not wonder what special charm the Old World securely keeps, that not for long centuries can possess the New.

* * *

I like the interior of Hideaway with its hard wood ceiling and walls; the absence of kalsomining, lath and plaster and variegated paper. If only the outer walls were firmly laid in stone, with this interior, it might last unchanged for centuries. What we need in America is the inspiration to build our dwellings for more than a day. One seems to put up his house even now, almost as a settler builds his rude cabin, that it may answer the immediate present, rather than constitute a home which a far posterity shall enjoy after him. For one, I envy the builders of the Pyramids and the Parthenon, the men who poised in air monolith of Stonehenge, the carvers at Elephanta and Nineveh. Though their bodies long ago crumbled into dust, and their names are forgotten, their handiwork endures and will yet endure for ages to come. The man who piles stone upon stone, who cements granite to granite so as to form a dwelling—no matter how humble—may hope to have it outlast his memory, and perhaps one day become beloved and venerated from the associations of centuries.

* * *

It is almost a full October moon. From the piazza I see the twinkling lights of a mass meeting in the town; hoarse cheers, and the accompaniment of martial music float upward through the stillness of the night. The moon, shining into my chamber through the transom—just as I have seen it pierce the dark recesses of the Coliseum or light up the wierd streets of the silent city of Pompeii,—“turns the darkness into glory.” It, at least, is never old; it links the Present with the Past; it shone on Marathon, just as it brightens to-night the valley below; it glistened the newly-finished pyramid with as splendid a radiance as that which penetrates my hillside hermitage; it shines as softly on the pillow, as, a century hence, it will shine upon the grave.

VIATOR.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness, and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments, which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

The New House.

BUILD it on paper. 'Tis better than building on sand, or even on solid rock—to begin with. The time to begin is right away. Do not wait till spring. No time so good as the winter evenings, and no building committee so suitable as the entire family—father, mother, boys and girls.

What has not the plan and structure of the house to do with the family convenience, comfort, and health? The arrangement and relation of rooms; location of stairs, closets, windows, and doors; provision for warmth, light, and ventilation; easy access to the water and fuel supplies; drainage; outlook; protection from winter winds; every one of these is specially important and requires careful study. This house is to be the home. In it, may be, children will be born and grow to maturity; a spot to be dear to their hearts while life lasts; and a spot where the mother must pass her weeks and months and years—perhaps end her years.

Yet the greater number of persons who now intend certainly to build the next season, will give no particular thought to the details of the house till the masons and carpenters are ready to begin work on it, and then likely it will be left mostly to their judgment and ingenuity—a happy chance if they have any, not run in a set mould. If it is to be a farm-house, the one consideration in fixing the site probably will be handiness to the barn, which means just across the road from it, the view of the broad fields and stretches of hills beyond being thus blotted out.

All this is "how not to do it." How to do it is to think up and talk up plans at once. It is

none too early to begin, even if the house is not to go up under two years. If you mean to employ an architect to draw a plan, try first by family consultation to find out pretty definitely what you want, impart this to your architect, and get his draft early enough to have it thoroughly canvassed before you give the job to the builder. Do try to get your house put together rightly. If you are not to have the aid of an architect, spread a large sheet of fine brown paper on the table under the lamplight in the family room, and with pencils, and rule having fractions of inch markings, commence operations. Husband and wife should be partners in this, and every child should have a voice in it. No better home attraction in the long evenings for the young ones. Building houses on paper is a very agreeable occupation, and you will be likely to use up numerous sheets of paper before you get through. Then how satisfying to direct the construction of the home nest, and finally to settle down in it with your brood to enjoy the benefits of your intelligent forecastings.

That's the point—to do it intelligently. You will be surprised to find how many useful suggestions you will develop among yourselves. But do not stop there. Talk with your neighbors. There is nothing like talking a thing over with folks, to bring out ideas, either from them or your own minds, no matter whether the thing be the subject of a Laws of Life article, the management of a school, or the building of a house. Besides, get a look into the best houses in your neighborhood. Notice all the details,

for the purpose of getting suggestions; not with a view to copy precisely anybody's home, for as every family is peculiar—not exactly like any other—so each house should be adapted to the particular requirements of those who are to occupy it. There are a great many things to be thought of. Some of these we will endeavor to hint at next month.

HARRIET N. AUSTIN.

Our Home's Head.

The following notice was written by Mr. JAMES G. CLARK for the Spectator, Minneapolis, of which he is associate editor, and copied by Mr. A. A. HOPKINS into his paper, the Rural Home, Rochester, N. Y.:

Dr. James C. Jackson, the founder of the Institution, still presides over its interests, though relieved of details by an able faculty of younger workers, some of whom are graduates of the best old school medical colleges in the world, bringing their surgical skill and their knowledge and experience to Our Home, but leaving drugs behind them. Dr. Jackson now lacks only a few weeks of being seventy years of age. His history is a remarkable one, as his life has been filled with the most useful activity, first in the line of political and moral reform in the anti-slavery agitation, and subsequently as an author and actor in the sphere of health reform, where he has accomplished more practical results and achieved more marked and lasting success than any other man, either in the past or present. When a mere youth he threw the whole force of a rarely gifted and eloquent nature into the anti-slavery cause, at a time when church and state and popular society branded every abolitionist as an "infidel," and an abettor of "incendiaryism."

He began to speak against slavery and in behalf of immediate emancipation of the slaves of the United States, as early as the winter of 1833. In 1835 he was one of the immortal 400 who met in an abolition convention in Utica, N. Y., and were driven out of the city by a mob headed by a democratic lawyer, Samuel L. Beardsley, who afterwards became Supreme Court Judge of the Empire State. In 1838 James C. Jackson was employed as lecturer by the anti-slavery society of Massachusetts. In 1839-40 he was appointed corresponding secretary of the American Anti-Slavery Society, located in New York. He afterwards became editor, successively, of the Liberty Press, published in Utica, N. Y., and of the Albany Patriot. During his experience as an advocate of human freedom, some of the most logical, thrilling and convincing appeals that ever roused the hearts of men in the early dawn of the American anti-slavery reform were made by him. He was the friend and co-worker of such men as Garrison, Wendell Phillips, Gerrit Smith, Beriah Green, Alvin Stewart, and John Pierpont, and in eloquence, the peer of any of them.

In 1847, his health failed him, and it is indubitably to this breaking down of physical conditions that he owes his subsequent remarkable and successful career in the realm of health reform. Had it not been for this he might possibly have followed the example of those who figured as anti-slavery agitators, then reposed on their laurels because they had no more worlds to conquer.

When his health failed he became one of a company of four persons who purchased a piece of real estate at Glen Haven, N. Y., on the shores of the beautiful Skaneateles lake, and opened a water cure. He remained there till 1858, when he sold his interest and established himself in Dansville, N. Y. Our Home on the Hillside, consisted, at first, of a single large three-story building, with a capacity, perhaps, for fifty or more guests. But the place has been constantly undergoing changes, till to-day it is supplemented by wings and beautiful cottages, including a fine hall for Sunday services, lectures and concerts. The buildings together form a lovely village, capable of accommodating over three hundred guests, and during the summer months are filled to overflowing. The place has peculiar attractions for the writer of this article, as his life has been twice saved at Our Home, under the skill of Dr. Jackson, and he learned while there, that almost "lost art" of living on a plane where the doctors "cease from troubling" and the system is at rest.

[For The Laws of Life,]

Croup.

LET ME say by way of encouragement to mothers, that I have no fear of that much-dreaded disease, croup, since I have tested the treatment of it in *How to Treat the Sick*. My little nervous girl was smitten down very suddenly with croup. She had been confined all day in a close school-room, but went to bed at night as usual. After a nap she began to cry and cough; she said something was tearing her throat. She was feverish and the skin was dry and parched. I ran to my book, but in the meantime ordered water heated. I have a bath pan made of zinc, long and deep, which is invaluable in sickness. I filled it half full of water at 98°, hurriedly undressed the child, pinned a woolen shawl around her and laid her down in the water; it came up to her ears, but I kept my arm under her neck and gradually added water until the temperature was 105°. I kept her in twenty minutes and she sweat profusely. Then I put her in a cold sheet. [A temperature of 75° or 80° would be cold enough.—ED.] Although she complained a little at first, she soon fell asleep and slept nearly an hour. I did not wash her off when she came out of the pack, but rubbed her dry with an old soft linen table-cloth which I heated; then I wrapped her in hot flannels up to the hips, and she slept again, but woke with some fever and a slight cough. I repeated the hot bath and pack, and the croup was quite gone. She slept sweetly all night and had no cough the next day. Formerly, when I gave my children medicine, the cough lingered several days. Chills are easily broken up by following the directions in the book.

I have taken the place of doctor in my family for the last eight years, and my faith in hygienic measures grows stronger every day. I thank the Lord that I ever heard of Dr. Jackson, for the home prescription which I had from him seven years ago saved my life.

Athens, Mo.

MRS. JULIA A. GREY.

Our Home Doings.

THANKSGIVING.

At 10 A. M. our large family gathered in Liberty Hall to hold an experience meeting, and as may readily be imagined the occasion was one of enthusiastic interest. After singing, responsive reading from the Psalms, and prayer, Rev. J. D. Smith told how he came to Our Home over nine months ago so sick that for three months after his arrival he hardly knew where he was. One day in May he became unconscious and lay so for five days and nights, part of the time unable to see, speak or hear. It seemed improbable that he would ever leave his bed alive. But he rallied, had been gaining health and strength ever since, and expected to go out of the Institution to do a great deal of work for his Master.

Dr. James H. Jackson next spoke. He said: "I want to add my testimony to that of Brother Smith and also say that he has been a remarkably good patient, exhibiting in the best manner those qualities which you all need in order to get well; faith, pluck and determination. During the time in which he says he was so sick, I confess he tried my patience and my spirit, which rarely give out, for I am about as good a man to hang on to the last as any; and while I did not make up my mind that he was going to die, his chances to live looked very doubtful a good deal of the time. But whenever he realized his whereabouts and condition his spirit was always in the ascendant. He invariably returned to consciousness to assert his strength of will and purpose to get well. He has exhibited no other spirit since he has been on the Hillside, and I commend him to you all as a sample of heroic determination. You cannot go through the house and find many persons sicker than he was when he came here, and few of you are likely to get well sooner than he."

I would like to testify also in behalf of myself. I have a great deal to be thankful for in my personal life. I have not had a sick day this year, so as to be disabled, and I have worked very hard all the time. I have been very well and steadily gaining in health for years past and I expect to continue to gain for some years yet to come. I do not by any means think I have reached that height of development of which my physical nature is capable. My prospects in early life were not encouraging. I have often heard my mother and father say that they thought I would hardly pay for the nursing I received, and the first returns did promise to be rather meagre. But the prospects seem better now, (laughter) and I have no doubt in my own mind that it is due largely to the fact that my father became an advocate of hygienic methods of living. Since six years of age I have been living a careful, regular, steadfast hygienic life; my habits have been good; I have never drank liquor or smoked, nor have I eaten like a glutton. As a result I am a good walking advertisement of hygienic living, and I am not afraid to place myself by the side of any of the Gentiles as having less ability or power to endure nervous taxation than they. Above all things I rejoice that my heart is at rest; this is a great element in the success which comes to a man; really there is nothing like it. I have no troubles, no burdens that are too heavy to bear. I have the strength therefore, to do my duty from day to day, and I commend to you the Lord Jesus Christ

as the source from which all this peace, comfort, and help come. Get it if you can. It is worth seeking for, worth fighting for, then you will be at rest; then those of you who are sick will get well twice as fast as you do now, and those who are well will be able to do twice as much as without this help."

Remarks followed from a good many others present, well worth reporting in full would space permit. Mr. Barton expressed his thankfulness for having come to a place where one can be helped to abandon injurious habits and find knowledge toward a better way. Rev. D. H. Drake told in his genial way how he had come home to America from his missionary labors in India, sick, and how he was finally directed to this place for which he had been thankful ever since. Mrs. H. H. Smith gave an account of her wonderful restoration to health on the Hillside some years ago, and paid a touching tribute to Dr. James C. Jackson to whom she owed so much.

The interest continued without abatement for two hours, when the meeting was closed by Dr. Jackson senior, who spoke with all the force and magnetic eloquence which characterize him in his happiest moments. All who have listened to him can imagine how he would speak under the inspiration of such an occasion. Mr. Waldo remarked:

Though roasted turkey stalks abroad
Its victims for to slay,
We'll all stand by our graham mush
On this Thanksgiving day.

IN THE EVENING.

"Fun in Liberty Hall" was what the bulletin announced, and fun it turned out to be. A comic selection, detailing the troubles of an Irishman, was read by Mr. Dawson. Mrs. Moore recited Sheridan's Ride, which was followed by Snyder's Ride—a parody on the first—given by Mr. Dewey. Various games and amusements, participated in more particularly by the young people, filled up the remainder of the time, and so happily ended Thanksgiving at Our Home.

A. BRONSON ALCOTT.

The venerable philosopher, poet and genial-hearted man whose name, as a resident of Concord, Mass., has long been associated with the historical names of Emerson, Margaret Fuller, Hawthorn, and Thoreau, was for a week, early in December, the honored guest of Dr. Jackson at Brightside. Those who daily listened to his words at table, on the many carriage and sleigh rides, and in public, have rich memories of the time. He spoke two evenings to the Cure family; the first on Health, the loss of it through sin or ignorance, the importance of knowing and obeying Nature's laws, and in closing gave an interesting sketch of his own life. He has eaten no flesh in fifty years, but has lived on fruits and grains, and his family, "Little Women," have been brought up in the same way. "Eat apples and live forever," is a favorite saying with him. The second talk was a rare treat, the subject being "Concord Authors," including his daughter, Louisa M. Alcott, who is known and loved in so many families as the writer of "Little Women," "An Old Fashioned Girl," "Little Men," "My Boys," "Shawl Straps," and various other popular works.

Mr. Alcott spoke in different churches in town to the regular congregations and to the united Sabbath Schools, on Sunday, addressed the students at the Seminary, talked two hours one

morning to a company of young men on the hillside, by their special request, made and received calls, some of the most agreeable being from the child lovers of his daughter.

The event of the week, however, was a "Conversation" in the Brightside library. Conversation is Mr. Alcott's forte; in that department he has the finetalent and culture that constitute him a true artist. On this evening the subject, "Social Life," was selected by us from a surprisingly long list of topics on which this scholar and philosopher is wont to discourse in the parlors of Boston, Cambridge, and other cities. It was one of the opportunities of a lifetime, and his audience, filling the long room and the hall-space convenient to it, was of a character to appreciate and profit by it. For an hour he talked uninterruptedly, first on conversation itself, then on the amenities, duties, and privileges of home life and society in a way to make all feel that they must relate themselves more tenderly and thoughtfully to all the dear ones at home, more considerately and kindly to those dependent or needing charity, more lovingly to all with whom in any way they may become associated, to the end that society may realize something of the unity of the spirit in the bond of peace. Conversation was mutual the second hour, many asking questions, the answers to which more clearly elucidated the speaker's thought, bringing out into bolder relief some of the finer points and deepening the impression. "What is transcendentalism?" said some one. "*This* is transcendentalism," replied Mr. Alcott, and those present could only interpret the talk as another version of the injunction to love the Lord with all thy heart, and thy neighbor as thyself. The occasion was truly a means of grace, which, improved universally, would speedily introduce the longed for millenium.

Mr. Alcott is known as an educator having peculiar tact in leading out systematically and naturally the mental powers of his pupils, as the founder of the Concord school of philosophy, as a writer, thinker and lecturer, and as a humanitarian. He is a grand representative of the value of simple living; is tall, erect and strongly built, and had just celebrated his eighty-first birthday. Think of sitting down to the talk of a man who came in before this century, and has all his life been a close observer and good thinker, and who has the endurance to give in one week all the talks above mentioned, and has mapped out for himself during the winter a tour for conversations and lectures through numerous towns in Ohio, Illinois, Michigan, Iowa and Minnesota.

CHRISTMAS.

The day that makes the whole Christian world akin, that opens the fountains of all hearts causing them to flow in streams of love and blessing, and giving some foretaste of what the Kingdom of Heaven on earth may be, brought, as usual, cheer and comfort to Our Home. It was celebrated at Brightside by a very agreeable breakfast in the large dining room, in which some of our good neighbors participated—fine fruits and flowers making the long table attractive, and plenty of time for conversation on interesting subjects affording the "feast of reason." The party adjourned to the room above for a pleasant hour in the exchange of gifts. Never before have Christmas cards been in so great variety, so artistic and even elegant, and they have flown like leaves before the wind bearing messages of

affection and remembrance, often more prized than the costliest gifts. There was no lack of these at our house, and we could wish the friends whom we cannot thank individually to know how much of heart-cheer their cards and loving words have brought us, and how highly they were estimated in summing up the Christmas treasures. We made an effort to remember many, indeed some of the rooms at Brightside were like workshops for a week or more, with parcels and envelopes to be strewn from Maine to Washington Territory, and all about the neighborhood; but we were made sadly aware of human limitations, so many, many dear ones we could think of lovingly and longingly whom we could not reach. A few choice books were among our Christmas exchanges:—*Ilios*, freely illustrated—Dr. Schlei-man's work on Ancient Troy, including the results of his explorations among the ruins of the buried city; a beautiful edition of *Pilgrim's Progress*, most effectively illustrated by Barnard; *Portrait Gallery of the Eminent Men and Women of Europe and America*, in two large volumes, with a biographical sketch to each of the fine steel engravings; the new holiday edition of *Louisa Alcott's Little Women*, charmingly illustrated by Lizzie Humphrey—an old friend of Dr. Kate's; Cassell's *Illustrated Shakespeare*, in three volumes, edited and annotated by Charles and Mary Clark, the scenes being sketched as enacted on the stage; also the *Valpy* edition of *Shakespeare*, in eight volumes, published by Gebbie and Barrie, Philadelphia, illustrated in outline, which has found an owner who will gladly make it the companion of her leisure hours in the fourth story of the Cure; and a dainty little volume of *Home, Sweet Home*, the exquisite pictures as well as the elegant text telling the dear old story, and well-nigh singing the song. This reminds us to say that the valued friend and patient who sent this book has also made us rich in possession of *The Poetical Works of Longfellow*, in two volumes, in Turkey morocco superbly illustrated by several artists, and containing all the printed poems of the author. It is published by Houghton, Osgood & Co., Boston, and is said to be in its execution the finest work ever issued from an American press.

There were a few pictures,—a large portrait of Dr. James H. Jackson, finished in ink from a photograph, by Kent of Rochester, and set in a rich ebony, gilt and velvet frame; Jersey, a large engraving of a painting by Edwin Douglass, full of spirit and gentleness—two delightful Jersey heifers led by cords in the hand of a fresh young girl standing between them, the utmost confidence seeming to exist between the three; a fine large artist-proof engraving of the *New England Girl*, a figure of Priscilla, one would say, returning from church on a winter Sunday, being a companion to the *Nova Scotia Girl*, both painted by Boughton, a Boston artist. So artistically graceful and life-like the figure seems as it hangs in the room of the young gentleman to whom it said "Merry Christmas," that some anxious friends entertain fears he will ever after be contented with the shadow and neglect to seek the substance, and others again fear the opposite effect. A choice etching of the angels from *Raphael's Sistine Madonna*, is another of the valued pictures; and still another, an engraving, *Une Bonne Histoire*, a genuinely mirthful scene, was the gift to Dr. J. C. Jackson from D. M. Dewey, of Rochester, at whose irresistible Art Rooms several of the pictures were procured.

Another picture is best described by an item in a Christmas note from Miss Clara Barton to Jamie Jackson: "I send you a photograph of Barbara Fritchie, which you may value as belonging to the beautiful poem of Whittier. I had some copies raised from an old picture of her found in Fredericksburg and sent to me about the time of the appearance of the poem. It is always recognized by those who knew her as perfectly faithful. I send it to you as a historic and literary souvenir."

The best part of our Christmas was the morning hour in Liberty Hall, when Dr. Jackson taking his text from Luke 2d: 8, 9, 10, 11, discoursed to a large and sympathetic audience, in his specially impressive manner, of Christ's mission to this earth,—it being "the old, old story of Jesus and his love." A dear friend had sent us green-house flowers—roses, japonicas, carnations, heliotropes, bouvardias, etc., with ferns and smilax, and these arranged in a graceful basket, were as incense on the altar.

Many were heard to say they had no idea so happy a Christmas could be passed away from home. At one table each person found a gift at his plate, placed there by a fellow patient. A royal basket of the richest roses, carnations, narcissus, japonicas, and the like, sent to a lady whose home is in Philadelphia, was placed by her on one of the longest tables that many might share in its fragrance and beauty,—said basket was generously sent to our florist to be made into numerous little bouquets for those to whom a flower in winter is a special joy. After a very fine dinner, Mr. Force, our superintendent, invited the company to call on him in his tent under the chestnut tree above the Cure, where he has roomed on since the summer in spite of extreme cold weather—his complaint being only the difficulty of keeping cool enough. The space beneath is neatly boarded in, making quite a basement for storage; the floor is matted and carpeted; the walls, not the roof part, are hung with figured red cretonne, lined with building paper; a box stove with pipe running out through the rear end, stands in the middle of the floor; warm water for toilet is kept in a jug in the bed at night; and thus this young bachelor keeps his hall in great comfort, and assisted by some ladies he held quite a grand reception, which was a pleasant episode of the day. In the evening those disposed met in the Hall for fun and frolic.

READINGS.

"Mrs. Moore, a sister of the lamented Rev. Starr King, who is stopping, with her little boy, at Our Home, gave an evening of readings in Liberty Hall, rendering the following familiar selections: The Proud Miss McBride; Sandalphon; two scenes from As You Like It; The Wounded Soldier; and two scenes from The School for Scandal. Mrs. Moore is a peculiarly gifted woman, and entered into her characters with a zest and an appreciative spirit, which carried all before her. In Sandalphon, that most exquisite of poetical fancies, she seemed carried above earthly things and earthly thoughts, but when she personated Lady Teazle, she was a woman of the world, whom none could mistake; she was also perfect as the growling bear, Sir Peter. The range of her talent may be indicated by these two extremes. She was equally at home with Saxe and Shakespeare. The readings were charming from commencement to close, and delighted the audience. Mr. Hayes furnished the excellent musical prelude and interludes."—*Dansville Advertiser*.

MINSTRELSY.

AN unique entertainment, given by several young men connected with the Institution, brought out a great deal of latent dramatic and musical talent, besides providing an evening of genuine fun to the large family of patients and guests. Our Home Minstrel Troupe, consisting of Tambo, Sambo, Gumbo, Jimbo, Limbo, Fiddlebow, Eph and Bones, with the traditional "Mr. Johnsing" as middle man, made a most creditable début and even surpassed the expectation of their friends by the excellent manner in which they rendered their songs and perpetrated their jokes. Everybody had been on the *qui vive* for several weeks to hear and see the Minstrels, and so when the appointed time came, two evenings before Christmas, everybody was there; the feeble ones were made comfortable on stretchers and in rocking and easy chairs, and all the seats were filled with an expectant company. At seven o'clock the curtain rose on a dark semi-circle, relieved only by one very white spot in the centre. There was a good deal of rolling about of eyes in the circle, and a good deal of speculation in the audience as to "who was who;" then the music began; tamborine, flute, violin, piano and bones; a crisp, jolly little overture by way of prelude, followed by a song and chorus was excellently well given. A violin and piano duet was the best musical number of the program and received, as it well deserved, a hearty encore. A farce, "Wanted a male cook," including personations of the typical Yankee, Irish and French applicant, was capitally rendered, and discovered an ability on the part of the young men, which with practice, might develop into the artistic. "Among the Mormons," illustrated by a panorama painted by a resident genius, also one of the troupe, was full of a quiet humor, and reminded one of Mark Twain and his drollery. Questions in Natural History revealed some astonishing facts, known only to minstrel troupes, for instance that "de beaver am de mos' profane animal, bekase he is always damming rivers." Many of the jokes, of which the Smiths had their full share, were personal, but all were good-naturedly taken and enjoyed. The entertainment closed punctually at half-past eight, with a solo and chorus "Them golden slippers," given with the real negro *abandon*, to full orchestral accompaniment. Long life to the Minstrels. May they soon make their bow again before the footlights of Liberty Hall.

EVERY READER who highly prizes the teachings of this Journal, will feel a proportionate desire that others should share its benefits. Dear friends, though this may not be the best time of year to solicit subscriptions, it is a capital time to send your numbers, or extra numbers which you shall obtain, among your neighbors and friends, to get them interested and ready to subscribe by and by. Will you not keep yourselves alive to the importance of spreading among the people the knowledge how to live healthfully, and how children may be so reared as to escape the sicknesses, weaknesses, and prolonged sufferings so common among all classes of people? Above all, try to reach the sick. They are likely to listen. Even one who would not readily accept an appeal made in person, might be favorably disposed toward a magazine which should lie quietly on the table saying, "There is hope and help for you." Try it.

What We Eat.

IN answer to repeated requests, we publish a bill of fare at Our Home table for one week, from Christmas to New Year's day inclusive. Certain dishes or articles of food are found upon our table at every meal; these are unleavened crackers both of sifted and unsifted graham, gluten crackers, crude and white, graham crisps, oatmeal rolls, raised graham and white bread, granula, graham and oatmeal pudding, milk porridge, water gruel, apple sauce, apples, crust coffee, milk and butter. There was added for dinner on

CHRISTMAS—Roasted turkey with dressing and gravy, mashed potato and turnip, celery, cranberry sauce, pumpkin pie and cheese.

SUNDAY—Breakfast—Hash, baked potatoes, canned berries, rye and Indian bread. Dinner—Roasted mutton, potato, sweet corn, farina pudding.

MONDAY—Breakfast—Milk toast, baked potatoes, blackberries. Dinner—Corned-beef, cabbage (sometimes chopped fine and cooked in milk), mashed potato, bread and apple pudding.

TUESDAY—Breakfast—Bean soup, boiled potatoes, plum sauce. Dinner—Roasted mutton, mashed potato and turnip, granula pudding, canned fruit.

WEDNESDAY—Breakfast—Hash, baked potatoes, cherry sauce. Dinner—Fricassee chicken, white flour rolls, squash, baked apple sauce.

THURSDAY—Breakfast—Corn meal mush sliced cold and browned in the oven, syrup, warmed-up potato, grape sauce. Dinner—Vegetable soup, roasted mutton, dried peach sauce, baked rice pudding.

FRIDAY—Breakfast—Baked fish, mashed potato, berry sauce. Dinner—Roasted beef, potato, stewed tomatoes, corn meal pudding.

SATURDAY—Breakfast—Corn bread, hominy, prune sauce.

NEW YEAR'S—Dinner—Stewed oysters, tomatoes, mashed potato, grapes.

Beside the above there are extras of steak, sweet baked apples, baked beans, cream crackers, toasted bread, rice, tea, coffee and cream every day for those who require special dishes. A word should be said in praise of our bread, which is uniformly excellent. Made from the best winter wheat freshly ground every week, it is not only sweet and appetizing to the taste, but wholesome and nutritious for those who are sick or well. Our bill of fare must necessarily vary with the markets, but in their season we have all kinds of fruits and vegetables in abundance, grapes often lasting into midwinter. The list given represents about the variety which we have from week to week, desirable in a large family like ours where so many tastes must be consulted. Need any body go hungry at such a table?

[For the Laws of Life.]

A Story of Two Families.

BY C. E. PAGE, M. D.

THE Bemans are forever ailing; one or two of the six always have some form of cold, sometimes every member of the family having hay fever. Within three months one has had a severe illness, fever with typhoid symptoms; another an attack of the same, nearly as severe; still another a cold, with feverish symptoms, lameness, soreness of the muscles, and inability to pursue her calling for several days; another, a run-round on the finger, and unable to sleep without an opiate; not one has escaped a more or less severe attack of cholera morbus during the summer. In the intervals, after a clearing out by these sick spells, they are active, robust people, with no chronic disease or apparent hereditary taint.

The Pitmans, living next door, in the same block, in a house of exactly the same size and pattern, with the same conditions as to water, drainage, etc., have not had a symptom of disease during the year—not even a toothache. The heated term gives them no special annoyance; they are comfortable during the day, and sleep well at night.

The members of one of these families—I need not say which—all share the same general dread of flies, draughts, and night air. The windows throughout the house are closed, except in the hottest weather, and when open are screened with mosquito-bars, or the blinds are closed to prevent the sunshine from fading the carpets. They live by eating, and it is common to hear them remark, "I want my three square meals every day, and mean to have them;" and yet half their number frequently are "off their feed," unable to eat a full meal for days, from nausea and lack of appetite. They have one or two kinds of meat cooked every day, and no end of pastry, cake and sauces, and when one has no appetite for breakfast, he takes a lunch when he gets hungry, i. e., when the disordered stomach begins to "gnaw." They scout the idea of a morning bath. In short, their manner of living is entirely opposite to that of their hygienic neighbors, who, while they do not take pains to sit in a sharp current of air when overheated, nor sleep with their beds in a direct draught, still do not share the prevailing fear of pure air, either in sitting or sleeping-rooms, but endeavor to have their house so thoroughly ventilated during the entire twenty-four hours that the air within shall bear the nearest possible resemblance in purity and freshness to the out-door air, night as well as day. As this is impossible without sunlight, they aim to coax the sunshine into the house; the blinds are thrown back, and the cur-

tains drawn up, that cheeks may remain ruddy though carpets fade. They eat to live, choosing two instead of three meals; vegetable instead of animal food; plain instead of fancy cooking. They think that wheat meal—not the starchy part alone—with its eighty per cent. of nutriment, is “rich” food, while flesh, with its twenty-five per cent., and that in less wholesome form, is “poor.” Plain bread—wheat, corn, rye—with milk, vegetables, and fruit, the last more freely used in hot weather, form their staple articles of diet. Two meals of such food suffice; but these are taken with a keen relish every day, never a miss. They try not to over-eat, but if once in a while they are a trifle heavy after a meal, they know the cause, and remedy the evil by taking less at the next. Appreciating the advantages of cleanliness, they often refresh themselves by a bath, repeating it more frequently during the hot season.

This is practical hygiene. Does it not pay? “To learn the natural laws and obey them, is to observe the commandments of the Lord to do them.”

Biddeford, Maine.

Health Dress.

Dr. Harriet N. Austin's valuable little tract with the above title contains so many practical suggestions, so many reasons why women should not dress as they ordinarily do, and so many helpful ways out of the old, disease-provoking dispensation into the new, that every woman ought to read it, and having read know no peace of mind until she finds herself newly clothed upon with these garments of common sense. One appreciative woman said of it the other day:

“I am glad to have seen your admirable tract. Clear, direct, comprehensive and forcible, I do not know how you could add anything to this excellent treatise.”

Another, a practicing physician, writes:

“I am extremely pleased with your Health Dress tract. It is just what I wanted. I took it to our Woman's Club yesterday and started it on its travels, hoping it may do much good. I enclose money for a dozen copies, and wish them as soon as possible.”

Any person wishing to help his or her neighbors on a little, could not probably do better with thirty cents than to send it to Austin, Jackson & Co., and get a dozen of Health Dress for distribution.

Do not fail to read carefully all the Health Eclectic pages. They are made up of copied matter to be sure, but it is the cream of contemporary newspapers and magazines on matters of a sanitary bearing.

Our Boys and Girls.

Tip.

Tip is my neighbor.

He belongs to Daisy, and is her dearest pet, for he was sent to her when she was only a baby girl, and he was only a baby dog, a roll of downy fuzz not much larger than a coffee cup, and she has brought him up and trained him in the way he should go, ever since. He is soft and silky, with long buff and brown curly fur, which is banged most becomingly over his sparkling black eyes. I rather think he set the fashion of bangs. His legs are short and stubby, so is his nose, and so is his tail, but for all that he is a handsome Scotch and Skye, dear to the hearts of all the children. Tip belongs to a hygienic family, and they do not give him any meat, but he has by no means lost his taste for it. He knows, in some mysterious way, that the neighbors across the street have meat for dinner; so every day, promptly at one o'clock, he trots sedately over to their house; if he happens to arrive before the time, he takes an easy chair in the sitting-room and behaves like a born gentleman while he waits with expectant eyes fixed upon the dining-room door, for the welcome, “here Tip” of his good friend. After his feast he goes straight home again and looks as innocent of meat-eating as if he had never heard of it.

Tip is very soft-hearted. He never could bear the troubles and trials of dog life without sympathy. When he is hurt, if his paw chances to be trod upon, or his short tail is squeezed in the door, he runs whining piteously to every member of the family in turn, then after each one has patted and petted him, he lies down with a contented, happy look in his eyes and falls asleep, probably to dream that a whole panful of bones is to be served with fixings every day to all good dogs. His favorite amusement is riding horseback. He jumps on the back of the snow-white horse Kit and rides through the town, waiting contentedly while his mistress shops, but never condescending to notice any of his kind who may be trotting by on all fours. Kit does not always like his company and thinks him a little too familiar, but although she shakes her head and tries to dislodge him, there he sits as dignified as a judge, and will “not down at her bidding.” Sometimes he perches himself upon her back as she stands in her stall; perhaps he does it as a sort of gymnastic exercise, and as if to say

“If I'm not so large as you,
You are not so small as I
And not half so spry.”

I always wonder what they talk about, and if we were only as wise as that “certain king” in the fairy story who understood what the animals

said, we might find out a great many things which we do not know now, and hear many an interesting conversation between Kit and Tip. Pussy and Tip are warm friends; they eat out of the same dish, play together like two kittens, box each other's ears, scold and quarrel, but kiss and make up again to become better friends than ever.

But Tip came to grief one night.

And this was how it happened. A large family of choice chickens live over the way, and in some moonlight stroll Tip *might* have forced his acquaintance upon them and found out for the first time, that he need not always wait to have his chicken cooked, especially if he happened to be hungry and in a hurry. However it came about, he must have been exploring a well-known opening under the fence, when his paw was caught fast in a trap. Poor Tip! He was released the next morning, and with tears in his eyes and head hanging down he limped home; for days after he was very sick, and very sad, but the baths and affection lavished upon him by his dear mistress, who wouldn't believe a word against him, healed his paw and consoled his heart. Since then he walks no more alone by moonlight, and the chicken family have undisturbed sleep and pleasant dreams. Tip takes the other side of the street now. I think he has learned such a good lesson from his unhappy experience that in time, he will become a truly virtuous dog, a credit to the family name and an honor to his high-born race.

O Tippy Brown, O Tippy Brown,
You're much the wisest dog in town;
And to us all you seem to say,
Beware of traps by night or day.
But when in one you have been tried,
Hereafter take the "other side."

IN our December number we misstated the terms of the Youth's Companion, published weekly by Perry Mason & Co., 41 Temple Place, Boston. We should have given the subscription price as \$1.75 a year. It is well worth the money as it is a universal favorite.

We also failed to notice Our Little Folks, a charming new magazine monthly, published by the Russell Publishing Co., 140 A Tremont street, Boston. Price, 1.50 a year. It will delight every child who looks into it.

THE age demands that women, as a whole, assume a larger responsibility and exercise a broader influence than heretofore in the education of the coming citizens of the Republic. In this State a new law confers on them the right to vote at all school meetings, and the governors of other States are recommending the adoption of similar laws. Let us, my fellow-women, try to fit ourselves to act intelligently in these matters by visiting our schools, reading and gathering all the information in our power.

H. N. A.

Home Treatment for Invalids.

FOR many years invalids who could not come to Our Home for treatment have written to me to know if I would consent to treat them at home. Such has been the pressure of my professional life here that I have not been able to do this, beyond making occasionally a single prescription. Now I am so situated that I am better able to take in hand some cases of persons who can not come to us, and treat them at their own homes. I do not wish to treat persons away from here when they can come to Our Home, because I have, in the former case, to treat them out of my sight, and to take their statements of what ails them instead of making my own observations; and this does not give me anything like the advantage that personal examination and personal supervision of those under treatment furnish. I propose, therefore, in this direction to treat only such persons as are unable to come, and my terms for doing so hereafter will be strictly as follows:

For the first prescription my price will be \$6.50, which will give the party a right to have the Laws of Life, our health Journal, sent for one year from the time of subscribing. For every subsequent prescription my price will be \$3.00, and will require of the party that a statement of the symptoms existing at the time of writing, together with the treatment and regimen undergoing or undergone, shall be sent to me with a post-office order, or, if money, sent at the risk of the owner, inclosed.

I believe that my large experience in treating the sick without medicine will enable me to do great good to those who cannot come to Our Home, and at small cost. Think of it. Here is a person who needs a year in order to get well. My first prescription, and a subsequent prescription each month, for a whole year, making twelve in all, would cost less than forty dollars, and I have no hesitancy in saying that if invalids will follow my advice and counsel closely, great numbers of them may be rid of their long-standing diseases, and have good health.

This, then, is my proposition. I want to do all the good I can, and I am willing to do it on this basis. I shall keep this statement standing in the columns of the Laws, and persons wishing to avail themselves of my professional services can do so on the terms specified, it being understood distinctly that I do not make this offer to persons who can afford to come here, or whose conditions are such that they must come here in order to be helped. I wish to reach a class of persons who can not bear the expense of coming to Our Home, and yet who may be very greatly benefited by treatment at their own homes.

I am, respectfully,

JAMES C. JACKSON, M. D.,
Physician-in-Chief of Our Home Hygienic Institute, Dansville, Livingston Co., N. Y.



Edited by KATE J. JACKSON, M. D.

Physical Education.

AN IMPORTANT series of articles has been begun in the Popular Science Monthly for this year, on the subject of Physical Education. The first topic discussed under this general head is "Diet," and other papers are to follow on "Out-door Life," "In-door Life," "Gymnastics," "Hereditary Influences," "Clothing," "Remedial Education," etc.

The fact that their author is Dr. Felix L. Oswald, who in the words of the editor of the Science Monthly "is widely known to the American public as a vigorous, thoroughly-informed thinker, and one of the most racy, incisive, and brilliant writers of the period,"—is sufficient reason for giving place in these columns from month to month, to selections from his pen. It is promised that he will treat these vitally practical subjects from an original and especially modern point of view. Dr. Oswald has studied the social and sanitary condition and habits of many nations, having sojourned in Mexico, South America, and Southern Europe, and he proposes to give in these articles the results of comprehensive and pains-taking observation. He is in truth a scientific reformer, with the power of presenting scientific realities in most understandable and attractive form.

The opening article, of which an abstract is here given, and to which is prefixed the motto "Blessed are the pure, for they can follow their inclinations with impunity,"—is devoted to the consideration of

DIET.

Unnatural food is the principal cause of human degeneration. It is the oldest vice. If we reflect upon the number of ruinous dietetic abuses, and their immemorial tyranny over the larger part of the human race, we are tempted to eschew all symbolical interpretations of the paradise legend, and to ascribe the fall of mankind literally and exclusively to the eating of forbidden food. From century to century the same cause has multiplied the sum of our earthly ills. Substances which Nature never intended for the food of man have come to form a principal part of our diet; caustic spices torture our digestive organs; we ransack every clime for noxious weeds and intoxicating fluids; from twenty to thirty-five per cent. of our bread-stuffs is yearly wasted on the distillation of a life-consuming fire; vegetable poisons, inorganic poisons, and all kinds of indigestible compounds enslave our appetites, and among the Caucasian nations of the present age an unexampled concurrence of causes has made

a passive submission to that slavery the habitual condition.

Dietetic abuses, alone, would amply account for all our "ailments and pains, in form, variety, and degree beyond description;" the vitality of the human race would, indeed, have long ago succumbed to their combined influence, if their effects were not counteracted by the reconstructive tendency of Nature. Every birth is an hygienic regeneration. The constitutional defects which degenerate parents transmit to their offspring are modified by the inalienable bequest of an elder world—the redeeming instincts which our All-mother grants to every new child of earth. If the work of correct physical culture were begun in time, our innate propensities themselves would conspire to further its purposes and bar the boundary between virtue and vice which conscience often guards in vain. The temptations that beset the path of the adult convert do not exist for the wards of Nature. To the palate of a normal child, alcohol is as unattractive as corrosive sublimate; the enforced inactivity of our limbs, which afterward becomes dyspeptic indolence, is as irksome to a healthy boy as to a wild animal, and a young Indian would prefer the open air of the stormiest winter night to the hot miasma of our tenement-houses. Few smokers can forget the effects of the diffident first attempt—the revolt of the system against the incipience of a virulent habit. The same with other abuses of our domestic and social life. If we would preserve the purity of our physical conscience, we might refer all hygienic problems to an unerring oracle of Nature.

I must premise a few words on the main question, What is the natural food of man? As an abstract truth, the maxim of the physiologist Haller is absolutely unimpeachable: "Our proper nutriment should consist of vegetable and semi-animal substances which can be eaten with relish before their natural taste has been disguised by artificial preparation." For even the most approved modes of grinding, bolting, leavening, cooking, spicing, heating, and freezing our food are, strictly speaking, abuses of our digestive organs. It is a fallacy to suppose that hot spices aid the process of digestion: they irritate the stomach and cause it to discharge the ingesta as rapidly as possible; as it would hasten to rid itself of tartarized antimony or any other poison; but this very precipitation of the gastric functions prevents the formation of healthy chyle. There is an important difference between rapid and thorough digestion. In a similar way, a high temperature of our food facilitates deglutition, but, by dispensing with insalivation and the proper use of our teeth, we make the stomach perform the work of our jaws and salivary glands; in other words we make our food less digestible. By bolting our flour and extracting the nutritive principle of various liquids, we fall into the opposite error; we try to assist our digestive organs by performing mechanically a part of their pro-

per and legitimate functions. The health of the human system can not be maintained on concentrated nutriment; even the air we inhale contains azotic gases which must be separated from the life-sustaining principle by the action of our respiratory organs—not by any inorganic process. We cannot breathe pure oxygen. For analogous reasons bran-flour makes better bread than bolted flour; meat and saccharine fruits are healthier than meat-extracts and pure glucose. In short, artificial extracts and compounds are, on the whole, less wholesome than the palatable products of Nature. In the case of bran-flour and certain fruits with a large percentage of wholly innutritious matter, chemistry fails to account for this fact, but biology suggests the mediate cause: the normal type of our physical constitution dates from a period when the digestive organs of our (frugivorous) ancestors adapted themselves to such food—a period compared with whose duration the age of grist-mills and made dishes is but of yesterday.

We can not doubt that the highest degree of health could only be attained by strict conformity to Haller's rule, i. e., by subsisting exclusively on the pure and unchanged products of Nature. In the tropics such a mode of life would not imply anything like asceticism: a meal of milk and three or four kinds of sweet nuts, fresh dates, bananas, and grapes would not clash with the still higher rule, that eating, like every other natural function, should be a pleasure and not a penance. Heat destroys the delicate flavor of many fruits and makes others less digestible by coagulating their albumen. But in the frigid latitudes, where we have to dry and garner many vegetable products in order to survive the unproductive season, the process of cooking our food has advantages which fully outweigh such objections. Few men with post-diluvian teeth would agree with Dr. Schlemmer that hard grain is preferable to bread. No Bostoner would renounce his favorite dish for a nose-bag full of dry beans. Dried prunes, too, are improved by cooking—in taste, at least, and perhaps in digestibility. Besides, we should not forget that the natural taste of such substances, before they become over-dry, *was* agreeable, or at least not repulsive to our palates. It appears that on week-days the children of Israel indulged their poor in the practice of snatching free luncheons from a convenient corn-field (Matthew xii, 1), and the Imam of Muscat still feeds his soldiers on crude wheat and dhourra-corn, a sort of millet, which many French soldiers learned to eat raw, as their Mameluke captors declined to cook it for them. Even the legumes—peas, beans, and lentils—pass through a period when they are soft and full of sweet milk-juice, though in their sun-dried over-ripeness they become as tough as wood. In the scale of wholesomeness the place next to Haller's man food *par excellence* should therefore be assigned to vegetable substances whose pleasant taste has been restored by the process of cooking. With this addition, even an invalid, dieting for his health, need not complain of lack of variety, for the number of nutritious vegetables that can be successfully cultivated as far north as Hamburg and Boston is almost infinite if we include the plants of the corresponding Asiatic latitudes and those that could be acclimatized in the course of five or six seasons. With five kinds of cereals, three legumina, eight species of esculent roots, ten or twelve nutritive herbs, thirty to forty varieties of tree-fruits, be-

sides berries and nuts, a vegetarian might emulate the Duc de Polignac, who refused to eat the same dish more than once the same season. Honey is the pure, unchanged, and unalloyed saccharine juice of flowers and resinous exudations, and therefore strictly a vegetable substance, though Carl Bock and Bichat describe it as semi-animal food, because "derived from animals," i. e., lived by bees. They might as well include flour under the same category because horses carry grist to the mill. Like sugar, vanilla, and the manna-sirup of Arabia Felix, we might class it with the non-stimulating condiments, which, used in moderate quantities, impart an agreeable flavor to many farinaceous preparations without impairing their digestibility.

Of all semi-animal substances, sweet fresh milk is the most wholesome, in itself an almost perfect aliment, welcome to all mammals and nearly all vertebrate animals. Monkeys, cats, deer, squirrels, otters, and ant-bears, creatures that differ so widely in their *special* diet, will rarely refuse a dish of this universal food. On the other hand, I have noticed that all animals but pigs and starved dogs eschew sour milk; it is, properly speaking, fermented milk, to the taste of a normal man probably as repulsive as tainted meat or sour gruel. This fermentation affects the fatty particles less than the watery and caseine; and butter and cream (though less digestible than fresh milk) are, therefore, far healthier than sour whey and cheese. Cheese in some of its forms is quite as unwholesome as rotten flesh; putrid curd would be the right name for Limburger and fromage de Brix. Vegetarians of the Lankester school object to milk and butter on account of the spurious stuff that is often foisted upon the market under those names, but mild-tasted aliments can hardly be adulterated with very injurious substances; a little tallow, oleomargarine, or even lard, mixed with butter, and as such again mixed with a tenfold quantity of farinaceous food, can only affect the most delicate constitutions to any appreciable degree, and certainly not more than the small percentage of alum we often eat with our daily bread. Comparatively speaking, such things are the veriest trifles, and we can not afford to fight gnats while we are beset by a swarm of vampires. We have dietetic exquisites who would shudder at the idea of raising their biscuits with brewer's yeast instead of bicarbonate of soda, but do not hesitate to sandwich that same bread with strong cheese and pork-sausage; or pity the wretch whose poverty consents to North Carolina apple-jack, while they sip a *petite verre* of aromatic schiedam.

All kinds of fat ("non-nitrogenous" aliments), including butter and cream, are more digestible in winter than in summer time. Cold air is a peptic stimulant, and neutralizes the calorific effect of a non-nitrogenous diet, while fresh tree-fruits and berries counteract an excess of atmospheric heat, and thus, by an admirable provision of Nature, the seasons themselves furnish us the food most adapted to the preservation of the right medium temperature of the system. Preserved fruits (raisins, dried figs and apples, etc.) lose much of their acidity, and thus become less refreshing, but not less nutritive, at the very time when the latter property is the more important one. Cow's milk, on the other hand, grows richer in winter-time, and this self-adaptation of their food to the varying demands of the seasons enables the inhabitants of such countries as Italy and Mexico to subsist all the year round on an

almost uniform diet. But in a climate of such thermal extremes as ours it would be the best plan to vary our regimen with the weather, and, above all, to adopt a special summer diet, since the consequences of our present culinary abuses are far less baneful in January than in July. Even in mid-winter our compounds of steaming and greasy viands with hot spices severely strain the tolerance of a youthful stomach; but, when the dog-star adds its fervid influence, the demand for refrigerating food becomes so imperative that no forensic eloquence would persuade me to convict a city lad for hooking watermelons. From May to September fresh fruit ought to form the staple of our diet, and the noonday meal at least should consist of cold dishes, cold apple-pudding with sweet milk and whipped eggs, or strawberries with bread, cream, and sugar. The Romans of the republican age broke their fast with a biscuit and a fig or two, and took their principal meal in the cool of the evening. In their application of the word, a frugal diet meant quite literally a diet of tree-fruits, and that our primogenitor was a frugivorous creature is the one point in which the Darwinian genesis agrees with the Mosaic version.

Dr. Alcott holds that a man might live and thrive on an exclusive diet of well-selected fruits, and I agree with him if he includes olives and oily nuts, for no assumption in dietetics is more gratuitous than the idea that a frequent use of flesh-food is indispensable to the preservation of human health. Meat is certainly not our *natural* food. The structure of our teeth, our digestive apparatus, and our hands, prove *a priori* that the physical organization of man is that of a frugivorous animal. So do our instincts. Accustom a child to a diet of milk, bread, and meat; never let him see a fruit, nor mention the existence of such a thing; then take him to an orchard, and see how quick his instinct will tell him what apples are good for. Turn him loose among a herd of lambs and kids: he will play with them as a fellow-vegetarian. In a slaughter-house the sight of gory carcasses and puddles of blood will excite him with a *horror naturalis*. The same sight would excite the *appetite* of the omnivorous pig as well as of the carnivorous puppy. Artificial preparation, spices, etc., may disguise the natural taste of meat, as of coffee or wine, but they will not alter its effect upon the animal system. The flesh-food fallacy, like other errors of the civilized nations, has found plausible defenders, but their principal argument is clearly based on a misunderstood fact. The delusion originated in England, where the *physique* of the beef-fed and rubicund Saxon squire contrasts strongly with that of the potato-fed Celtic laborer. What this really proves is merely that a mixed diet is superior to a diet of starch and water, for the North-Irish dairyman, who adds milk and butter to his starch, outweighs and outlives the rubicund squire. The matter is this: In a cold climate we cannot thrive without a modicum of fat, but that fat need not come from slaughtered animals. In a colder country than England the East-Russian peasant, remarkable for his robust health and longevity, subsists on cabbage-soup, rye bread, and vegetable oils. In a colder country than England the Gothenburg shepherds live chiefly on milk, barley-bread, and esculent roots. The strongest men of the three manliest races of the present world are non-carnivorous: the Turanian mountaineers of Daghestan and Lesghia, the Mandingo tribes of Sene-

gambia, and the Schleswig-Holstein *Bauern*, who furnish the heaviest cuirassiers for the Prussian army and the ablest seamen for the Hamburg navy. Nor is it true that flesh is an indispensable, or even the best, brain-food. Pythagoras, Plato, Seneca, Paracelsus, Spinoza, Peter Bayle, and Shelly were vegetarians; so were Franklin and Lord Byron in their best years. Newton, while engaged in writing his "Principia" and "Quadrature of Curves," abstained entirely from animal food, which he had found by experience to be unpropitious to severe mental application. The ablest modern physiologists incline to the same opinion. "I use animal food because I have not the opportunity to choose my diet," says Professor Welch, of Yale, "but whenever I have abstained from it, I have found my health mentally, morally, and physically better."

Though a vegetarian on principle, I have eaten various kinds of flesh as a physiological experiment, and have often observed the influence of animal food upon children and invalids, and I have found that a pound of boiled beef or eight ounces of lean pork, after a month's abstinence from all flesh-food, will infallibly produce some or all of the following unmistakable effects: a gastric uneasiness, akin to the incipient operation of certain emetics; distressing dreams, restlessness, and a peculiar mood which I might describe as a promiscuous pessimism, a feeling of general irritation and resentment. I have also noticed that flesh-food tends to check intellectual activity, not so much by making us averse to all mental occupations as by muddling what phrenologists call the *perceptives*. By its continued use children gradually lose their native brightness as well as their amiable temper.

But the same observations oblige me to say that its deleterious *physical* effects have often been considerably overrated. The gastric uneasiness, even after a hearty meal of meat (fat pork, perhaps, excepted), yields readily to exercise in open air. Meat does not interfere with the digestion of other food, and, above all, it produces no ruinous after-effects; its frequent use rarely becomes a morbid necessity. Besides, flesh undoubtedly contains many nutritive elements, though in a less desirable form than we might find them in vegetable substances. By dint of practice the system can be got to accept part of its nutriment in that form, and if we are reduced to the choice of starving on starch and watery herbs, or getting fat in an abnormal way, the latter is clearly the preferable alternative. As a rule, though, children during their school years had better stick to dairy products, farinaceous preparations, and fruit; hot-headed boys, especially, can be more effectually cured with cow's-milk than with a cow-hide.

The objections to flesh-food, however, do not apply to eggs, and not in the same degree to mollusks and crustaceans. On the banks of the Essequibo, in eastern Venezuela, I have seen troops of capuchin monkeys (*Cebus paniscus*) engaged in catching crabs, though in captivity those same relatives of ours would rather starve than touch a piece of beef. The dog-headed baboon visits the seashore in search of mollusks, and the South American marmoset, like John the Baptist, delights in grasshoppers and wild honey, though otherwise a strict vegetarian. The mediæval distinction between flesh and fish is not wholly gratuitous, either; carp, trout, and their congeners are, happily, almost as digestible as potatoes, for it would be a hopeless undertaking to dissuade

a young Walton from boiling and devouring his first string of perch.

Sweeping Reform in Teaching.

ENLIGHTEND Boston has taken the initiative to abolish the old and prevailing method of school-teaching, which was, and still is, to confine the principal work of the teacher to hearing recitations from text-books. In some schools this is abused to such an extent that the teachers are ignorant of the subjects, and think they have done their duty if the pupils can thoughtlessly and in parrot-like manner recite their lessons, no matter whether the meaning of the same has been understood or not. But this is not all; to the great credit of Boston, be it said, that the spelling-books, and the grammars have been abolished in her schools; that the pupils will be taught by making them see and think, and that the teachers will be obliged to give talking lessons, so as to teach correct speaking; to teach the alphabet and spelling orally and by pictures, plants, animals, and reference to the children's every-day life and experience; to teach grammar, not by parsing and other technical work, but by lessons in composition, the use of capitals, letter-writing, arrangement of sentences, etc.

The lower classes will receive instruction in regard to the form, color, and other properties of objects; next in natural history of minerals, vegetables, and animals grouped by easily observed habits, and hygiene, especially of the human body.

In the lower classes, oral instruction will largely predominate, and also in the higher classes, only not to such an almost exclusive extent. Much of the time formerly given to geography will be devoted to natural philosophy and physiology, and very wisely, as man is more interested in his own body and his immediate surroundings, than in far-off countries. Biographical and historical sketches will be taught to the higher classes, but only to such an extent as may be useful for practical life or for forming their characters, as much time will be devoted to experiments in physics and technology.

In order to aid the introduction of the metrical system, the example will be followed which the Netherlands adopted fifty years ago, and by which they have successfully introduced it without the least trouble, namely, to teach the metrical system to the lower classes in the public schools, not by books, but from the measures themselves, and from the metrical apparatus. It is interesting to see how comparatively very young children attain clear notions about measures when they are allowed to verify that, for instance, 10 decimeters make 1 meter, or 10 deciliters of sand go exactly into 1 liter, and so on for other measures.

The main advantage is that such practical trials impress the memory in such a way that the lessons are remembered while those from books, learned by heart, are most always forgotten when needed in practical life.

Our contemporary, the *Scientific American*, makes a few pertinent remarks on this subject, which we copy in closing. It says: "This method labors under one serious, we fear fatal, difficulty—the teachers will have to know something.

Their knowledge will have to be real 'live' knowledge, not dead verbiage; and they will need to know a good deal about the natural, social, and industrial life that the children come in contact with outdoors and at home. Such knowledge is not to be gained from books; and

it is hard to turn a book student into a practical observer. We sincerely hope, however, that the teachers of Boston will succeed in their difficult task, and demonstrate to the rest of the world the feasibility of this promising and long needed reform."—*Manufacturer and Builder*.

Prevention of Venereal Diseases.

A Committee was appointed by the American Public Health Association, a year ago, to investigate and report upon the subject of venereal diseases and the means of preventing their spread. This committee made its report through Dr. Albert Gihon, U.S.A., at the recent meeting of the Association in New Orleans. The committee asserted their belief in the efficacy of regulating prostitution, but they would not recommend the measure, at present. They said, that as a safeguard and warning everybody should know the following facts—that venereal diseases are communicable:

1. By the blankets, etc., of a sleeping-car, and the sheets, towels, and napkins of hotels and restaurants.
2. By the dresses, costumes, etc., rented for fancy balls.
3. By the chipped edge of the coffee-cup; and by the half-cleaned knives, forks, and spoons of restaurants and hotels.
4. By the drinking-vessels in a railway car or station.
5. By barbers' utensils—brush and comb; by hatters' measure or by a borrowed or sample hat.
6. By surgeons' or dentists' instruments; by the vaccinator or lancet.
7. By toys sold to children by venders who have been handling them with poisoned lips or fingers.
8. By the broom or dust-brush handled by the housemaid, or by the spoon fouled by the mouth of the cook.
9. By playing-cards and visiting-cards which have been used by syphilitics; by car-tickets and paper money which circulates in a city where there are many syphilitics.
10. By the pipe, cane, or glove loaned to a friend.
11. By the grasp of a friend's hand or the kiss of an accepted lover.

In view of this alarming state of things the committee reported the following resolution, which after some debate was adopted by the Association.

Resolved, That the American Public Health Association earnestly recommend the municipal and state boards of health to urge upon the legislative bodies of this country the enactment of a law constituting it a criminal offence to knowingly communicate, by any direct or indirect means, a contagious disease, such as small-pox, scarlet fever, or venereal disease; and giving to said boards of health and to the state and municipal health officers under their control the same power in the prevention, detention, and suppression and gratuitous treatment of venereal affections which they now possess in the case of small-pox and other contagious diseases.—*Medical Record*.

CORNELL University has introduced a notable change in commencement orations and essays. Among the number chosen for public presentation this year was a paper by Mr. R. P. Green, on "The Sewage of Ithaca as a Hydraulic Problem," and one by Miss M. Hicks, on "Tenement Houses, a Social Problem in Architecture."

Your Thinking Cap.

BY OLIVIA.

THE more extended my observation the more I am convinced that mental discipline which comes from close application to study, is a grand preparation for the every day, practical duties of life. It does not spoil a girl for house-keeping to be a good geometrician, or at the head of her class in algebra. A knowledge of chemistry and philosophy, too, comes in play admirably in the many and varied operations of every day life.

But it is not the practical application of scientific principles which will be the main advantage. It will be the trained mind which can grasp and systematize duties and, so to speak, "hold them in hand" while the working day lasts. The systematic eye runs over at a glance the table to be cleared; the articles to be taken to the pantry are classified quickly by themselves, and moved near each other; those that go to the cellar are arranged on the tea tray, making but one journey necessary; the dishes to be washed are assorted properly and set out on the kitchen table in an orderly manner, ready to be washed without further piling or scraping. Compare the time and ease with which this same piece of work is done when no order is followed, when one thing after another is caught up and rushed to its appropriate place, making perhaps three or four trips up and down the cellar stairs, and as many walks back and forth to the pantry, where one would have been enough in either case. I will venture that the systematic person will have this clearing up work all completed and the dishes set away in one-third the time that it requires the other to do it. And this one item three times a day forms no small part of woman's work, and wearying work it is too, when added on to all the rest. Setting the supper table and clearing it away often seems more than the week's washing did in the morning.

"Make head save feet," is an excellent direction, and it is not so hard when you really give your mind to it. Put on your thinking cap when you first get up, and see how much it will save you in the way of weary steps during the day. Accustom your mind to close thinking and you have gained much in the way of future ease and comfort, besides a great improvement in the manner of doing work.

It was a very pretty girl who sat in the seat next to me at church the other Sunday. She had on a fresh, new suit, of a fashionable shade, and a pretty "gipsy" on her head, with dainty flowers and delicate satin ribbon, and her kid gloves were as fresh as new laid eggs. But, girls, I will just tell you this as a secret to you. She had hung up that pretty suit in a closet where her soiled working dress and old shoes were kept, and then shut the door tight on them both. She might just as well have shut it up a drawer with musk and then not expect it to take on the scent as to have expected that new suit to come out sweet from such companionship. Furthermore, I am sure she does not often throw open the windows of her room, and never the door of her closet, to the fresh air and the purifying breezes. The stale odor of boiled cabbage and fried fish, and stewed onions and burnt saucepans, and the steam of suds and other sundry odors combined in the grand result, which was, to speak mildly, awful. A sharp, philosophical mind could have analyzed these odors with but little difficulty, but there sat Kitty as composed and self-satisfied as possi-

sible. I suppose she was used to it, and thought nothing about it. No suspicion crossed her mind that her presence was a trial to the people within three pews of her either way. It was a pity for the girl not to have been better taught. Many people who scrub a great deal have very queer notions about ventilation. They are somewhat like the Icelanders. A man was sleeping in one of their houses, when he awoke in the night half suffocated. He aroused a man in the same apartment and told him he must have air somehow. The Iclander went to a side of the room and pulled a cork out of a knot hole. He held it in his hand two or three minutes, then with a shrug declared they should all freeze to death: so he put in the cork and pounded it down, and went to bed again. Do not cork up the rooms too closely, even in winter. Have them all aired some time in the day, and never, never shut up dirty clothes in a closet, to impart their perfume to all the rest. Such odors are "like the ointment of the right hand which bewrayeth itself."

—*The Housekeeper.*

Kissing Pets—A Cause of Sore Throat.

A WRITER in the British Medical Journal says: It is well known that women and children are in the habit of kissing pet cats and dogs, especially when these favorites are ill with discharge from the nose, cough, and sore throat, and even use their pocket handkerchiefs to wipe away the secretion. I have seen this done frequently. As such mistaken sympathy is exceedingly dangerous, I think a notice in the journal to this effect would tend to its discouragement. It is a common saying that, "There! the cat has got a cold; now it will go through the house;" and, as this remark has been repeatedly verified, it shows how careful people should be to avoid contact with such a mode of contagion. I do not affirm that this was the way in which the disease was contracted, either within or without the palace walls, but I feel sure the habit of kissing pets is a source of danger that should be widely known and prevented.

Another writer in a recent exchange adds her testimony against indiscriminate kissing:

The promiscuous kissing of children is a pestilent practice. We use the word advisedly, and it is mild for the occasion. Killing would be the proper word, did the kissers know the mischief they do.

Do you remember calling on your dear friend, Mrs. Brown, the other day, with a strip of flannel round your neck? And when little Flora came dancing into the room, didn't you pounce upon her demonstratively, call her a precious little pet, and kiss her?

Then you serenely proceeded to describe the dreadful sore throat that kept you indoors the day before. You had no designs on the dear's life, we know; nevertheless, your carelessness was fatal.

Two or three days after, the little pet began to complain of a sore throat too. The symptoms grew rapidly alarming, and when the doctor came the single word diphtheria sufficed to explain them all.

It would be absurd to charge the spread of diphtheria entirely to the practice of child-kissing. There are other modes of propagation, though it is hard to conceive of any more directly suited to the spread of the infection, or more general in its operation. It were better to avoid the practice.

Feeding to Live and Living to Feed.

THE notion that appetite is a low degree of hunger, and hunger an intensified form of appetite, does not seem to be borne out by facts. The two desires or longings are different in their nature. Appetite is the craving of the apparatus of taste, and sometimes of the digestive organs; while hunger is the demand of the organism, as a whole or of some of its parts, for food. Use the words appetite and hunger how we may, there are actually two needs to be expressed, and much mischief arises from confounding them. The one cry for food which we call appetite is an affair of habit or caprice, and may, for a time at least, be stimulated by appealing to the sense of taste, or promoted by certain cordials and stimulants; but, looking at the matter from a physiological point of view, it is difficult to see what we can gain by exciting the organs of digestion to take food, unless the system is in a condition to receive it. The rational mode of procedure would seem to be to wait the expression of a need in the system—in short, to look to hunger rather than to appetite as an incentive to the act of feeding, instead of exciting the palate and sense organs to take food when we have no organic reason to suppose that there is an inner need of it.

There are certain evil consequences of the civilized mode of feeding by appetite on the basis of habit, which it may be useful to point out. First, separating appetite from hunger, and developing it as an independent sense or function, there naturally springs up a fashion of life which may be described as "living to feed." The purveyor of food trades on the tastes and cultivated longings of the consumer, and the consideration what to eat and what to drink comes to occupy a place in the self-consciousness which it was probably not intended to fill, and in so far as this is the case man is more animal, and less spiritual and intellectual, than he ought to be; although it may be conceded that the refined taste of cultivated nature is less offensive than the simple voracity of the savage. There are some who contend that man is the gainer by the development of his appetite. If this be so, the gain is a good not unmixed with evil. Another drawback is that by severing appetite from hunger we lose the indication of quantity which nature gives with her orders for food. The man who eats a regulated number of meals daily, with a duly stimulated and organized habit, probably eats much more in the twenty-four hours than his system requires, or the organism as a whole is constituted to deal with.—*The Lancet*.

TEA AS RELATED TO ECONOMY.—Some time ago a good wife in a family of quite moderate means, with a laudable ambition to economize, made a bargain with her husband that she would dispense with hired help in the kitchen, provided he would supply her with all the tea she wanted. This seemed a cheap and desirable substitute for the domestic. The woman was not strong and she attempted to supply the deficiency by frequent potations of her delectable beverage, till at last—and the time was not long—her nervous system was prostrated and severe palpitation ensued. It was several years before she fully recovered her former health. Here was domestic economy. Health was gone, a female domestic was required, and the physician's fees would supply a kitchen girl for a considerable length of time.—*New Preparation*.

Mrs. Hayes and the Wine Trade.

SOME days ago I had a talk with a gentleman who frequently visits this city selling wines, liquors and champagnes. He represents a well-known New York house, and has visited this city semi-annually for twenty years. Speaking of the trade and its decrease, he said: "We don't sell one case of wine in Washington now where we sold thirty some years ago. Mrs. Hayes' "no wine at state dinners," may have sounded easy to other people, but it was almost a sound of death to the wine trade. Many is the time we have sold hundreds of boxes to the dealers, who we knew in turn furnished them to the Executive Mansion. That trade is entirely gone now. Mrs. Hayes having declared against wine, of course it became fashionable in a manner, and its consumption in Washington fell off very much. Last winter there was not one case of wine sold where forty was sold even ten years ago. The drinking of wine among men may not have fallen off much, but it certainly has among ladies. Wine is not necessary now at fashionable parties, I mean of course with the office-holding and political classes, who mostly drink it about Washington, though it is not always kept off the table.—*Washington Letter to the Hartford (Conn.) Times*.

Regarding Communion Wine.

ACTION BY THE SYNOD OF NEW YORK IN RECENT SESSION.

At the recent meeting of the Synod at Buffalo the following preambles and resolution were offered:

Whereas, It is perfectly well known that two kinds of wine were in use when Christ instituted the sacrament of the Lord's Supper, the one fermented and intoxicating, the other unfermented and unintoxicating; and

Whereas, We are not at liberty to conclude without evidence that Christ used the former to typify his blood shed for the healing of the nations; therefore,

Resolved, That we recommend the churches under our care to use at the communion unfermented wine without any alcoholic mixtures.

Elder Hugh T. Brooks, of the Genesee Presbytery, seconded the resolution and said: "It is perfectly certain that both fermented and unfermented wines were in use when our Savior instituted the sacrament; to affirm that He drank an alcoholic intoxicating beverage and said: 'This do in remembrance of Me,' is a gross and gratuitous insult to our Lord and Master—to suppose that He would select to symbolize His own precious blood what had inflicted the pains of the second death on multitudes of men is absurd and audacious. Let us recommend for communion, wine that will not intoxicate."

The resolution was adopted, none voting in the negative.—*Rochester Democrat*.

THE celebrated French physician, Dumoulin, on his death bed, when surrounded by the most distinguished citizens of Paris, who regretted the loss which the profession would sustain in his death, said:

"My friends, I leave behind me three physicians much greater than myself." Being pressed to name them, each of the doctors supposing himself to be one of the three, he answered, "Water, Exercise, and Diet."

Vulcanized Rubber.

THE inquiries that come to us from time to time from sufferers by mistaken dentistry indicate a suffering so wide-spread that we reprint a judicious note addressed to the Chicago Advance:

The universal use of vulcanized rubber plates for artificial teeth is owing to two reasons: The first because it makes cheap work; the second, because the work is so easily made, being the simplest process in mechanical dentistry. There are multitudes of so-called dentists who cannot make a set of teeth on a metal plate. And yet while its cheapness enables a great many people to wear a set of teeth who would otherwise go without, the fact is indisputable that it is the worst material for the purpose that is used. There are two principal reasons for this. The first, applying almost universally, is the fact that under a rubber plate the process of absorption of the bone continues until the ridge disappears, or leaves nothing but a flexible ridge of thickened membrane. This is owing undoubtedly to the fact that rubber is a non-conductor of heat, and the retention of heat, combined with pressure, keeps up this process of absorption, and thousands of mouths are thus ruined from this cause.

The second objection is more serious in its results, but appears in a limited number of cases. The coloring matter of the rubber is vermilion (oxide of mercury), and its presence in some mouths results in serious stomach and nervous complaints. Two marked cases came under my observation within a year. A gentleman about sixty years of age, who had for eight years suffered from serious stomach trouble, consulted Dr. Justin Hayes. In a careful diagnosis of the case, he found the patient was wearing a full set of teeth on rubber. He felt certain these were the source of his difficulty, and sent him to me, to have them replaced with metal plates. I did so, and the whole trouble disappeared at once.

A lady from Topeka, who had a similar affection the stomach, accompanied with chronic diarrhoea, for which she could get no permanent relief, felt impressed with the idea that a rubber plate she had worn for fourteen years might have something to do with it. She was sent to me for consultation. I found her mouth in a very inflamed condition, and very much injured also from the undue absorption of the ridge. I made her a set of teeth on a metal plate—platinum covered with porcelain, known as "continuous gum." Within a few weeks after she put them in, her long-continued trouble disappeared. In about two months after her return home, she accidentally broke off a tooth, and sent them to me for repairs. She was without them for a week, and in the meantime wore her old rubber plate, and the result was her old complaint returned in full force, but disappeared again upon wearing the new plate. No doubt there are many persons suffering in a similar manner, while their physicians are entirely ignorant of the cause.—*Home Interest Column of N. Y. Tribune.*

Every-day Conflicts.

THE daily life of every one of us teems with occasions which will try the temper of our courage as searchingly, though not as terribly, as battle-field, or fire or wreck. For we are born into a state of war; with falsehood and disease and wrong and misery, in a thousand forms, lying all around us, and the voice within calling on us to take our stand as men in the eternal battle against these. And in this life-long fight to be waged by every one of us, single-handed, against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth—the most difficult of all human qualities. For such loyalty, as it grows in perfection, asks ever more and more of us, and sets before us a standard of manliness, always rising higher and higher. And this great lesson we learn from Christ's life, the more earnestly and faithfully we study it.—*Hughes' Manliness of Christ.*

A POINT OF COURTESY.—There is one little piece of kindness which almost all, old and young, have opportunities to perform, and by the practice of which they can very materially add to the comfort and happiness of less fortunate persons. It is to avoid looking at deformities or marks of disease when they are met in the street or at home. The keen suffering given to a sensitive person—and all persons with a noticeable deformity may well be supposed to be sensitive on that subject—is such as one who has felt it can alone understand to the full. Of course it is the most natural thing for the eye to fall upon that which is marked or unusual, but it is a poor excuse for unkindness. We ought deliberately to school ourselves not to add, by look or by word, to the unhappiness of those who have already enough to bear.—*Housekeeper.*

TO PREVENT SNEEZING.—A writer in the British Medical Journal, after many other experiments to prevent sneezing, stopped up his nostrils with cotton wool, and says: "The effect was instantaneous; I sneezed no more. Again and again I tested the efficacy of this simple remedy, always with the same result. However near I was to a sneeze, the introduction of the pledgets stopped it at once. Nor was there any inconvenience from their presence, making them sufficiently firm not to tickle, and yet leaving them sufficiently loose to easily breathe through." This is really worth knowing, for incessant sneezing is among the greatest of smaller ills, and it seems only a rational conclusion to hope that this simple plan may furnish the most efficient remedy against one of the most distressing symptoms of hay fever.

SLEEPLESSNESS.—The following is recommended as a cure for sleeplessness: Wet half a towel, apply it to the back of the neck, pressing it upward toward the base of the brain, and fasten the dry half of the towel over so as to prevent the too rapid exhalation. The effect is prompt and charming, cooling the brain and inducing calmer, sweeter sleep than any narcotic. Warm water may be used, though most persons prefer cold. To those who suffer from over-excitement of the brain, whether the result of brain-work or pressing anxiety, this simple remedy has proved an especial boon.—*Medical Press and Circular.*

A NEW HOSPITAL BED DRESS.—A new bed dress for the sick has been introduced in England. It consists of a long shirt, with rows of buttons before and behind, and on each sleeve from the neck to the wrist. Its advantage consists in the facility with which every part of the body and extremities may be examined without moving the patient, no matter in what position he may be lying.

Village Improvement Societies.

THE last report of the Massachusetts Bureau of Statistics gives some data about these societies, of which the Laurel Hill Association, of Stockbridge, is the parent. Two hundred and sixteen of the 325 towns in Massachusetts report the existence of 28 village improvement societies, having a membership of 495. In Williamstown a hundred streets have been put in order, trees planted, and the village lighted. In Danvers the village common has been fenced and many trees planted. The society in Shelburn has made sidewalks, planted trees, and lighted the streets. In Longmeadow, tree culture has been encouraged, borders cut and trimmed, and sidewalks repaired. In Westfield a street six rods wide and over three miles long has been laid out and lined with trees. In Carlisle the Cemetery has been beautified. The "Field and Garden Club," of Lexington has fenced many vacant lots. In Stow 180 maple trees have been planted. In Pepperell, trees have been planted, lights put up, and courses of lectures have been delivered. This is sanitary work of the best kind.—*Plumber & Sanitary Engineer.*

CARELESS CHILD-BATHING.—A child six years old was scalded to death in a bath in the English town of Clifton. Little Herbert appeared to have a cold, and his aunt, Miss Laudale, ordered a hot bath to be prepared, and in the presence of the nurse, after testing the water with her hand, placed the child in the bath. He struggled and screamed, but, as she had no idea that he meant the water was too hot, she kept him in it six or seven minutes. He was of a highly sensitive temperament, and was accustomed to get excited and cry out at anything strange, so that his screaming and struggling when kept in the water did not excite any alarm till he had been in the bath some minutes, when the nurse, thinking his eyes looked strange, and that he was going to have a fit, drew Miss Laudale's attention to their appearance, and the boy was taken out and placed in bed, and a doctor was sent for. The lower part of the body and legs were very badly scalded. He died two days afterward. The doctor attributed death to the shock to the nervous system caused by the extensive scalds. He added that the hand was a very unreliable instrument to test hot water. Nurses often used the elbow, and this was much better when a thermometer could not be obtained.—*Lancet.*

USES OF A SAND BAG.—One of the most convenient articles to be used in a sick-room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove, make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on the top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.—*New York Post.*

"CLARA BELLE," in a recent letter, says: "There is a girl under treatment at Bellevue Hospital for inability to use her legs. She wore gaiters with inordinately high French heels. The distortion of her feet and ankles caused an undue tension of the cords and muscles in her calves. She persisted, however, until her legs became misshapen, and finally she was wholly disabled by lameness. She lies unfashionably on her back now, with her unhandsome feet and legs in a shaping apparatus, enduring a great deal of pain and uncertain whether she will ever be able to walk without crutches."—*Medico-Literary Journal.*

THE house of Storrs, Harrison and Co., Painesville, Ohio, whose floral advertisement appears on the cover opposite, has been established over a quarter of a century, and has a reputation for reliability which might induce any one wishing house or border plants—roses in particular—grape vines, strawberry plants, fruit and ornamental trees, and shrubs, to apply to them with confidence. Their tempting illustrated catalogues are free to all who send for them.

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MOTHER TRUTH'S MELODIES.—We have lately received a revised and enlarged edition of this entertaining and instructive book for children, and we commend it to our readers as a work, one object of which is to give the little ones easy lessons in physiology and simple ways of living. It contains 300 pages, nicely bound in cloth, and will be sent post-paid for \$1.50.

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LVII.

The light of the room was dim, but after a few moments we could see better than on entrance, and discovered that in one corner was a bed and on it a woman. Rachel stepping forward, said:

"My name is Rachel Reason. I live the other side of the mountain. I heard that there was on this side of it a sick woman living alone. I thought that were I to go to her I might find out if she needed any comforts which I might be able to give her. I do not know who the woman is, but I came to search, and as this house is the first I have seen, my friend and I ventured in. I think I have not made a mistake. You seem to be alone and ill."

The woman spoke :

"No matter who I am just now. Call me Mrs. Nameless. Doubtless I am the woman you seek, for I know of no other one in this valley in like conditions with myself. I am sick. I live alone, having a little girl from below come and help me daily. I need comforts which if you can render, I shall be very glad, not only, but grateful, to receive. I have heard of you, Miss Reason. One can hardly tell how news goes from one side of this mountain to the other, nevertheless the people on this side do know something about the conditions of the people living on the other side, as it seems you on that side know something about us. I am very much obliged to you for coming. Will you be kind enough to take a chair?"

The woman did not seem to be aware that I was in the room, so Rachel said :

"I have a gentleman friend with me, Mrs. Nameless, and with your permission, I will ask him also to be seated."

The woman replied : "Certainly, ask your friend to sit down. May I ask his name?"

Rachel replied, "His name is Dr. Jackson."

"O!" the woman exclaimed, "it cannot be Dr. Jackson of whom I have heard as helping so many sick folks, who lives way out in Western New York and keeps a Water Cure?"

"Yes, he is that Dr. Jackson, and, making a visit to me, I ventured to ask him to accompany me and see the sick woman of whom I was going in search, inasmuch as he is a physician."

"Will Dr. Jackson please come to my bedside and let me see him?"

I said: "I shall be happy to let you see me, Mrs. Nameless; may be I can minister to you in some way." And I came forward and sat down.

The moment I saw her in the dim light of the room, I knew what ailed her. How many, many such cases of sickness I have examined! My heart beat indignantly at thought of the mismanagement that had characterized this case. Here was a woman not much beyond the middle of life, sick, well-nigh bed-ridden, alone, and all because neither she nor anybody who had had anything to do with her, had known what originally ailed her. And not knowing, the necessary treatment for her recovery was not rendered, while treatment which she ought not to have had, had been given. She was the victim of ignorance on the part of those who had dealt with her, united to a misplaced confidence in them on her part.

What was the trouble with her? Originally, great disturbance of the sympathetic nervous system. Becoming diseased emotionally, she had been treated as though she were a mere physical creature. Not a word had been spoken in respect to what had been done for her, but I knew at once, just as well as I did after I had plied her with questions, that powerful medicines and drug treatment had been administered till her body had become an apothecary shop; and I knew what medicines she had taken though I did not understand then by any means as extensively as I do now, what is the legitimate effect of certain poisons upon the human body; for I had not then had so much experience as I have since had. Certain poisons, when taken long enough into the circulation of a human body, produce unmistakable results, and when one once comes to know what these are, he does not readily allow himself to be misled when he sees them. Opium, calomel, belladonna, arsenic and many other poisonous substances when taken into the system, leave unmistakable proofs of their administration, and an experienced physician knows what diseases grow out of their long-continued use.

It so happens when one has been long addicted to the use of some particular poison or poisons medicinally administered, that there is not within the range of chemistry any substance which can serve as an antidote. The only process of recovery as against their destructive influence, is that which will eliminate them from the tissues and the circulation, and this is a slow process. This woman was both narcotically and stimulative poisoned. Opium and alcohol in some of their various forms had been administered to her to overcome some disease or diseases which the doctors who attended upon her fancied she had, till her blood was filled with them and it was as impossible for her organs to perform their natural functions as it would be for her as I sat by her bedside, to rise up and show great physical strength.

She did not seem to me worse than many persons who, having suffered for years and years with disease, have come to Our Home and thoroughly recovered. I decided at once that she was curable, but I also decided that under her present conditions she could not get well; for health is not life, but the outcome of right conditions of living, and who cannot have these, cannot get well though such person may be curable. It is one thing to be curable and another and quite a different thing to get well. We have persons coming to us all the time who, though curable, have failed to get well for want of the proper opportunity; nevertheless they do get well with us, because we furnish the opportunity.

When a man by hard labor, no matter of what kind, becomes very tired, he cannot get rested unless he has the right conditions. It is possible for him to create for himself conditions which will make him still more tired, even though at the time he feels that these are restful in their effect on him. Thus, a glass of brandy-sling will take all sense of fatigue out of him for the time and make him feel just as well as though he had taken a night's sleep. But that feeling is induced by a new draught on his reserved nervous forces, vitalizing his tired muscles and making him feel as though he were rested. When, however, through the effect of the stimulus on his nerve-centres, there has been new force elaborated and expended through the activity of his muscles, it is plain enough that he has not been rested, but only still more fatigued. If he keeps up this strain without using the proper means for restoration, at last the strain becomes so great that debility becomes complete and permanent, and then the man is "broken down" as we say, and can do nothing. No stimulus can affect him to make him strong, for there are no reserve forces to answer the demand on the nerve-centres and therefore stimulation is useless. Alcohol creates nothing. It only makes available that which already exists and when there is nothing existing, there can be no effect produced.

This is the result produced by many different kinds of medicines when given continuously. They do but draw out powers resident in the nerve-centres. They furnish no power; they only serve to expend that which already exists. This woman had been treated in this way till the drugs had enabled her to use up all the force that she had whereby to keep upon her feet and work. The consequence was that she had become nearly bed-ridden, and was made so by drug-medication, which, in my judgment, is today one of the greatest evils existing with our people.

When one stops to think how universal is the practice of taking poisonous medicines as these are administered by physicians to their patients, or are used irrespective of medical advice by the people at large, one cannot wonder that there is so much sickness. I believe that at least ninety-five out of every hundred of all the persons who die in this country, accidents, casualties, and extreme old age aside, die from the effects of drug poisoning. They certainly do not die of the diseases common to this country, for these are not at all deadly. Take them as they run, and they will not kill. They have their period of activity, but with those who are in anything like vigorous conditions, did they take no medicine, the diseases would run their limit and disappear, not only without killing the persons but what is far

better, without impairing their constitutions. They would get up from their sicknesses and be as well as before. But being sick, they take into their systems terribly poisonous substances because doctors give them, and doctors are supposed to know what they are about—which is a very mistaken supposition on the part of the people.

Doctors *do not* know what they are about. In the name of science they play fast and loose with human lives. The medicines they administer would make well persons sick. How then, in the name of science or of common sense, can they make sick persons well? It is a monstrous fallacy because it is so terrible in its consequences. Nothing can be more deplorable than a fallacy which as soon as it becomes actively operative, changes into a fatality.

This sort of reflection ran through my mind quick as lightning. I thought it all out as rapidly as one's vision takes in objects under a flash of lightning in a dark night. I was really sorry that I had come to see this woman, for I am sick of seeing sickness. I hate sickness. There is only one thing in the world that I hate more, and that is the ignorance which produces it. If persons only had a little common sense and would apply it along the lines which are germane to it, they might live without sickness. Children might be born without their mothers being made sick in having or nursing them; and children might be reared without being sick during the nursing period. Ninety-nine calves in a hundred are born without injury to the mothers and live without sickness after they are born.

Animals do not die because they propagate and give birth to young; nor do their young die unless they are interfered with by some agency outside of their own natural existence. Babies need not die, for they are born to live. Life and death are not interchangeable terms nor qualities. Why should a child born to live, die? Why should its mother die when she is competent to give it birth?

Much as I hate sickness, therefore, I hate more the ignorance that makes it, and I was pained that I had come into that house with Rachel, for I did not see what was to be done with this poor woman except to say kind things to her, give her some money if she needed it to make her comfortable, and go off and leave her. If I could have taken her up, put her in a balloon, and Rachel and I could have got in with her; could we have sailed through the air westward two hundred and fifty miles; landed at Our Home; taken the woman carefully out and put her into a good room with a faithful nurse, having an understanding on the woman's part that she was to stay there two years, I should have

felt as though I had the case in my hands. But what was a single visit to do, or what was a dozen of them to do even if Rachel should come tramping over the mountain once a fortnight?

The woman needed time and she needed opportunities, as ten thousand sick women do, who for want of time and opportunity lie on their beds, nursed and fussed over, until at last they wear out and die.

In the presence therefore, of helplessness, I always go off into a mixed condition, half mad and half sorrowful. Knowing what I could do if I could have the means to do it, and then knowing that I had not the means to do it, only impressed me with a sense of helplessness in the matter. But there I was and must make the best of it, and I did. I put on a cheerful air. I remembered what Shakespeare said, that I was to assume a virtue if I had it not. I said to the woman that she could get well. I set myself to work "to create a soul under the ribs of death" in her case, and in less than half an hour I had filled up a dozen well-traced lines of agony on her face, so that she looked like a new creature. Hope was creeping down under her ribs to where her poor suffering soul dwelt. Faith was illuminating her eye and making it sparkle; and Love had seated himself on her bed-head and was looking divinely down upon her. So we had actively at work in her behalf, Hope, Faith, and Love,—but the greatest of these was Love as he always is in this trinity. A faith that does not work by love is good for nothing. A hope that does not unite faith to love lacks flukes to her anchor and is good for nothing. It was fit, therefore, that Love should perch himself like a little god on the head of the woman's bed and begin to flow out of his nature a subtle presence and power which affected us all. I saw it working in Rachel. Exactly what she would do I did not know, but I guessed she was planning what could be done for the woman, as afterwards proved to be the case. Wonderful girl, she! As magnificent in her conceptions as grand in her executions; poor herself, yet making many rich; resourceless pecuniarily, yet she seemed to have all heaven at command.

I told the woman what ailed her and I took occasion to say that the beginning of her sickness was a great sorrow, which she admitted. Just what that sorrow was, how it began, how it operated upon her, how she came to be in this house so helpless, and what we did for her, will have to be told in future chapters. If their recital shall stir my readers up as the story, when she told it to us, stirred Rachel and myself, then there will be no small excitement in the minds of my readers, for I shall tell the truth, and truth is a thousand times stranger than fiction.

If I were at liberty to write out and publish a statement, properly verified, of the sufferings and sorrows hidden from human eyes which my patients have undergone and which they have told me, I could create such a feeling in respect to the methods of doctoring and methods of social life with our people as would amount to a revolution. I never could have stood it for these thirty years and more, if I had not had faith in the supremacy of Jesus Christ and a deep and abiding conviction that he will bring to an end all this horrible delusion regarding life on earth, and institute an order of society amongst men where health and happiness shall be its chief constituents.

CHAPTER LVIII.

After we had left the cottage Rachel said:

"There is another way that we may go home, if you please. It is not much further and is less mountainous than the way we came, because we pass down the lower end of the spur and approach the village where I went to bring Miss Hudson to the Shanty. I have never been this way, but I know the lay of the land, and we can find our way back without difficulty, and meanwhile have a little variety. Besides, the walk down this valley and up through the gorge your eye sees in the distance, I imagine is quite picturesque, and there is plenty of shade; so suppose we take this road?"

I said: "Certainly, let us go. I am not tired and you do not look fatigued, and if we wish we can sit down in some nice, shady, mossy spot and rest and chat, or keep silent." So down the valley we went. The road was a lane, not what might be called a highway, narrow and not much travelled. The grass grew in the centre of the wagon path, showing that the travel was not very great, and the public spirit not greater. We walked along by cleared fields which were not much cultivated, bounded in by log fences, on either side of which sprung up briars and bushes covered with their green leafage, making the way pleasant and quiet to the eye.

After a while we entered the wood—a sort of opening with here and there great trees, the ground being covered by soft, green, and clean grass, presenting strong temptation to sit down and refresh one's self, while the eye took in from point to point of valley and mountain in the distance one of the most beautiful small landscapes that I have ever been permitted to see. Under a wide-spreading beech we sat down, supporting ourselves against its trunk. Hardly were we seated before Rachel said:

"What a commonness of expression, suffering of the higher grade always shows! If one is troubled and tried in spirit, being called upon in

God's providence to bear great burdens which do as often perplex as try the soul, the expression which the face of the sufferer puts on is so peculiar that any other person suffering in like manner manifests the same expression. Spiritual suffering, whatever may be the external circumstances under which it appears, reflects itself on the face of all sufferers in the same form. Like lines indent themselves on the forehead and cheek, the eyes put out the same look, the nostrils have the same pinch, the lips the same curve, the whole head the same pose, and the bodily movements are of the same order, in general.

"One thing that makes me feel that the soul of a man has the same characteristics or essential elements or faculties as the soul of a woman, is, that the manifestation of soul-suffering is alike in both. Where mere physical pain shows itself, the expression is different between the two; but if it be a heartache, or some trial of the spirit, or some divine discipline which both have to undergo, they look alike.

"I was impressed this morning at the bedside of this dear woman whom we have just left. How much of similarity of expression there was in her face to the habitual look which the face of our dear Mr. Jones wore when first I saw him! They both have had great interior suffering; both have had not merely individual, but social discomfort, and may be wretchedness. The woman looked enough like him, at one time of our talk, to be his sister."

I said: "I was impressed in the same way myself, though you were sharper-sighted than I; for I did not associate the look or facial expression which she carried with Mr. Jones, but I did think and feel that I had seen somebody who looked very much like her. Now you mention him, I see great similarity between them."

"Merciful heavens!" exclaimed she, "what if it should be that this woman is Mr. Jones' wife?"

"O! that cannot be," I said. "Did he not tell us that his wife was dead?"

"No," said Rachel, "he did not say that; he said he had heard that she was dead, and so heard it that he did not doubt it. And while my hypothesis may have no basis on which it rests, I was startled when it suggested itself to me as possibly true. Now what if it were true, dear Dr. Jackson, would it not be a very remarkable state of things?"

"Unquestionably it would," I answered; "but it is not at all likely to be true, because he said his wife was unfaithful to him and ran away with another man; and I would wager any sum of money, if I had it, that such a sin does not lie at this woman's door. I have not studied human nature closely, not to know that certain vices, as

well as certain crimes, carry with them their own stamp, and whoever commits them has to wear the visible impress. One who murders, looks and acts very differently from him who steals; for the inner thought or motive-force that makes a man do the one is of a very different order from that which makes one do the other. A thief has a peculiar look, a murderer also, but of a very different grade. Because the two crimes are unlike in their results, they make a different impression on whoever commits them. The same is true in respect to other vices or departures from an acknowledged code. The man who becomes licentious, carries with him wherever he goes, an appearance, or what may be called a measure or scale of manners, different from the man who is a thief or a burglar. The libidinous man is a bold man, open-faced, of rather audacious manners than furtive, sly, and cunning in his movements. The woman who yields to the low passion of lust, shows in her air and bearing the influence of the force that subdues her higher faculties and subjects her to the control of the passionate in her nature. My word for it, this woman has never committed that fault."

"Would it not be possible, Dr. Jackson, for a woman to do this when under strong temptation, urged on by what she might feel was the sentiment of love? Living with a man whom she did not love or who did not love her, left largely to herself, uneducated and inexperienced, and very likely unappreciated, might it not be that her view of her social obligations should be a narrow one; and under strong and powerful longings for sympathy which her marriage did not satisfy, might it not be that she would break away from the bonds which bound her enforcedly, and seek the freedom which her imperfectly developed intelligence failed to make her see to be inadmissible and forbidden?"

"This is a queer question for a girl to discuss with any man, but you know that I am different from other girls. Nothing seems to me improper to think about, and under appropriate circumstances to talk about, that affects the welfare of mankind, as do unhappy social relations under marriage forms. I presume I feel freer to do this because the best friend I have on earth, Mr. Nockleby, has talked the affair of marriage, with others, over and over again in my hearing and not infrequently, I think, with a view to have me, while taking no part in the conversation, become impressed with the importance of the subject. When he and I have been together in our journeys abroad, he has led me to study the institutions of the people amongst whom we were. In our foot travels while in Europe, this question of how men and women should be related to each other has been one of foremost considera-

tion. Though young, I have heard every form and shape of socialism discussed by a master of the subject; for there are few men living who, in respect to the great question of social life, are better informed or qualified to instruct than is Mr. Nockleby.

"It would be impossible for a young girl to associate with such a man intimately and not be affected by his views. I am not to be regarded as having original thought on this question. The results of my thought are my own; the ideas which set me at thought were furnished me. He would introduce some point affecting human life in the social order, or rather social disorder, under which we saw it, and once my mind was set going it revolved around the point, within its own circle of comprehension, till I came to some definite conclusion about it. I was always permitted to talk to him as freely as though I were a man of his own depth and breadth of intellect and culture. Unknowing, inexperienced, stimulated by an intense curiosity respecting what we were all the while seeing and hearing in our travels, no question that I could put to him was ever considered by him as of little consequence. It might be not all germane to the general subject about which we were talking, but he would see that it was remotely related, and therefore had its fitness; and he always gave to me ample answer and information to any inquiry that I might make. Thus by the force of circumstances, I have grown up to womanhood under the law of freedom of investigation.

"I do not think that Mr. Nockleby ever intimated to me that any question which I had put to him was inappropriate for me to ask because I was a girl. Had I been a boy he could not have treated me with more thorough confidence. In truth, I am a girl with a boy's education, and I cannot tell you how glad I am that it is so. The instincts of the woman are mine; the education of the woman is also mine; and while, from the difference in my gender, I have impressions and longings different from those which any boy or young man of my age would have, I hold to boys and men a commonness of sympathy, of purpose, of plan, of capacity of labor, of out-look in life, which gives me great satisfaction. If I must, by reason of education and training, or from lack of these, be separated either from women or men, I much prefer to be separated from the former. I do not admire women from their educational standpoint. They seem to me to be very defectively trained. Considered from any point of view, what they know of the world's advancement or the welfare of mankind, seems to me to be of little account. This world is populated, so our

statisticians say, with twelve-hundred millions of human beings. How they are to live together; what shall be the measure of their intelligence; what the ideas they shall cherish; what the modes of organizing these ideas into institutions; how they shall relate themselves to each other, socially, commercially, politically,—it seems to me the education of the womanhood of the world fails to show, comprehensively or understandingly, or by any conception of means at all commensurate with the vastness of the interests involved. On the average, women have such narrow views, are so shallow, know so little (and I sometimes think they care less), that well-regulated, well-ordered society would be impossible through them; and were it not for select and divinely inspired men who furnish the intellectual and spiritual thought by which social, religious, and political institutions are made to exist, social order would be impossible.

"I am, so far as I am capable of thinking, a socialist. I do not mean a communist nor an infidel. I have not trained, as a girl, under the red flag. I am not for battle and blood. If I may say so, I am under the cover of the Cross. I walk within the shadow which it casts, and I see the light that lies beyond it. I worship God in man. The philosophy of Christ Jesus is mine. It meets all my wants, answers my largest speculations, rouses up my best and most lasting sympathies. The Fatherhood of God and the brotherhood of man constitute the two foundation-stones on which my faith rests.

"I am, therefore, as I said, a socialist. I have no desire to live separated from my kind. But my kind is the humankind. It includes human personality. I refuse to be circumscribed in my thought, my sympathy, my contemplated work, by lines of gender. I am a woman, but I am something more, much more, vastly more, inconceivably more than my womanhood can represent. I am human and nothing that affects any human being uncomfortably is indifferent to me. Therefore, I am a socialist. What can help me in the highest measure is exactly fitted in the same way, if not to the same degree, to help the lowliest human creature that walks the earth. Where there is a soul, there is a relative of mine. The envelopments which wrap it up and take on particular form or shape or gender, are of consequence just in proportion as they help the soul to show its interior force or hinder it from doing so."

To my readers, this narrative may seem strange, far-fetched, altogether unlikely. It was strange to me. I had not only never heard such talk from an adolescent girl, but with the exception of my mother and a few others, I had never heard it from woman; certainly never from man.

It was as strange to me to hear her talk as she did, as it must have been strange to Eli, the old Jewish High-Priest, when he heard the voice of God coming to him through the little boy Samuel.

Inspiration fresh from the heavens makes its way to human consciousness not infrequently outside of the lines of experience, quite often beyond the conventional lines. Sometimes it comes to pass that God keeps back his best and most charming declarations "from the wise and prudent and reveals them unto babes." During the course of my life I have had occasion, in ways very unexpected, and instances not a few, to learn in certain directions very much from persons whom I had not supposed were competent to teach me anything. My pride has taken many a fall, and I have had to make confession of this humbling before Heaven, by reason of divine knowledge and wisdom coming to me through unexpected channels. It was so in this instance. I certainly never found myself breaking over well considered and arranged boundaries of thought and feeling with rapidity of rush and completeness of movement more than I did during the twenty-five minutes that Rachel Reason talked to me uninterruptedly as we sat under the spreading branches of that big beech tree. She gave me food for reflection to last me half a life-time.

"I hope you will not feel, my dear Dr. Jackson," said she, "less interest in me because of my peculiar bringing up. Doubtless the soil in which Mr. Nockleby sowed his seed, was well-adapted to its growth. Of one thing I am certain: that if he has made me a free thinker so that there is no subject worthy of thought about which I hesitate, according to my capacities, to think just as freely and as broadly as though I were of the other sex, he has not failed to increase my better sensibilities. If I am what may be called a 'strong-minded' girl, I do know that I am tender and sensitive in all my spiritual conceptions of what human creatures need. So I do not grow coarse nor hard-faced nor dead at the heart because of the freedom of mental action into which I have been educated."

Good reader, what could I say other than what I did say—not with lip but with inner thought, not voiced out audibly to her in way of fulsome commendation on the one hand or of criticism on the other—but with quiet reverence of spirit and silent speech to give thanks to God, for the evidence offered me that day of the immeasurable aptitude for growth of the human soul. I did not think of the divine nature and its immeasurable capacity; I did not think how great in capability the mind of an archangel might be; but I thought of the wonderful giftedness of the hu-

man creature, and I said to myself: who shall limit the attainment in knowledge, in wisdom, in truth, and in love of the human spirit? What does it need but a divine education and training adapted to its constitutional ability to consummate the blending of the divine with the human so as to insure to the human the helpful culture which it needs? Why cannot candid and sincere thinkers comprehend the philosophy of Christ's coming to earth?

I rose and saying: "Shall we not now walk on?" I humbly worshipped God for his magnificent goodness to man in creating him and clothing him with power as he has done, and which as it takes on increase by growth shall make him competent to overcome all difficulties and crown him, even in his conditions of earthly living, with grace and with glory as with a garment.

Curious enough it was, that being started on the thought of the possibility that this poor woman was the outcast wife of Mr. Jones, I could not rid myself of the impression that she might be.

Said Rachel to me as we walked along: "What am I to do with this woman? I cannot come here to see her. I cannot neglect her. There is nothing for me to do that I see, but to take her to the Shanty,"—and she laughed as she said it. "I shall have, before I know it, a rival institution to yours. I must think about it and you must help me, and we must get her over with us. What if she should be Tom Jones's wife? What if she has been all that he said? What if she is reaping the harvest she has sown? Dear heart, she needs help, she needs sympathy, she needs love, and I must help her. We can drive to the village, turn the corner of the mountain, and come this way with a carriage, put her into it and take her to the Shanty. Then there will be Chloe, Rhoda, myself, and herself—and I might as well count in St. John for he never will go away from Rhoda,—five of us, and you. O, how I shall miss you when you have gone away. But you will not forget me. I shall not forget you. Who knows what the Lord has in store for either of us?" and she put out her hand and I took it in mine; and she looked into my face and I gave her back look for look; and then and there in the deep silence of the woods, we blessed God that we were one in Christ Jesus our Lord, bound together by a love not earthly, not transitory, but everlasting; both having been redeemed, purchased, saved by him who came to give everlasting life to every one who might believe in him. Reaching the Shanty, we found Chloe sitting on its veranda singing in strains of melody that wound their way up against the mountain till they bounded back again in echoes that startled us with delight. She was very glad to see us, and said that nothing had happened in our absence but what was comforting and joyful. So the day went by.

[For the Laws of Life.]
Cases Reported.—II.
 E. D. LEFFINGWELL, M. D.
 SCARLET FEVER.

THIS patient, a boy about eight years old, was attending school in the village of Dansville, walking to and from the Cure every day. He was accustomed to pass, as afterwards transpired, a house in which several children were sick with scarlet fever in its various stages, and it was probably from one of these children that he contracted the disease.

I was first called to him about six o'clock in the evening. He complained of a severe headache, a burning sore throat, and had had, before my coming, a severe attack of vomiting. The pulse was high; the temperature, as shown by the thermometer, ranged between 105 and 106 degrees; the tongue was coated with a thick yellowish fur, while the tonsils and back of the throat were very red and slightly swollen. Although as yet there was no eruption on the skin, the symptoms pointed so strongly to scarlet fever as to justify a reasonable suspicion of the invasion of that disease. Whatever the affection was to prove, whether scarlatina, measles, diphtheria, or a severe cold, the indications for treatment were to my mind the same, the immediate object being to reduce the fever. With this view, the patient was packed in a wet sheet wrung from water of 85 degrees. After remaining in this about forty minutes, he was quickly sponged all over with tepid water; he was then well dried and rubbed, and put back to bed, his temperature showing a fall to 102 degrees. On the morning of the second day, the same treatment was repeated, and about two o'clock in the afternoon the characteristic eruption of scarlet fever began to make its appearance. Commencing on the neck and upper part of the chest, it gradually extended upward over the face and downward over the trunk and limbs, till the whole surface of the body became of an intensely scarlet hue. There being no longer any doubt as to the nature of the disease, and the patient rebelling against the packs, the treatment from this time onward consisted essentially of an occasional sponge bath, and the daily anointing of the whole body with sweet or coconut oil. This oil bath, as it is called, reduces the temperature of the body quite as efficiently as a pack and is especially grateful to patients suffering with scarlet fever. The diet throughout the disease consisted chiefly of gruels, milk, and the juice of fruits, with as much water as the patient wished to drink. As the fever declined, the skin commenced peeling off, first in small scales, afterwards in large patches. In two weeks the patient was convalescent.

The above is the history of an ordinary case of scarlet fever treated entirely without medicines.

I have seen many cases of far less severity treated by medication with a termination almost universally favorable. I have seen many cases of equal severity treated by medication, some of whom recovered, some of whom died. I have seen many cases of far greater severity treated by enthusiasts of every school, with a termination almost universally unfavorable. For the milder forms of scarlatina—which if left entirely to themselves will generally get well—the treatment given above cannot fail to promote the comfort of the patient and hasten his convalescence. For cases of ordinary severity the pack and the oil bath offer, in my mind, the best means we possess of combating the most dangerous symptom of the disease—the elevation of temperature. Even in malignant cases I should not hesitate to combat fever by the same methods, though so many symptoms may arise which only an experienced physician can detect or understand, that I never would advise any layman to attempt to carry through a severe case of scarlatina, where such experience can be obtained.

The point of most vital importance in the consideration of scarlet fever is its prevention. While it is propagated entirely by contagion and infection, it is nevertheless true that unhygienic regimen and surroundings render the system prone to take on the disease. It would be foolhardy, however, for any man to act on the supposition that the hygienic bringing up of his children would insure their immunity from suffering, if exposed to contagion. Here, as with many other diseases, discretion is the better part of valor. If malignant scarlet fever is raging in your neighborhood, there is no absolute safety but in flight. It is not always enough to take your children out of school and isolate them from all others, though this, of course, may suffice. Scarlatina enters a household through a thousand channels. The milk which your children drink may be impregnated with the disease; the food which they eat may contain its germs. Its tenacity is so great that it has been carried nearly twenty miles in the overcoat of a physician riding in an open buggy; and it has been known to adhere to the walls of a room for nearly two years.

It is not always possible, of course, to remove children from an infected district; in such cases we must rely upon disinfection. If there be a number of children in a family and one of them shows symptoms of this disease, he should be placed at once in a separate room, preferably in the highest story of the house. No person except physician and nurse should be allowed to enter this apartment, and those who do enter it should not be allowed to come in contact with any of the other inmates of the house. A disinfecting fluid made of eight ounces of sulphate of zinc,

one ounce of carbolic acid, and three gallons of water should be kept constantly on hand. All articles used about the patient, such as sheets, pillow-cases, clothing, &c., before being allowed to leave the room, must be soaked for an hour, at least, in this fluid, and then placed in boiling water for washing. A piece of muslin, about a foot square, should be dipped in this solution and hung up in the sick room and halls adjoining. The room must be thoroughly cleaned and lime-whitewashed after removal of the patient, and no child who has not had the disease should be allowed to enter it for at least three months.

It would be of little use to take such precautions were the susceptibility to contagion to remain the same throughout the entire life. While the disease may occur at any age, it very rarely attacks either infants of less than six months or persons in middle life. The danger from contagion is greatest from the second to the fifth year; from the fifth to the tenth the susceptibility gradually decreases.

If, therefore, either through complete isolation or a thorough course of disinfection, a child can be kept from contracting the disease till he reaches adult age, his chances of escaping entirely are very fair. Such a course of isolation or disinfection will involve, it is true, a great deal of trouble and expense; whether the gain is worth the cost is for each one to determine.

There is good reason to believe that if one half of all the time, effort, and money, which is now spent in the *treatment* of scarlet fever were to be spent in its *prevention*, this fearful scourge, within the life-time of some of those now living, would be banished entirely from the civilized world.

Imprisoned on an Island.

FROM A LETTER OF A FORMER PATIENT.

WE HAVE been on an exploring expedition to the Channel Islands, but we did not care much for Jersey or Guernsey; their interior seemed very tame and commonplace after the wild Breton country, and the shores, though bold and rocky, were neither so wild nor so fascinating as those of Sark, where we left our hearts behind when we were obliged to come away. Though this island is small, it takes a long time to see it, for we can not go anywhere or see anything, without scrambling up and down precipitous cliffs several hundred feet high. At high tide there is not an inch of beach anywhere around the island; the waves dash high against the cliffs; the sea, on all sides, as far as the eye can reach, is covered with foam over the sunken rocks that encircle it for miles. Of course it is a very dangerous coast and boats do not venture near, except in calm weather. We went over intending to return to Guernsey in

two days, but the wind came on to blow and the steamer could not come for us, so we were prisoners for a week. When she finally did come, she did not dare go round the island to the harbor where there is a tunnel blown through the rock. We were obliged to climb down the cliff, and be taken out in boats through the surf, as the steamer would not risk coming any nearer shore. The only place on the island where one can drive is on the shore. We had a chance while there to explore the Gouliot caves, which are not a little celebrated, I believe, among naturalists, as creatures are found there which are found nowhere else except in the Pacific islands. These caves are said to be the largest and finest in Great Britain, and certainly they are very beautiful. They can only be entered at the very lowest spring tides and not always then, so that we had rare good luck in seeing them. It was like fairy-land, or like walking about on the bottom of the sea. There was not a spot anywhere as big as one's finger-end that had not some living creature clinging to it, and the colors were beautiful. We found anemones, sponges, and corallines of every possible and some impossible colors, so it seemed to me.

All the while the sea was dashing furiously through the seaward entrance, and we had to watch it narrowly, as the tide comes very fast there, rising forty feet in six hours. The lower caves, lofty as they are, are far below the high-water mark, and there would be no chance for any one caught in there by the tide. We stayed till the last minute and very nearly had to wade for it; in less than fifteen minutes the water was nearly three feet deep, and the surf dashing high in the air where we had passed. It was a magnificent but fearful sight to watch the waters rushing into the upper caves; the very ground shook as the waves broke, and the noise was so deafening that we could not hear our own voices. At low tide there are three little strips of pebbly shore on all sides of the island, and in some of the little caves quite valuable stones are found. One beach is red with jasper, and on another are found quantities of asbestos. The colors of the rocks everywhere are very beautiful. On one shore we found great blocks of a bright yellow stone crossed here and there with a blood red streak of jasper. Then there is a light green stone mottled with pink; a dark green stone on the other side of the island takes a beautiful polish. We were not knowing enough to know the names of any of them.

These islands are all affected by the Gulf Stream and ice and snow are never known on any of them. Our landlady, who was born on Sark, told me she had never seen ice in her life; this seems wonderful when one remembers how near these islands are to the coast of Normandy so plainly visible only nine miles away. There is plenty of cold there, but on the islands, all kinds of hot-house plants grow the year round in the open air, and the gardens of Guernsey are celebrated for their tropical plants.

Our Patients Heard From.

Geo. H. Carlisle, Michigan.—I trace my present good health and whatever of prosperity I may be blessed with to its source; it comes forth, like the waters of the All-Healing Spring, from the Hillside. I am doing nicely.

Mrs. E. R. Barrett, Ohio.—I shall always hold your entire family in grateful and affectionate remembrance for the great kindness and good I received while at Our Home. I am very, very happy on account of the great things done for me.

Olive G. S. Dart, New Jersey.—The four months I spent at Our Home eight years ago, will always be one of the brightest spots in my life. When I am tired out, my heart always turns to that Hillside as the one place in the world to rest.

Rev. J. W. Luke, (Pastor First Baptist Church, Atchison, Kansas).—I am enjoying very fair health and vigor, am doing a large amount of work in sermon-writing and pastoral duties, and am enduring it *well*.

Mrs. J. W. Bogel, Louisiana.—You would not recognize me for the same feeble, sickly-looking woman who came to you three years ago. Then I weighed 132 pounds. My weight is now 170. My health is fully restored through your teachings. I am satisfied that I should have now been in my grave if I had not gone to you. My heart is full of gratitude for what you all did for me during the year I spent under your roof. I still live on two meals a day and eat no meat, my diet consisting of grains, fruits, and vegetables. The Laws comes to me regularly, recalling the bright, pleasant days I spent at the dear Home.

William Luman, California.—Since we left Our Home, myself and family have been in better health than for twelve years.

Mrs. Emogene Wheelock, Massachusetts.—I am feeling quite nicely this winter, and can endure a good deal more than when at Our Home. I call myself very well and am able to enjoy everything; that you know I could not always say.

George T. Weigle, Illinois.—We are all very well. Mrs. Weigle does a great deal of hard work, and my health is very good. I often wonder at my endurance. Lincoln is in good health. We have adopted a little girl-baby, six weeks old and mean to bring her up hygienically. I sometimes have such a desire to come back and walk those pleasant paths again, and listen to those soul-inspiring lectures, that I scarcely know what to do with myself.

Prof. Levi Ludden, Western University, Pittsburgh, Penn.—For five years I have suffered untold horrors with dyspepsia, and made a walking drug store of myself. Mrs. Partington says there is so much medicine advertised for old General Debility that he ought to be either killed or cured. It came near killing in my case. When I reached Our Home last year I could hardly speak so as to be heard across a room. After hearing my story you said I ought to be dead, but you seemed very willing to help me to live, and thought I might get well in the course of a year. I received my prescription and I obeyed all orders faithfully. I staid six months, and I am now doing my work in the University and gaining strength

every day. My whole family have adopted the two meal system and are determined to know its advantages.

Prof. R. H. Thurston, Hoboken, N. J., is constantly and steadily gaining in physical and mental strength. He adheres faithfully to the two meal system, oatmeal, cracked wheat, granula, graham bread, and just as many as possible of the valuable ideas gained during his stay at the Hillside.—*From a Letter.*

Mrs. E. W. Rasmussen, Wisconsin.—I have surpassed my most sanguine expectations healthwise.

Mrs. B. T. Duval, Arkansas.—Mrs. Duval's friends are astonished and delighted at the great improvement she made under your treatment. It is almost miraculous to those who remember her condition when she left here.—*From a Letter.*

Mrs. A. L. Baxter, New York.—I am in comfortable health and enjoying life. I am reaping the benefit of my stay at Our Home and the knowledge I gained there how to take care of myself. The religious privileges I appreciated very much. What a work you are doing for the restoration to health and happiness of sick and disconsolate humanity. May God bless and guide you.

Edward B. Russell, Tunbridge, England.—I am quite well and strong, and able to be out taking meetings more than one a day. This week, for instance, my dear wife and I, between us have had twelve different meetings. I did not look much like doing this when you first met me, did I? I have often praised the Lord for leading me to Our Home. What a joy it is, day after day, and night after night, to have the blessed privilege of telling to poor, lost sinners

"The old, old story
Of Jesus and his love."

Miss Emma Davis, Connecticut.—I am much better than when I came to you. I have great faith in your way of treating the sick. By following out the good ideas how to take care of myself which I learned there, I expect to be well and strong again. I can hardly be thankful enough that I was guided to Our Home.

Grace E. H., Canada.—I have gained considerably since I came home. I live, as nearly as possible, as I did at Our Home, and am contented and happy as I promised I would be. Although at times a discontented or envious feeling will arise when I see my friends start out for a skate and a jolly time generally, I quickly console myself. I really believe the time will come when I can look back on this long illness and count it as one of the blessings of my life. Though I lose four years, I have now a good home and no responsibilities, and I have had the great lesson how to keep health all through the many years to come. I would not, if it were possible, change places with any one of my girl friends on any consideration, for I think there is not one of them over twenty years old who has not something the matter with her that will eventually ruin her health. I would rather be myself than the strongest of them.

Miss Lizzie Myrick has lately returned from a visit to her friends in New York and Brooklyn, where she was able, strength and health wise, to make her stay very enjoyable both to them and herself, and is as happy as possible to get back

to Our Home and into No. 3 with her old room-mates, Miss Mattie E. Jones and Miss Nellie Pemberton. Each of these three young ladies came to us in such thoroughly dilapidated conditions, that from any common stand-point there was no hope for their recovery. They were practically bed-ridden, and in fact have been so, in each case, for months since they came. But now the trio are hopefully progressing toward health.

Miss M. brings reports from two former patients, Miss Susie Lyon, one of the most delicate and bed-ridden ones, who came over from Orange, to see her, looking very well indeed—spent a day and night, walked up and down stairs, went shopping, etc., preparatory to spending the winter in Florida, where she has since gone; and Mrs. E. M. Conklin who came here some three years since from near Albany. She lives now in the vicinity of New York, on hygienic principles and in excellent health.

Senator and Mrs. L. F. Grover are passing the winter in Washington, living very quietly and simply, "waiting for the reservoirs of vital force to fill up," both steadily gaining in health, and looking forward with good expectation of complete restoration, and ascribing their improved conditions and outlook to the advice and aid received at Our Home.

Miss Julia R. Cowing, in order to relieve her mother, has assumed the entire management of the home household affairs and has strength to do it with genuine comfort to herself and great satisfaction to all concerned. Her aunt, Mrs. Dickinson, and Mrs. Horace Rublee are guests of the family and are enjoying and profiting by the hygienic regimen instituted in that beautiful home. Mrs. Rublee is so much improved that she contemplates establishing a home in the west at no distant day. These ladies constitute another trio who were in wretched conditions of health when they came to Our Home between two and three years ago.

Another in the same category was Miss Annie Swift of Massachusetts. She has been abroad a year and a half with her artist brother; has health sufficient for daily walks of five or six miles, and occasional excursions which demand great endurance. She thrives on it all, and exercises her admirable talent for letter-writing in giving charming descriptions to her friends.

Women at Work.

MAKING RAISINS AND LECTURING.

THERE came to us, all the way from California, a box of the freshest, sweetest raisins, cured by herself, from the grapes raised by her own hand, with the trade-mark label on tinted paper, of our friend Miss Minnie F. Austin. With it came a letter in which she says: "We are nearly through our work for this year, having packed and shipped the sixth and last ton of layer table raisins. I wish you could see them as packed in the large boxes, without one stem showing on the upper side. I have applications from the dealers in the city for all I can produce. As you cannot see the large boxes, I send you by mail one of our small ones, holding just two and one-half pounds." We notice in a San Francisco paper an item respecting Miss Austin's work, in

which the writer, who had visited Fresno, says: "We found seven ladies, all residents of the colony, busily engaged in sorting and packing raisins. We were shown some samples of dried prunes and apricots put up this season by Miss A. which equal any dried fruits we have ever seen. No one in our colonies has exhibited more energy and business tact than the lady above mentioned, and we are more than pleased to chronicle such an absolute success for her. Lynde, Hough & Co., of San Francisco, speak in the highest terms of her raisins," to which the editor adds, "We were shown, the other day, an orange quince, weighing just one pound, grown on Miss Austin's place, which for genuine symmetry and delicacy of skin was as fine as any we ever saw." In a middle of January letter Miss Austin says: "I have sold 20,000 grape-vine cuttings this year, all of which have to be made. I can do part of this work. Have also been interested in my front garden this week, for leaf buds are bursting." So much out-of-door business does not spoil this lady's public spirit nor literary taste, for she adds: "The papers and magazines occupy much of my time—that portion which is free from work. I go to the school every Friday afternoon and hear the pupils read, speak, and write compositions, and am delivering a course of lectures on physiology for the benefit of the school fund. I wish I could do more, for our district is in debt and needs many comforts. We have just built a new school-house which is a credit to the colony." A local paper has the following: "This talented lady is a pleasing, ready speaker, and thoroughly conversant with her subject, and her lectures will furnish the residents of the colony and vicinity a rare treat, that none can afford to lose."

REV. MISS ANNA OLIVER

Is one of our patients heard from. In her last letter to us, dated September, 1880, she says she is in better health than she ever expected to be, and wanted to run out to Dansville to show us all how well she is; but was under great pressure of work, which must be very onerous, as shown in an Annual just received, published by the Educational Committee of the Willoughby Avenue M. E. Church, Brooklyn, N. Y., of which Miss Oliver has been pastor nearly two years. She certainly is very far away in her conditions from those which characterized her as a feeble, broken-down invalid when she came to us four years ago. May wisdom so temper her zeal in her work that she may not fail again, but be able to labor more and more efficiently for many years to come. The Committee says:

The church has steadily prospered, there being scarcely a week in which conversions have not taken place, a hundred names having been added to the members during the year 1880. In con-

templating our spiritual and financial condition, we feel constrained to say that we wish all the churches in Brooklyn and throughout our land, were both almost and altogether such as we are except this bond. [The church property is under mortgage.] In our need for money we have not resorted to measures considered justifiable by some Christians. We do not believe in church fairs, festivals, oyster suppers, necktie socials, leap-year entertainments, charades, tableaux, cantatas, or wax-works. We like, however, to have our buildings occupied for any sensible purposes when we do not need them, and let four of our chapel rooms for a school and a music room. We hold that if the general intelligence of the community is promoted, the cause of religion will be benefited; consequently we have lectures, concerts, spelling bees, historical examinations, debates, etc. These are not gotten up for the benefit of the church, but for the benefit of the public. We do not understand the cry so often heard, "For the benefit of the church." The church exists for the people, not the people for the church. In proof of our motive in opening our building for various educational gatherings, we name our reading-room which has cost us a large sum of money with no return and no expected return, except in the good accomplished. This room is intended as a counter attraction to the saloons, and is filled every night with men and boys. The chapel, which was bare of furnishings, has been beautifully furnished at a cost of \$500.

We had no communion service, and borrowed vessels for this purpose every month. In August last the pastor and brethren were surprised, one Sabbath morning on uncovering the table, to see a plain, massive, and elegant set, presented by the sisters. The temperance pledge is constantly upon the altar table and has received more than a hundred signatures during the past year. If anybody wishes to make pin cushions and such things, or if one wishes to contribute in any way articles such as are usually given to fairs, these have a place of deposit and are kept for sale at the market price, at Ackley's fancy store, on Tompkins avenue, next to the corner of Pulaski street. Persons wanting particular articles may send orders for anything they wish, and the articles will be furnished through the Faith and Works Society. Thus no one is asked to buy for the Lord's cause, articles they do not need, and the ladies who work feel that they are producing something useful.

One Sabbath in December Miss Oliver's pulpit was occupied by Rev. Miss Kate Lent, who will this year complete her course in the M. E. School of Theology connected with the Boston University. Miss Lent's father has for many years been a member of the N. Y. Conference, and is in perfect sympathy with her work. Rev. Anna H. Shaw also occupied the same pulpit lately. This lady left the M. E. Church because refused ordination, and has since been ordained in the Methodist Protestant Church.

We pick out of the Annual these extracts for their excellent suggestions; also here and there a sweet morsel from the words of the pastor, contained in the pamphlet, as below:

The trials of the past have increased our faith in God. These trials have bound us together in the tenderest love and I here and now pledge myself anew to my beloved people to the most entire consecration in the work of the Lord with

you. If I know my own heart, there is no sacrifice that I am not willing to make in order that we may be a pure church, obeying the Lord in all things, and having undying faith. * * * Be true and conscientious in social life and in business. Dread not poverty and long not for riches. Buy nothing until you have money to pay for it. Touch no intoxicating liquor. Be sweet at home. Give your tempers to the Lord; he only can control them. Thus shall our lives testify for Jesus every day and hour. In our meetings shake hands with strangers. Seek out the retiring.

ANOTHER.

An enterprising townswoman has, from small beginnings, established a successful trade in toys, fancy goods, jewelry, &c., and recently moved into a large, well-lighted store. On being asked if she enjoyed the life, she said: "When I began it seemed impossible for me to take the responsibilities attending business, and having been an invalid, I felt that I never could endure the fatigue of standing all day. But now after several years experience, I find myself constantly growing stronger, and I can stand day after day from morning till night with no injurious effects. This I feel is owing largely to my seven months' stay at the Cure a number of years ago, where I laid the foundation for good, substantial, enduring health. I am convinced that women have as much ability, and are, in many ways, as well adapted to carry on a business as men, provided they have the training for it; and this training or education, I believe, we should give to all our girls, and so make them self-supporting."

[For the Laws of Life.]

Dentistry.—III.

A. P. BURKHART, M. D. S.

THE MOUTH, CONTINUED.

The mouth, in the human subject, is situated between the palatine arch above, the mylo-hyoid muscles beneath—which are attached to the inner side of the lower jaws—the lips in front, the soft palate behind, and the cheeks on either side. The space bounded by the teeth and closed jaws is known as the lingual cavity, and the space between the teeth and cheeks is called the buccal cavity.

"The mouth is the organ of taste, of speech, mastication, and insalivation; the avenue for the entrance of the food and drink essential to life, and the channel through which passes much of the air which is inhaled, as well as that which is expired. The same membrane which lines its cavity is continued throughout the nose, throat, stomach, intestinal canal, larynx, windpipe, bronchial tubes, and the lungs. It is thus closely related to the functions of digestion and respiration, while by open passages direct communication is maintained with the eyes, ears, and nose,

and by the nerves with which it is abundantly supplied, with every part of the body."

In the mouth are the tongue, teeth, gums, upper and lower jaws, salivary and mucous glands, and the hard and soft palates, covered with the mucous membrane. To the jaws are attached bony projections called alveolar processes, into which the teeth are set. The mouth derives its nerves mainly from the fifth pair; the supply of blood is received from branches of the external carotid artery.

The palatine arch is directly back of the upper teeth, and is the hard portion forming the roof of the mouth and floor of the nose. This arch is a long plate, and extends posteriorly to a line opposite the wisdom teeth, at which point the soft palate is attached; this, as its name implies, is a soft, movable curtain of mucous membrane inclosing several muscles, and terminates in a pendulous structure called the uvula. Both the hard and soft palate are necessary to distinct articulation, and by the aid of the muscles connected with and controlling the soft palate, tongue, and pharynx, they prevent the passage of food into the nose, which opens into the upper part of the throat above the soft palate.

In the human embryo of about the third week, the face is in process of development, and at about the same time the hard palate begins to be formed by the approach toward the centre or median line, of two plates or processes, springing from the maxillary process on either side. If from this time development continues regularly and normally, the palate processes of the superior maxilla meet and unite, as do also the superior maxillary processes. Sometimes it happens that these processes fail to unite; and, as a result, we have the distressing and unsightly malformations, harelip, cleft hard palate, and cleft soft palate. Quite frequently cases occur where these three defects are present in the same mouth; others again where may be seen the cleft hard and soft palates, and also cases of simple cleft soft palate. Deformities of this kind may proceed from accidental causes or disease.

The principal ill effects resulting from lack of a portion of the palatine organs are, impairment of the functions of mastication, deglutition, and speech. Distinct utterance is often destroyed, and mastication and deglutition are performed with great difficulty. These effects are always in proportion to the size and extent of the deformity.

Defects of this character can, in most instances, be remedied either through surgical interference, or by the mechanical skill of the dentist. The following extract will be found of interest:

"In cases of congenital (that which exists at birth) defects of the palate and velum, it is difficult to conceive how infants manage to obtain,

from the breast of the mother or nurse, the food necessary for their subsistence; yet even when the anterior part of the alveolar border and a part of the upper lip are wanting, the suggestions of natural instinct enable them, by a peculiar management of tongue and lips, to do it. The expedient for effecting this process is curious. The nipple, instead of being seized between the tongue, upper lip, and gum, is taken between the lower surface of the tongue and the under lip and gum, and by contracting the lip and depressing the tongue, the milk is extracted. The tongue is made to close the opening in the palate and thus perform the office of an obturator.

"As the child arrives at the period for taking solid aliments, these are conveyed between the tongue and movable floor, and brought back between the teeth, and thus the complicated operation of mastication and deglutition is performed without the alimentary morsel getting into the nose, though this does sometimes happen accidentally. But in cases of accidental lesion of the palate, the individual not having had the advantage of this training of the parts during early infancy, and having acquired the habit of eating by placing the aliment upon, and not under, the tongue, can take no nourishment without a part of it getting into the nose."

[For the Laws of Life.]

From Sickness to Health.

The transformation that must come to every earnest, thinking person who is fortunate enough to become an inmate of Our Home is, as expressed by another patient in a former number, an "intellectual new birth." I think it signifies the change exactly. The change of heart with me had taken place years before, but I received a fresh baptism of head and heart while with you and since then I have indeed been a new creature.

A little more than seven years ago I found some copies of the Laws, and read them with great interest. Like Christian in Pilgrim's Progress, I perceived I was in the City of Destruction. My habits were leading me, or rather had led me, to where there was but very little hope for me physically, my physician having told my friends that I had but three months to live. The Home on the Hillside looked to me like the City of Refuge. I came to you almost in despair. I never shall forget my first interview with you in your office when, after a careful diagnosis of my case, you told me that if I would faithfully obey your instructions I should certainly become a well woman. I believed and obeyed, and reaped the happy result.

I count the seven months spent at Our Home as the happiest of my life. How can I describe the delicious hours spent under the grand old trees on the hillside when the blood first began to flow healthfully through my veins! When I returned to my husband and friends they scarcely knew me. I had gained eighteen pounds in flesh and had learned how to live, which was the best

gain of all. I have thanked God ever since for opening the way for me to go to you, and I have tried to show my gratitude by teaching others this gospel of right living. Many come to me groping after the light, and it is a great pleasure to lead them into the clear sunshine. Some seed falls on stony ground and some by the wayside, but much falls into good ground. Some of those who used to call me a fanatic are now glad to sit at my feet and learn this new and better way of taking care of the body.

No one loves Our Home more than I do; it is the place nearest heaven to me and I should be glad to spend my last days there. I am glad to learn that Dr. Jackson is still able to do so much, and that his voice yet rings through Liberty Hall with those truths which give freedom to body and soul. He has helped to free many.

Washington, D. C. ANNE C. BOVEE.

Letter from Walter G. Hull.

As time goes on I feel that what I learned while with you is of inestimable value. I have not gained so much in flesh, but I have gained in nerve force and in power of endurance, and am able to take up the burdens and duties of life with greater vigor and energy. Life has a broader and deeper significance to me now, and I feel that I am better able to bear its responsibilities than I could have been had I never been with you. My sixth term of school is gliding away, at the end of which I shall have spent two years of study here. I have had much to contend with, and have also had considerable outside work, but during all the six terms, so far, I have not missed a single recitation on account of ill-health. I try to live simply, and thus far have succeeded very well. This is my fourth term at boarding myself, and by so doing I am able to live hygienically, eating but two meals a day, and living chiefly on oatmeal, graham bread, milk and fruit, using no tea or coffee, and very seldom any meat. It is grand to be able to go right along, doing each day's duty, and feeling assured that so long as one obeys the laws of his organization he can continue to work. Though often tired, rest and a good night's sleep never fail to restore vigor, and I am able to take up the duties of a new day with fresh zeal and earnestness. I feel that the time I spent with you was worth more to me than the same time would have been if spent in school. The truths which you teach are founded on the right principles, and must and will prevail, just so far as the people become acquainted with them.

I thank you a thousand times for the aid that I received while with you; and as the weary, footsore pilgrim looks forward to his Mecca, so do I look to Our Home as a haven where the weary can find rest, and the sick be restored to health, if health is possible for them, as it surely is to a large majority, if they will only place themselves in the proper conditions to receive it.

Oberlin College, Ohio.

Letter to the Secretary of the Institute of Heredity.

Mr. Loring Moody, Boston, Mass.

DEAR SIR:—Your note of recent date is received. I should be glad to be with you and others who will join you in organizing the movement which you contemplate. That there is need of such an organization stares every one in the face, when he meets grown folks who from childhood have been infirm; or meets children who will carry with them infirmity through life, or who, by reason of their infirmity, will never grow up to manhood and womanhood.

It is now over thirty years since I first published a tract entitled, "How to bear beautiful children." So far as I know no one at that time had ever written or attempted to write anything upon that subject. And I had to write crudely; for what I now know, I knew but comparatively little about then. I knew, however, that effects must have causes, and it could not be that children were born into the world to be sick and suffer while they live, and multitudes of them to become criminal because of their incompetency to live virtuously, without there being active causes lying back of the obvious or ordinary observations of men. About that time, I attended a health convention at which the late Gerrit Smith was present. A grand man was he! I reverence him in my memory of him. He made a speech on the necessities of regeneration. It was very able; all his speeches were. When he sat down, an old man, almost unknown, or if known, rather looked down upon because of the queerness of his notions, arose and said:—

"Brother Smith has called our attention to the necessity of regeneration for the cure of the evils which infest society. Let me say to you, brother Smith, that if society is ever to be rid of its evils, its crimes, and the terrible degradation which is everywhere present, men like you, through all ranks down to men like me, will have to consider the subject of generation as well as of regeneration."

I was the only man in the house, I think, who said "amen," for besides myself and this old man, there was, probably, not another who had ever said a word on that subject. None had ever given a thought to the transmission to offspring, by generative act, of qualities which inevitably propel them to evil and only evil, continually. My mind took on added quickening from the saying of this old man, and as time sped and I gave reflection to it, I saw clearly where this whole matter of vice and crime focalizes itself, and what is the practical remedy.

I was a Presbyterian church-member at that time, and am one still, and fully believe in the

doctrines of inherited depravity. We beget sons and daughters after our likeness. Now if we can have just such characteristic qualities in offspring as we choose, by understanding the laws of life and health and the transmission of qualities, we settle the question of personal vice, and, in large measure, of social vice as well. I do not say that one can beget a child who shall be, through begetting, a Christian; for with me Christianity is a personal affair. It is the result of personal union between the one who becomes a Christian and Jesus Christ himself, who is alive to-day and at work, with all the divine agencies at his disposal, to subdue all things unto himself. But I do say that it is within the control of men and women, under marriage, to beget just such children as they desire characteristically to have. They can have them beautiful though they themselves are homely. They can have them free from taint of blood, though they themselves are tainted. They can have them capable of large intelligence, though they themselves are dull. They can have them free from consumption, though they themselves are disposed thereto. They can change the temperaments, and make them entirely unlike their own; can have them good-tempered and slow to anger, though they themselves are irascible. In other words, it lies with men and women to say what kind of children they will have. It does not lie with them to say and not to do. They must do: failing to do, the constitutional taint which they possess, or the ill conditions under which they themselves exist, will be carried over by the generative act, to their children, so that these will be what they themselves were. They will inherit all the bad qualities of the parents in intensified measure.

It is not difficult to have another issue to this whole matter, so that the children shall have the good qualities of their parents, and added thereto other qualities which, the parents not possessing, they desire their children to have. They can have children of their own begetting, who, under proper training, will develop such forces and faculties that they will be open to all the susceptibilities of the divine spirit; and therefore can, without protracted meetings, and without the preaching and struggling and laboring of ministers, become the children of God and sit at Christ's feet and learn of him and be his chosen ones.

Christianity is not understood. It is the divinest philosophy that the world has ever seen. When Jesus came into this world and projected it among men to find its way into their natures, and quicken their spiritual faculties, he understood thoroughly what he was doing. He saw what Doctors of Divinity and Christians at large

of our day do not seem to comprehend, that Christianity is just as much adapted to saving the bodies as the souls of men. Christ did not come into the world to save souls, but men, with appetites and passions and propensities; men who have physical frames and fleshly lusts. His philosophy contemplates the getting hold of the physical man, which in Bible language is called the "Natural Man," and doing this in the divine order, which is, first the natural and then the spiritual man. This is the way he worked when he preached. When he found that his auditors were hungry, he did not undertake to give them the bread of life, and let that satisfy their hunger. Christ never preached his divinest conceptions of imperishable truths to half-famished men. He fed them first, and then when they had full stomachs, he talked to them. Christ understood what was in man, and his philosophy is equal to man's necessities, in every clime and in every time. It is broad enough, high enough, and deep enough, to reach every form of defectiveness in human nature. If it ever does reach it, it will change it, until every human creature will arrive at the stature of a perfect man in him.

Speaking for myself, I do not mean to divorce Christianity from this movement of yours. I mean, so far as I have anything to do with it, to make it entirely subservient to Christ's philosophy of life for men on earth; for there is a divine as well as a devilish way of living on earth. He who finds this divine way and carries its cardinal principles to the marriage bed, makes the act of begetting and conceiving a being, consecrate and holy. As a Presbyterian, I would rather a child should be devoted to the Lord under the original impulse of begetting and conceiving, than that he be begotten with lust and with the full strength of passion, and, after birth, be submitted, by a covenant vow, through baptism, to the care of Heaven, and sought to be made virtuous by moral and religious instruction.

I have seen both ways tried. I have known a man and woman who had one child begotten not in consecration. This one required constant parental care, while another child, begotten in the other way, gave them no trouble, but walked in the way of the Lord from his youth; was gentle, loving and kind; manageable and ready to be taught. Sense and sensibility went hand in hand in his composition. He grew up free from sickness; is honored and respected to-day amongst men; able, of varied attainments, showing Christian grace in all his walk and conversation. But he cannot tell for the life of him when he became a Christian. The seeds of manful life were implanted in him by his father and mother, who went into an intelligent state of preparation before giving him life.

The importance of your movement cannot be over-estimated. It cannot be properly appreciated by the people at this time. They will have to grow up to the heights you occupy. Seven-eighths of all the children in this country are begotten of animal desire; that is, they are started in their existence without intention or preparation on the part of the parents. The parties come together animally, seldom rationally. Thus the offspring take on what is undesirable in their natures, and these undesirable qualities they undertake to get out of their children by religious instruction. It is a great deal better to put wheat into an empty half-bushel, than it is to fill the vessel with dirt first, and then have to tip it out before you can put in your wheat. "It is the first step that costs," in the matter of character as it is in other conditions of living.

You propose, in the society you are about to form, to start right. Who starts right has a great advantage in life's race. Begin then where nature begins. Teach the young men and the young women of our age who may enter into marriage relations, which are so magnificent and holy, that, in order to win for themselves the regard and consideration of all worshipful minds, and to have beautiful children, they must make themselves fit to have them. The man who attempts to cast a statue which shall forever be a tribute to his genius, not only sees that the material he uses is rightly prepared as he pours it into the matrix, but he has the mould formed to a nicety, for what he intends the statue itself to be.

Let women, then, who bear children, be fit to bear them; let men who beget children be fitted to beget them. Then the children will not lie, nor cheat, nor steal, nor become knavish, nor commit crimes, nor in any way ally themselves to wickedness. The original impulse, being a grand one, filters itself into every interstice of their natures, and lives with them as a divine energy that works itself out as occasion requires. Even though their circumstances and situations in life may not be favorable, they will swing into morality just as truly as the needle points to the pole. They thus become good subjects for the operation of the Divine Spirit and through his regenerating influences, they easily become sons and daughters of the Lord God Almighty.

My head and heart are full of feeling in the direction whereto you are bending your energies. I rejoice that you have the faith and the courage thus to labor. Whatever I may be able to do for the promotion of these objects, I shall do gladly. God bless you and those who are with you and may future generations call you blessed.

I am very truly yours,

JAMES C. JACKSON.

A True Lent.

IS THIS a fast? to keep
 The larder lean,
 And clean
 From fat of veals and sheep?

Is it to fast an hour?
 Or ragged go?
 Or show

A downcast look, and sour?

No! 'tis a fast to dole
 Thy sheaf of wheat,
 And meat,
 Unto the hungry soul.

It is to fast from strife,
 From old debate
 And hate—

To circumcise thy life.

To show a heart grief-rent;
 To starve thy sin,
 Not bin—

And that's to keep thy Lent.

—Selected.

Hygienic Living.

THE following we copy from the Household, a monthly of which we always like to speak, because of its admirable adaptation to the family in every respect, and particularly because it contains much sensible matter on the care of the health. Terms, One dollar ten cents a year. George E. Crowell, Brattleboro, Vermont.

Three years ago, while visiting some friends, my attention was drawn to the Laws of Life and Journal of Health, a magazine published by Austin, Jackson & Co., Dansville, N. Y., also to other writings of Dr. James C. Jackson, "How to treat the Sick without Medicine," etc. In these books the advantages of eating, dressing, and living according to the manifest laws of God as revealed to us through nature, were plainly set forth, and, as the arguments seemed to me reasonable, I resolved to try the effects in my own household, although it would necessitate an entire reconstruction of the culinary department.

I subscribed for the magazine and made myself possessor of some of the books, including "The Health Reformers' Cook Book." Being convinced of the unhealthfulness of swine's flesh, that was banished from the larder, and milk and cream used instead to season vegetables and for shortening.

The tea and coffee canisters were consigned to the top shelf in the pantry in company with the castor-stand, ketchup bottles, etc. We did not give up meat entirely, but use it sometimes when we want a change. Salt and sugar to be used in the smallest quantity possible, or better, not at all. Now I wonder if some reader will not exclaim, as a lady friend did, "No pork! No tea or coffee! What do you eat?" I replied, "There are a few vegetables, fruits and grains left, also milk, and we fare sumptuously every day."

We decided to have two meals a day. And here let me say that my husband was willing to try the new way, though some have stated in the Household, that husbands were the chief obstacles in the way of this particular reform. Of course every family should regulate the hours of eating to suit the heads thereof. In families within my

knowledge the time varies, six and twelve, seven and five, eight and two or three, and so on, and no lunches between meals. Of course for a while one will feel faint and empty from going to bed supperless, but so does the toper from going without his dram. In two weeks, at most, the stomach will become used to the new order of things, and then the benefit of the slight self-denial will be felt. All such changes should be made gradually, so as not to shock the system.

What do we eat? For breakfast the rule is generally hasty pudding or mush made of graham flour or some other ground or crushed cereal. Bread of some kind, fruit raw and cooked, all kinds in their season, milk and cream; sometimes plain cake or pie is added for a change. For dinner there are the vegetables which may be prepared in many healthful ways to suit the various palates, and fruit and bread of course.

Some ladies have asked how bread can be made without leaven. I have made it several ways. The one we like best is the familiar graham gem, made of graham flour and cold water, or milk, about three cups of flour to two of water, well beaten and baked in hot gem pans,—cast iron pans made on purpose.

Another way is to stir the flour into boiling water till stiff enough to knead; make into rolls an inch and a quarter thick, cut in lengths of three or four inches, bake on tins or a grate, and do not allow the rolls to touch each other.

For another kind, stir the flour into tepid water till stiff enough to handle, cut into cakes three-quarters of an inch thick and place in pans so they will not touch each other.

To insure success with unleavened bread the oven must be very hot. You can try it by striking the oven door on the outside with a wet finger as some test the heat of flat-irons; if there is a good snap it is hot enough. Have the oven ready before you make the bread, and bake about twenty-five minutes. On taking the cakes from the oven do not heap them up, but spread them on plates or a sieve, to cool. They may be eaten hot without injury, but are good cold or steamed. It requires skill to make this bread in perfection, so do not get discouraged if you fail a few times.

Now, I presume, you will ask, how about the results? Most satisfactory, I am happy to say; sick headaches, and many other disagreeable symptoms of indigestion have vanished, and after three years trial we are quite certain that this is the better way. We have no desire to return to the abomination of swine's flesh; even the much-prized cup of tea does not tempt us for a moment, and as for the third meal we should not know what to do with it. We do not miss it.

I thank God always that I have come into the knowledge of hygienic living, for our spiritual natures suffer more from wrong habits of eating than we are aware; doubts and depression are born of dyspepsia. If our bodies are to be kept pure, fit temples for the indwelling of the Holy Ghost, we cannot be too careful of them.

Yours for the right,

Boston, Mass.

Mrs. F. L. C.

Mr. C. C. CLAGHORN, of Waseca, Minnesota, is selling Granula for us in Minnesota, Iowa, and Wisconsin. All orders for Granula from persons in those States should be addressed to him. Mr. C. is working enthusiastically, and succeeding grandly.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

EDITORIAL CONTRIBUTORS:

JAMES C. JACKSON,

JAMES H. JACKSON,

KATY J. JACKSON.

FANNY B. JOHNSON.

OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sicknes and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sicknes is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments, which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

THE NEW HOUSE.—II.

LOCATION—WARMTH—VENTILATION.

THE BEST available view of right belongs to the kitchen, sitting-room, chamber, or whatever the apartment may be in which the mistress is to spend the larger part of her time. She should not be compelled, whenever she looks out, to gaze on the blank walls of some house or barn, or even into her own barn-yard. Considerable may be sacrificed to an outlook toward a fine landscape, or river, or distant hill, or a park, or a street, or even a vacant lot, or a passage between two houses where a streak of sky is visible, if nothing better can be had. An elevation too much exposed may, in some situations, be rendered eligible by setting a grove or hedge of trees in just the right place to give shelter from sweeping winds without cutting off the view; for shelter is always to be considered.

The water supply is involved in the location. If there is a good spring, or if a good well is already placed, or may be better placed in one spot than another, this is to be taken into account in placing the house. Some men claim that woman's sphere is in-doors. This seems reasonable to the extent that she should never be compelled to go out of doors to bring in wood or water. The man who will accept this as sound doctrine will not be likely to make a mistake in planning for a water supply.

One benefit of making calculations in winter about the new house is, that then one has a sense of the necessity of providing against cold. People seem to forget that houses are securities against inclemencies of weather.hovels are not houses.

"Hovel, a mean habitation."—Worcester. Many fine-looking structures in which people live are but mean habitations, because of the ignoring by the builders of the element of protection from cold. The walls consist, likely, of a thickness of clapboards loosely put together, and a layer of plaster on lath, with ill-fitting window and door frames, allowing streams of air to pass through innumerable crevices, while the whole is set on the foundations in a way to admit rather than to exclude the wind.

To secure a habitation altogether better than these, it is very desirable to find a carpenter who will work upon honor in making close joints and snug fittings of doors and windows and their settings—yes, and who has some ideas of how it should be done. For the walls a well-matched and well-nailed sheathing of boards between the clapboards and lathing, is one of the best protections, helping to strengthen the house as well as to retain the warmth. If one must be very sparing of cost, building paper answers very well in lieu of boards. But when one is at liberty to practice the truest economy, it is worth while to have both the boards and the paper between the studs and clapboards; then when well-lathed and plastered inside, we have a good reliable wall.

Another way, perhaps equally good, is to have, instead of board and paper sheathing, the wall furred out from the first layer of lath and plaster and a second layer still, inside. Better yet, is it to add the two coats of lath and plaster to the boards and paper sheathing. In any case all spaces between the clapboarding and plastering should hold dead air, which is a non-conductor of heat.

To insure this, pains must be taken to prevent the wind from entering at the bottom. The underpinning wants to be well laid in mortar, and pointed. Then the flooring must be carried snug up to the outer sheathing or clapboards, and, to be thorough, it is very desirable to fill the space between the base-board and clapboards with layers of brick in mortar, or at least to have a good layer of mortar at bottom. It is a very common and a very shiftless way to let the floorboards stop irregularly just as it happens, leaving chinks which not only admit the wind freely, but invite rats and mice to walk in and up, and make themselves at home.

Such out-of-the-way and out-of-sight details as these, demand watchful attention from the master of the house. If he cannot give it, the mistress must be on hand. She has rights which the carpenter is bound to respect, even though she insist on precautions and protections which he is not accustomed to regard. So let her keep her eyes open.

In all our northern climate, double windows for the cellar are essential, and are also a very great advantage in living rooms, to be taken off and safely stored in spring. If there are bay-windows or other projections thrown out having special exposure, special securities will suggest themselves. It is desirable that all outside doors should open into halls or entry ways, and in some situations it is well to protect even the hall entrance by an outer caboose, or storm door.

Brick is always valuable in walls, of course, either as a solid tier laid in mortar part way up or to the top of the house, between the clapboards and the lath and plaster coat, as is practiced in some localities; or as an external tier laid against board sheathing fastened to the studs, as is often done in these days; or as constituting the wall entire.

My thought now, however, is to offer suggestions specially useful in a practical way to men and women of moderate, and of limited means. The poor man, least of all persons in the world, can afford to live in a cold house. To him, the dollars which go for fuel, count. By forethought and close calculation and living sparingly, or even self-denyingly, for a year, or two, or three, he may, while he is about it, put a little more money into the house, in one way and another, and thus gain comfort and convenience for a life-time. If he cannot immediately have the whole house well-finished, he may, perhaps, have the living-rooms so done; the parlor and spare bed-room may answer a year or two without plaster, provided they are well clapboarded over a layer of good sheathing paper. But better even delay putting these up and have the family-rooms well made than to have a whole house poorly made.

Closely related to warmth is ventilation. The smallest house owner is entitled to abundance of fresh air, only he should have it as he wants it and under control, and not as he does not want it and beyond control. Some method of getting air into the house is one of the necessities of life. The common way of getting it by the window is cheap, and easy—I had almost said. I should say, ought to be easy. Now I venture to advise that new spring ribbons be dispensed with; or that the family put themselves on two meals a day for a few weeks, or at least do without cake and pie, butter and sugar, or even that the father cut off his tobacco allowance if needful, in order to buy weights and fixtures for the windows by which the sash may be readily dropped from the top and raised from the bottom. Then if care be taken not to have it stuck fast by paint, we have secured the luxury of easily movable windows. If these are happily double, one or two may have the upper half left free, to admit air.

These columns have repeatedly described the plan of ventilating by fitting a narrow board under the lower sash and thus raising it so as to admit the air through the gap between it and the upper sash; and the homely but effective method of making an upper pane of tin, with a tube-opening in it, which is fitted with a damper. In remodelling our house the past season, we improvised ventilators for some of the chambers by setting into the lath and plaster layers of the wall a common hot-air register. From this a good-sized, flattened tin tube is carried downward in the wall to about the floor of the room, where a projection of the piazza hides its opening through the clapboards. It gives great satisfaction.

HARRIET N. AUSTIN.

What They Said When They Subscribed.

I have read your Journal and studied your philosophy of the restoration and preservation of health, long and thoroughly enough to appreciate both beyond the power of words to express. The fine mechanical execution of the Laws, the variety and freshness of its contents, the originality and progressiveness of its thought, the healthfulness of its vigor, and the loving, hopeful, home-like outbreathing of its spirit, are a source of perpetual pleasure to me. I wonder how anything so good can come from those who are constantly surrounded by multitudes of sick ones. Nothing better is needed to prove the power of your principles to overcome disease and protect against the taint of infection in the midst of great exposure, than the entire absence of morbid symptoms from your Journal.—U. HERSHEY, PA.

I have learned more about right living from the Laws than I ever knew. I am convinced, after following your teachings, that your doctrines as to living are correct. I had given every kind of drug medication a fair trial, but went down under it all, and was obliged to resign my

business. Could scarcely walk last spring, and had but little hope of ever being any better; but thanks be to God for his mercy, by the study of the Laws and a home prescription from Dr. Jackson I have greatly improved in health, and have hopes of yet being a well man. My disease was nervous dyspepsia in an advanced stage, which made me one of the most miserable of men.—W. D. Boggs, Iowa.

It is three years since I first read the Laws, but I did not care for it at all then. I did not see how people could be bothered with bathing, dieting, and living on graham bread and coarse food. It seemed almost impossible to do without meat, butter, tea, and coffee. Now I wonder how people can live on such abominable stuff as they do. You have been a friend to many through your valuable paper, and every number is worth more to me than its weight in gold. I hope it may be speedily diffused and all its lessons adhered to throughout Canada; then would the people be renewed in vigor of body and mind. I believe that your teachings will prevail over a large part of the world, and I trust the day is not far distant when all may know their truth.—Eva Agnew, Canada.

I have been reading the Laws and Lecturer you send to the American Farmer, and have received valuable information upon subjects that interest me deeply. I hope to continue a regular subscriber, and to order some of your other publications.—W. H. A., Md.

I have been trying to live as I should since subscribing for the Laws; and on two meals a day I find I am better. I have purchased several of your works and like them much. I only wish I had known of you years ago, for then I might to-day have been well.—Mrs. R. B. P., Iowa.

Next to my Bible it is the book for me.—Mrs. Julia Hall, Texas.

Please send me the precious Laws of Life. I have received more benefit from them than I can tell. A good many cases of severe sickness which the doctors gave up, have been cured through its instrumentality.—Thos. S. Phillips, Wisconsin.

I would not do without it for ten times the price. No one can spend his money for anything better than this.—M. J. Dingelhof, N. C.

I would deny myself almost any luxury, or necessity even, rather than be without it.—C. L. Percival, Quebec.

I have taken the Laws so many years and have derived so much benefit from it, that I do not feel like doing without it.—Mrs. A. Lewis, ILLINOIS.

I should feel quite at a loss if I could not possibly get the Laws, for I see how much depends upon our bodily lives; yea, I feel that if we would have true spiritual life, we must first have that which comes from natural living. This is just as true as that a person can only be comfortable in a house that keeps out the storm. Let the house be neglected, and the inmates suffer.—ANGELINE BOCK, MASS.

I am in the spirit of rejoicing, for I have had many blessings this year. I have truly found of wisdom that "her ways are ways of pleasantness, and all her paths are peace." I enjoy the Laws more and more, and would stint my portion of daily bread rather than be without it. I have

the great pleasure of sending you a new name as a subscriber—one who was a strong disbeliever of the ways you teach, but who now has turned to them and is pleased to find what wonders are there. Truth will make its way, but it seems that to most of us nothing but stern necessity will lead us and open our eyes to the blessedness of it.—Miss M. A. QUESENBERRY, TEXAS.

We should be very unwilling to lose a number of your very valuable Journal, not having missed one for several years. After reading it for about two years we had a desire to visit Our Home, which we did, and stayed for nearly two weeks; were present at every lecture delivered by Dr. J. C. Jackson, which afforded us much valuable information and pleasure. My family have no sickness, and we think it is in part owing to our observation of the teachings of the Laws of Life and the visit to Our Home.—LUTHER GILBERT, MASS.

I value your Journal very much, and intend to take it just as long as I live, if it is published so long. I am heart and hand with you in your noble work. My health is not perfect, but I am gaining constantly, and hope soon to be well. I have been a subscriber to the Laws for ten years, and have gained a good deal of useful knowledge, but have not always used it to the best advantage. I believe in the principles you teach, and find that obedience to them will bring health and happiness.—Mrs. B. W. BROWN, WISCONSIN.

Have been a subscriber to the Laws for the last eight years, and cannot do without it.—C. C. BURR, ILLS.

I have been reading the Laws of Life for a year past, and have been much profited thereby. Be assured that you are doing a good work, and I wish you "God-speed."—Mrs. H. M. BRAYTON, ILLS.

It is difficult to spare the money, but as the Laws seems like an old friend and speaks to me every month with words of cheer and encouragement, I don't feel like giving it up just yet, even if I do have to go without something else.—A. C. WEBB, VT.

You will know I value the Laws when I tell you I have taken it since the year 1859, without having missed a year, or lost a number but what I have read. If people would live after its teachings, or aim for such a life, crime would lessen on the face of this beautiful earth. "Different from other Folks" contains most valuable lessons.—Mrs. PHEBE M. VARNEY, N. Y.

I have now been a subscriber to your Journal six years, and have found very much in it yielding satisfaction, pleasure, and profit.—Dr. A. L. GILBERT, N. Y.

Every month as I receive the numbers of the Laws, I feel like thanking you for their help and encouragement. So now if you can imagine twelve thanks in one, they are freely given. God bless you in your glorious work. When I see the pain and suffering from disease all around me, I wish that every person might spend at least one month at Our Home, and learn how to live.—GEO. W. FARNHAM, CONN.

Have taken the Laws for ten years or more, and like it as well as ever. Don't think we can afford to drop it. To me hygiene is a matter of much moment.—A. B. JUDY, ILLS.

A Hint for a Present to a Friend.

THIS is what a lady lately sent to a dear niece who had but little time or strength for extra sewing, having already several children, from five to thirteen years of age to care for, and not being well able to hire sewing done. The lady procured the "Sensible Patterns for a Baby's Wardrobe," always noticed in the advertising columns of the Laws, and bought material and had made an entire outfit for a new baby. Because the niece does her own work and finds it sufficiently arduous, calculation was made to have the garments of quality, color, and make-up most easily kept in order. Not a scrap of lace or edging of any kind—not even a tuck—was put upon anything. The nearest approach to trimming was a box-pleat laid down the front of the dress (but even this has its utility, affording opportunity for enlarging); cuffs on the sleeves; a bias piece stitched around near the bottom of some of the dresses; and blue ribbon bows on the shoulders of a white dress or two. But the dresses were mostly not white, for though these wash easily, they require two or three washings to one for a print dress; and this, where there are older children to touse the baby about, is quite a consideration. So several pretty patterns, between light and dark, of print shirting, declared to be fast colors and boilable, were chosen. These probably will be suitable for all occasions on which baby will appear. Yet the little fellow might like to feel that he could "dress up" if necessary, and so some white garments were provided; and a neighbor, in her loving kindness, and of her own handiwork, put in dainty chrôcheted sacks and socks with blue and pink finishings.

Six shirts of softest and thinnest nainsook; four under-waists, and three petticoats of same, though a little more substantial in quality; two under-waists and one petticoat of white flannel; three red and white plaid opera flannel petticoats; six print and two white dresses; one white and one scarlet blanket, to "wrap the baby Bunting in;" two print wrappers, and one of scarlet flannel, with hoods of same. All materials, including thread, drawing tape, buttons, ribbon for binding blankets, and enough to renew when the first becomes worn, and six ready-made bibs, cost about twelve or thirteen dollars. Not a very costly present, particularly if the giver can either cut and make the garments herself, or, as was done in the instance mentioned, procure it done at a very moderate rate, though in the neatest and thoroughest manner. And then, it is such a satisfying gift to make, all the little garments looking so cute and pretty as they lie ready to be packed off.

This wardrobe was sent across the continent, and expressage would be expensive; but by mail, in two parcels, it cost less than one dollar and fifty cents.

We must say a word in commendation of wardrobes made after these patterns. They are complete, and—we will say—beautiful. There is no extra material in the way; they allow the freest movement to the little wearer, of every organ and muscle; every garment, except the wrapper, is fastened at the back. The petticoats button on to the under-waists, and not a pin is required in the entire outfit. Many mothers who have used them have expressed themselves as very greatly pleased with them.

The wrappers and hoods are very nice, as the

little one begins to use his hands and sit up in his little carriage in the open air; and in cold houses they may be very useful outside in the day, or over the night-dress when in bed. These patterns are suited to plainness of make-up; and if anything is unbecoming to little babies, it is furbelows and gewgaws. Delicacy of texture is suited to them, or even richness, if one chooses, but elaborate trimming, never. H. N. A.

Our Boys and Girls.

Little Chick's Letters.

WHEN this letter is wrote I am going out to play, but I would the rather write you than go to play. I am sitting in the chair cousin May's papa gave me, and there is a beautiful fire in the grate, and it is in the parlor. That was sweet you said in your letter about mamma; it seemed so it was in your heart you said from. Most every time any person says any single thing to me, I can tell if it comes from the heart or just the mouth. I don't like things from just the mouth, do you? Don't you think it was very kind for Jamie to write me a letter? I guess when I am as old as he I can write you my own self and not have to tell mamma what to write for me.

O, but wasn't this a good joke on my mamma? She wanted me to read the primer all over, and when I read it, I read it so good and quick mamma thought I knew it, the same way I know things I learn by heart, you know. So mamma had me read it backwards, and I read it backwards as good as I do frontwards. Mamma don't care if I am long in reading a book through, but she wants me to know every single word before I read another. Auntie when you come, I will say every motto on the head of every letter you have wrote. I said them to my teacher in Sunday-School last Sunday and she was pleased. One day I could not remember one the right way, and I asked mamma, and I told her it was about a queen, and mamma could not think, and she got the letters and read all, and this was the one,—“He that is greatest among you shall be your servant,” and nothing about a queen, but it always makes me think of queen, though. Mamma said: “Chick, you will all your life remember auntie from those mottoes;” and I told my mamma I would remember you all my life without the mottoes; but mamma meant that when the mottoes come in my mind you will come in too. Oh, auntie, I hope you won't go to live with God for a long time. I want you to stay in this world. I think this world is beautiful if heaven is more beautifuller; but if my mamma goes, oh, then I could not stand it if I could not go too. Oh, I couldn't. What would I did if my mamma had gone to live with God when I was four days old like little Julia Hart's mamma? Oh but that is,

sad. I don't want any one to lose their mamma. Mamma says God would make all such things right, but I don't think he could make that right.

Dear auntie, I am trying to be generous the right way. Mamma saw when we was to New York that the children that had other children thought about the others more, than when there's only one like me. And this is the way—I thought I was generous if I wanted to; I gave oranges and figs and things to people but I had plenty myself too. And so mamma has told me the true generous is to give away things and not have them myself. And this morning I wanted to try it without anybody telling me, so I did this way,—I didn't eat my orange, and I carried it to Miss Sweet when I went to my music lesson; and papa he wanted me to have another, because there were almost twenty, but mamma said that was right for me to eat an apple and carry the orange to Miss Sweet and deny myself of the orange. Is the way mamma feels the way you feel?

I hope I won't ever think I am the most of other children, because I know Jessie is a good deal smarter and better than me. Jessie is in third reader now, and she knows geography, and history, and arithmetic, and writing; and if she hurts herself she cries very quietly, and I don't. But I can beat her in the deep snow though. She don't like it, but I do. I tumble and wade, and get all covered up in it, but it does not hurt me for I am dressed different from the others; first my woolen drawers, then cotton ones, then when I go out, red flannel inside and gray outside for over-drawers, and they are so warm, and outside those, leggings, so I can't get wet or cold. Don't you see? Jessie has got leggings, but not the red and gray flannel drawers. Mamma learned about those to Dansville.

I hope you don't feel very lonesome about your two nieces going away. That was pretty smart for Miss Truesdale to say she would be your two nieces, but no other person can make up for a person the way you love a person. I think Miss Truesdale is real nice, but if a million as nice as Miss Truesdale said they would be my auntie 'twouldn't be the same as you, your very own self, dear precious auntie; and you are every auntie I have got, and I never won't have another, but I have got a good many aunts, but just only one auntie. Oh that is sweet the way you wrote about God's providings, but I don't feel so easy that way as you do, if everything don't go the right way, but I think about it the way you wrote when I can think to think about it. I guess I like to have things hurry up too much. But I most always remember how Dr. Jackson said about scowling. But if I do forget, and mamma says, "Dr. Jackson," you'd better believe I smile pretty quick.

Jane said, "Well, Chick, I guess now if the house should burn up you would save your Christmas blocks first," and I told Lizzie, no, I wouldn't, because, darling auntie, you could buy me more blocks, but oh, you could not ever think of all the things in my letters to write again. No indeed, nothing in this house first, only my precious auntie's letters. If those letters get burnt up, I think it would make me the sickest to my heart of anything, and I am glad you didn't say to give my blocks away, when I get older, because auntie, they won't never spoil, and my own children can play with them, don't you see? I don't leave the box on the floor in fear it might get broken.

Oh, auntie, don't you think you could earn two dollars before next summer? I do want you to so bad. This is the way. I had fifteen cents to go to the fair, and I did not go because mamma was not well, and I could not go and leave my mamma if she would feel worried, and that money and some more I will earn to do it, and when it is two dollars it will send a little girl that lives in one room and sleeps on rugs and don't know about the country—it will let her go and stay six days and be happy. I have earned one penny more. When you earn a penny won't you put it in a box, and when you get two dollars let a little girl go to the pretty place? Mamma says you take St. Nicholas and won't you read about it in the June St. Nicholas? I want to send the one that has got down stairs first and is helping the little thing down, in the picture. Oh please read it and tell me in your next letter if you will save your pennies if you can earn some. Oh, I want a lot to go next summer. I am bound to give one little girl some pleasure. I can hardly wait for your next letter to see if you will send one too.

Yesterday I was naughty; I was very naughty. My dear mamma she wants to teach me a lesson, and make me careful, and I was going to play, and couldn't find my rubbers, and mamma said if I had put them in the right place I would had no trouble; and I asked mamma to help me, and mamma she knew the place they were, and she told Jane to leave them so to make me remember about things in the right place. I didn't like it, and I told my dear mamma if she couldn't find her rubbers I shouldn't tell her where, and mamma never said one word, only looked kinder sad like, but it wasn't very long, dear auntie, when I kissed my mamma, and told her I would tell her where, and I found them in a minute in the dining-room, and when I kissed mamma she said she thought if I allowed myself to think, it was for best of me. Did you always remember to be good when you was a child? I try to be good, but sometimes the naughty comes quicker than I can think about being good.

One night Jane had to go away, and Jane told mamma to leave the dishes, and I wanted mamma to do the dishes so I could do them, and just think, when Jane came home the dishes was all done. Mamma gave me a lesson, and mamma don't want me to forget it and then I won't have to learn it again, and I took a knife and with the knife I put all the things for slop on one plate, and I put the plates that were as big as every plate in a pile, and the plates that

were as big as other plates in a pile, and the silver all on the waiter, and then I washed the things, and mamma showed me, and first the glasses, then silver, then cups and saucers, and then the cleanest and then the soilest, and is that the way your mamma taught you? Jane says she would be an awful smart girl if other people had showed her how to work as mamma has. Now the rest is for love, and love, and love, and love, and loving love, and sweet loving love, from your sweet darling little Chick.

P. S.—Auntie I don't want you to write a single thing about the rubbers. I am ashamed I was so much naughty.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

Follicular Tonsilitis and Pharyngitis.—H. D. N., Vermont.—My son, sixteen years old, is troubled with a formation in his throat, which, when expelled, is a cheesy mass, very offensive in odor. What is the cause and what the remedy, if any?

Ans.—From your description I judge the difficulty is not, strictly speaking, catarrhal in its nature, but comes rather under the head of the title I have given. Imbedded in the mucous membrane and underlying tissues of the tonsils and pharynx, are glands, or follicles whose office is to secrete mucus for the lubrication, in particular, of these portions of the air passages. In the case of scrofulous persons, where nutrition of tissue is imperfect, there is a tendency to inflammation of mucous surfaces, and acute inflammation is apt to take place in these glands, resulting in the exudation of a morbid secretion, which, owing to its nature and to the partial swelling of the mouth of the gland, does not escape freely, and so being retained solidifies and degenerates into the cheesy, bad-smelling matter of which you speak. I have often picked pieces of it, large as a marrowfat pea, with the point of a probe, from the follicles in the tonsils, and this matter frequently comes into the mouth in the act of coughing, and is often the occasion of offensive breath.

The treatment should be both constitutional and local, involving in the first case such a course of hygienic living as is suited to the constitution and circumstances of the individual. This includes diet, exercise, bathing, and general habits of life. The local treatment should consist of the use of a gargle for the throat of hot and cold water, alternately used, several times a day, for the purpose of relieving the congestion of the vessels and toning them up to a healthy condition. The use of an atomizer, whereby the inhalation of warm spray may be had for ten minutes two or three times during the day, will also be of service. To wear the throat bandage, or throat pack, and if possible get up a rash externally, is often an excellent measure. Sometimes, under the immediate care of a physician, an astringent gargle may be used, or the throat may be touched with nitrate of silver, or tannin and glycerine, for the purpose of exciting in the membrane a more active nutrition. I can give no definite advice as to local treatment without seeing the patient. Constitutional measures are of first importance.

Nervous Chills.—OLD PATIENT.—Please explain the cause of nervous chills, and state the

best remedy. I have had them for three years, never regularly. While at Santa Cruz I escaped them three months, only to have them return when I came back to Sacramento.

Ans.—A nervous chill has for its cause functional derangement of the nervous system, due either to excitement, prostration, or some peculiar condition of the circulation, resulting in irritation of nerve centres. This form of chill should be distinguished from those that are caused by pathological changes, as the formation of tubercles in the lungs, or of an abscess in some portion of the body, or other suppurative process, or as frequently usher in inflammatory affections, like pneumonia, pleurisy, the infectious fevers, and those which are due to malarial poisoning. Your description leads me to suspect the latter form in your case, and that you are wrong in supposing them to be nervous. You may be right, but I think there is malaria in your system, although I cannot say positively without more detailed account of conditions and circumstances. What you should do in either case, is to build yourself up nervously and nutritively to as good condition as possible, and if the chills continue you should take such treatment as will suffice to eradicate malarial poison. I advise no remedy for the "hot flashes" beyond what I have suggested. They come and exist for a certain length of time, and should not be interfered with, except by improving the general bodily conditions.

Food for Students.—C. S., Truro, N. S.—Will you please tell me through the Laws what you think is the very best diet for a student?

Ans.—That depends upon the condition of the person. If in normal or healthy state of body, I prefer, by all means, a diet largely composed of wheat, rye, oats, corn, beans, peas, and milk, with fruits and vegetables; the latter forming not so much a staple of diet as a minimum portion of it. If, however, from hereditary tendencies, or by reason of acquired conditions, there exists a necessity, either permanent or temporary, for general stimulation in order to evoke both nutritive and intellectual force readily and easily, the use of meat is more desirable than that of any other form of stimulant. I would advise you to send for the Lecturer containing the paper on "The use and abuse of flesh meats as an article of diet," or for our series of tracts as advertised in the Laws, from which you will gain much information on this point.

Scrofula—Nervous Prostration.—M. H. C., M. S.—Will you please tell me what kind of treatment and diet you would advise for a very scrofulous person who is suffering from severe nervous prostration?

Ans.—Several times during the past year I have, through the Laws, given my views of what is necessary to be done in cases of nervous prostration, and therefore refer you to the volume of 1880 for advice, which I will supplement by saying that the question of treatment for scrofula depends upon the particular constitutional tendencies of the person troubled, and the form and exhibition of the disease. Some persons are scrofulous from the presence of surplus waste material in the system and irritations consequent thereon, due to improper habits of eating; others more particularly by reason of hereditary tendencies or inclination to the disease. One exhibition may be that of scrofulous swellings, abscesses, and ulcerations; another, im-

poverished nutrition, with catarrhal difficulties of the air and digestive passages. You do not give a sufficiently detailed statement to enable me to judge from which form you suffer. Therefore I cannot prescribe as I ought. If you are of full habit and troubled with abscesses, eruptions, or other outbreaks, your regimen must consist of close and strict diet of bread and fruit, with persistent but moderate bathing of the skin, wearing of abdominal or neck bandages, drinking freely of pure soft water, living out-of-doors, etc. If you are suffering from innutrition, catarrh, or dyspepsia, your diet should be, perhaps, less rigid, but should include only those articles of food which manifestly agree with you as tested by experience. Under medical advice, the case being thoroughly understood, these might be particularly adapted to the wants of your system. You can have a home prescription with fuller details if you wish, by following directions in the *Laws* under the heading, "Home Treatment for Invalids."

Bread and Milk.—Mrs. W. H. H., Adrian, O. I have a little boy eight years old who wishes to eat bread and milk three times a day, to the exclusion of every other kind of food. Is it best to indulge him in this? Please answer through the *Laws*.

Ans.—If he is doing well, is strong and hearty, I see no possible objection. I presume he would eat fruit, either just before or after his meals, if you were to offer him such as he likes. With this addition, the bread being made of graham flour, he would be sufficiently nourished. I suggest, however, that you vary the form of grain by giving him oatmeal cakes, corn bread, and rye, from time to time. If he were my boy, I should much rather he would eat in this way than to be picking around the table and wanting dainties, as children are inclined to do, or than that you indulge him in the use of meat or much sugar or butter.

Swelling in the Mouth.—I. M. Z. M., Pa.—Your description and the nature of the difficulty is such that it would be unwise to attempt to satisfy you by the expression of an opinion. It may be one of half a dozen things, either innocent or malignant in their nature. I advise you to consult a first-class surgeon, or a very competent, experienced dentist, without delay.

Weak Eyes.—E. I. H.—The difficulty in this case, if the specialists are right, as they probably are in saying there is no organic disease, is neurasthænia, either general or special; that is, a nervous prostration, weakness, innutrition, or lack of force, affecting the general structures, and hence the eyes; or a lack of nervous power and strength specially in the eye. The remedy is rest, good food, air, and proper bathing; in fact, such a course of life as will best build up the general health, with particular care not to over-use or strain the eyes. If it is impossible to keep from using them to the point of irritation, it will be impossible for them to be strong.

Eruption on the Skin from Exposure.—Mrs. H. W. W., Iowa.—What shall I do to be rid of a troublesome eruption which comes out in the shape of a fine rash when I expose my face, neck, hands, and arms, to the raw cold wind, and which, if too long continued, assumes the shape of whitish-looking blotches, accompanied by an itching sensation?

Ans.—This condition of things is due, probably, to a bad blood state whereby the skin is, as

it were, poisoned, or made specially sensitive to irritation, so that under exposure to cold it takes on this eruptive exhibition. The best method of cure is to promote the excretory function of the skin by means of sponge baths, or packs properly administered; and by attention to the diet, avoiding grease and condiments as far as possible, eating no pork, very little meat, and making fruits and grains your staples. In some cases the texture of the skin is so delicate and sensitive that under the best of circumstances, it is liable to irritation from extremes of cold or heat.

Cisterns, Poison Ivy, Granula, Herb Doctors, etc.—C. D., S. C., Ohio.—Please inform me of the cheapest plan for a cistern. What is the best cure for poison from the wild ivy? Is granula as cheap, and will one pound go as far as one pound of rice? What are the merits of the botanical system of medication as compared with others?

Ans. (1) In the April, 1880, number of the *Laws of Life*, in Dr. Kate Jackson's department, under the head, "Rain Water—Provisions for Purity," are detailed instructions for building a cistern, which she pronounces the best she has ever seen.

(2) The best relief and cure for the poison of ivy or oak, is the application of wet flannels as hot as can be borne, to the parts where the inflammation exists. Take a handful of quick lime, dissolve it in water, let it stand half an hour, and then paint the poisoned parts with it. Three or four applications are said to greatly relieve, if not cure. Olive oil may be rubbed externally, and taken internally in doses of three tablespoonfuls two or three times a day.

(3) It is the universal testimony that granula is cheap as compared with other preparations of foods. Whether it will go as far as rice, depends on what you want to get out of it. For brain work, or for the purposes of general nutrition, it is far superior to rice. If you want something simply heat-producing, rice is equally good; but one pound of granula will support life much longer than one pound of rice.

(4) To my mind there is very little distinction to be made between the poisonous properties of mineral and vegetable preparations. Probably the most potent poisons are derived from the vegetable kingdom. Your last question hardly comes under the medical department, and so you must excuse me.

Agate Cooking Ware, Soda Crackers, Coughing.—Mrs. M. R. A., Cal.

Ans. (1) I know no objection to the agate ware. It cannot be preferable to porcelain for use, unless it may be more lasting. Can any reader favor us with reliable information on this subject for publication?

(2) I consider all white crackers, as made by bakers, a very poor apology for food. They are all made with lard or bad butter, either of which is sufficiently objectionable to condemn any article containing them, as food. One might eat them occasionally and suffer no inconvenience, but they are not to be used with impunity by any means.

(3) Let the little girl gargle her throat thoroughly with hot and cold water several times a day, and wear a throat bandage until there is a rash around her neck, and continue to wear it until the rash heals up. I cannot tell, positively, without an examination, what the trouble is. It is possible that her soft palate is too long, though I hardly think so from your description.

It would be wise to let a competent physician look at her throat; he may find some cause for the trouble. It is possible that it all arises from some point of irritation or inflammation, but if this is the case, it is curious that she should be entirely exempt in the night.

Asthma.—S. E. B., Galesburg, Ill.—Is there any permanent cure for inherited asthma of two years' standing? It troubles me only after breathing cold air and exercising rapidly in the wind. What can I do and remain at home? Is graham flour, as found here, part shorts and part bran, preferable to white flour?

Ans. Inherited asthma is exceedingly difficult to cure permanently. I should not like to undertake to treat such a case promising a cure, unless the health conditions were excellent and plenty of time could be given to make constitutional changes; even then one might not have success. You can do nothing at home beyond improving your general health and avoiding all exciting causes. If you could make your home in a climate where you would not be subjected to the special exciting cause, it would probably be the best thing you could do. I cannot advise any detailed treatment. Look well after your diet, bathing, exercise, and sleep. Let your food be simple, but nutritious; exercise sufficiently, but always stop this side of taxation; get plenty of sleep, and so keep your nervous system in tone; make it a rule never to breathe cold air, except through the nose, after it has been drawn through a thick veil; and avoid, if possible, rapid exercise in the wind. Every attack you can save yourself from, is so much clear gain.

Your mixture might be improved by adding a proportion of white flour. The entire substance of the wheat is what is wanted.

Insomnia.—Mrs. H., Wis.—You are probably suffering from nervous shock and prostration to such an extent, that the equilibrium of your circulation is disturbed, and you have come to have chronic dilation of the blood vessels of the brain, and hence are unable to get that entire repose and lack of consciousness during sleep, which you would, if your brain could empty itself as in normal sleep. I presume the congestion is passive in character, the heart lacking force, and the blood collecting in the capillaries. You must avoid all causes of nervous exhaustion; eat carefully those things which agree with you, but in plentiful supply; get sufficient out-door exercise; keep your feet and hands warm either by such general exercise as you can afford to take without taxation, or by the use of warm or cold, or alternate warm and cold applications to the feet, as experience may teach you gives the best effect. The use, at night, of a warm cloth or a hot rubber bag at the back of the neck, as well as to the feet, might aid you. To have an attendant rub the limbs and arms for ten or fifteen minutes, every night before going to bed, would probably be of service to you. Oil baths thoroughly given once or twice a week would be of value. Sitz-baths—to determine the blood from the brain—taken at a temperature of from 95 to 90 degrees for fifteen or twenty minutes, with the feet in water at 102 degrees, would be valuable, I think. Above everything, a contented spirit and freedom from care are essential. You should not read or think or tax yourself socially in the after part of the day, but keep quiet, leading a vegetative life as far as possible. Do all your mental and social work in the morning hours.

Home Treatment for Invalids.

For many years, invalids who could not come to Our Home for treatment have written to me to know if I would consent to treat them at home. Such has been the pressure of my professional life here that I have not been able to do this, beyond making occasionally a single prescription. Now I am so situated that I am better able to take in hand some cases of persons who can not come to us, and treat them at their own homes. I do not wish to treat persons away from here when they can come to Our Home, because, I have, in the former case, to treat them out of my sight, and to take their statements of what ails them instead of making my own observations; and this does not give me anything like the advantage that personal examination and personal supervision of those under treatment furnish. I propose, therefore, in this direction to treat only such persons as are unable to come, and my terms for doing so hereafter will be strictly as follows:

For the first prescription my price will be \$6.50, which will give the party a right to have the Laws of Life, our health Journal, sent for one year from the time of subscribing. For every subsequent prescription my price will be \$3.00, and will require of the party that a statement of the symptoms existing at the time of writing, together with the treatment and regimen undergoing or undergone, shall be sent to me with a post-office order, or, if money, sent at the risk of the owner, inclosed.

I believe that my large experience in treating the sick without medicine will enable me to do great good to those who cannot come to Our Home, and at small cost. Think of it. Here is a person who needs a year in order to get well. My first prescription, and a subsequent prescription each month, for a whole year, making twelve in all, would cost less than forty dollars; and I have no hesitancy in saying that if invalids will follow my advice and counsel closely, great numbers of them may be rid of their long-standing diseases, and have good health.

This, then, is my proposition. I want to do all the good I can, and I am willing to do it on this basis. I shall keep this statement standing in the columns of the Laws, and persons wishing to avail themselves of my professional services can do so on the terms specified, it being understood distinctly that I do not make this offer to persons who can afford to come here, or whose conditions are such that they must come here in order to be helped. I wish to reach a class of persons who can not bear the expense of coming to Our Home, and yet who may be very greatly benefited by treatment at their own homes.

I am, respectfully,

JAMES C. JACKSON, M. D.,

Physician-in-Chief of Our Home Hygienic Institute, Dansville, Livingston Co., N. Y.



Edited by KATE J. JACKSON, M. D.

The Institute of Heredity.

To be rightly born is to come into this world with the richest possible inheritance. No other reform is so sorely needed on this suffering earth as such re-ordering of the daily physical, mental, and spiritual life of its people, as must secure to the unborn their rightful constitutional endowments. Fathers and mothers are not educated to think in a practical way of their influence upon and responsibility for their children before birth. Any movement which can set parents and young men and maidens at serious thought on a subject so vital, brings a little nearer the good time of a general regeneration. So it is with especial interest that we have studied the circular sent out by the Boston Institute of Heredity, which, in the main, we give to our readers that they may judge of its attitude and purpose.

The Institute of Heredity which is designed to reconstruct and establish the foundations of social order upon the natural laws of human life and relations, was organized in Boston, on the 27th of November, 1880, under the following Constitution and Government.

Believing that many of the moral and physical diseases which afflict humanity are congenital, and are transmitted from generation to generation, through ignorance and disregard of the natural laws of descent: Therefore, for the purpose of acquiring and promulgating a knowledge of these laws, and urging such obedience to them as will bring posterity into mental and physical health and right moral action, and so eradicate much of the disease, vice, and crime with which civilized society is burdened, the undersigned hereby form ourselves into an association, to be known as the Institute of Heredity, under the following form of government, subject to the ordinary rules of amendment:—

CONSTITUTION.

I. The officers of this Institute shall be a President, Vice-presidents, one of whom, at least, shall be chosen from each State in which members are enrolled, a Secretary, a Treasurer, and a Board of Directors of not less than fifteen persons, which shall include the President, Secretary and Treasurer—and one or more local Directors in each State where the exigencies of the work require their appointment; and who shall be entitled to act with the Directors; all of whom shall continue in office until their successors are chosen. Local or branch Institutes may be formed, and upon recognition, their Presidents shall be *ex-officio* Directors, and their Secretaries and Treasurers shall be members of the parent Institute. The Directors shall appoint an Executive Committee from their own members, to conduct the details in the operations of the Insti-

tute. They may also increase the number of Vice-Presidents and Local Directors, fill vacancies, and add to their own members, and also elect honorary and corresponding members. Five Directors and three members of the Executive Committee shall form a quorum of their respective boards. The Directors shall appoint committees on genealogy, on physical, mental, and moral heredity, and such other subjects as the work to be done may require.

II. Public meetings of the Institute shall be held at such times and places as the Executive Committee may appoint; and the same committee shall designate persons—with their own consent—to prepare and read essays or papers upon such forms of congenital inheritance and hereditary transmission as are of the greatest public interest and utility, and prizes may be given for the best essays; and the Directors shall establish a library with one or more schools of instruction, with teachers and lecturers, whenever the means of the Institute will allow.

III. Any person may be a member of this Institute by paying \$5 annually. And any person may become a life-member by paying \$50 at once. Patrons of the Institute pay \$1, and less than \$5. Honorary and corresponding members may be elected, who shall be exempt from assessment.

IV. The annual meeting, for the choice of officers and the transaction of other business, shall be held at such time and place as the directors may appoint.

OFFICERS.

President—Hon. Daniel Needham.

Vice-Presidents—Frederick Henry Gerrish, M.D., Me.; Charles W. Gardner, N.H.; Hon. Sam. E. Sewall, Mass.; Hon. John Cummings, Mass.; Hon. Elizur Wright, Mass.; James Eddy, R.I.; N. F. Griswold, Conn.; Wm. H. Atkinson, N.Y.; James C. Jackson, M.D., N.Y.; Alfred H. Love, Pa.; J. P. Geppert, M.D., O.; Aurelia E. Gilbert, M.D., Ky.; J. S. Wharton, M.D., Va.; Abbie Knapp, M.D., Mich.; Caroline B. Winslow, M.D., D.C.; J. W. Hervey, M.D., Ind.; J. P. Robinson, M.D., Ala.; Elizabeth Cady Stanton, N.J.; C. H. Merry, La.; C. H. Hughes, M.D., Mo.; Agnes B. Hoock, Iowa; Sadie Rice, Minn.; Frank Howard, Texas; N. E. Boyd, Cal.; J. H. Cook, Kansas; Walter Hyde, Oregon; Lucinda B. Chandler, Ill.

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The Institute of Heredity having become duly organized as a permanent working *Institution*, respectfully calls public attention to the following statements, and declaration of aims and purposes.

Few persons, if any, think in advance what sort of people it is desirable to have born, and to live here, as members of our common family. No care is taken in the preparation of the souls or bodies of those who are to usher them into existence, and send them to their tasks in life's work-fields. People suffering from disease, and with hereditary tendencies to vice and crime, are constantly sowing broadcast the seeds of private and public disorder in their offspring. Hence about forty per cent. of all the children that are born, die and are hurried into the earth before they are five years old. Of those who come to maturity, what numbers are idiots, lunatics, drunkards, thieves, murderers,—who continue to burden and afflict society with their own wretched progeny, without a word of remonstrance from any quarter.

Such are the facts in regard to the character of a large number of those who enter into the structure of general society, that we are compelled to support an immense array of courts, sheriffs, constables, jails, prisons, lunatic asylums, hospitals, &c., with standing armies of policemen, armed with club and revolver, to protect us from the peace-breakers of our own begetting. In spite of all these, the night-prowling burglars, and assassins, fill us with such a sense of insecurity, that we can hardly sleep in our beds.

Century after century have Church and State, with all their vast, complicated and cumbrous machinery, enforced their empirical methods with terrible penalties and at tremendous cost, for the purpose of putting an end to these evils; and with the most wretched results. Above all this, what vast amounts are expended in voluntary contributions of money and labor in the various forms of charitable relief, with the same hopeless and unsatisfactory results; and for the reason that we have battled against effects, while leaving causes in unchecked operation.

The causes are congenital. People who are born with theft and murder in the blood, will steal and kill. The jailer and hangman neither cure them nor check their tendencies, nor thin their ranks; for we preach temperance and honesty, and keep on breeding drunkards and thieves; we hang murderers and continue to propagate them, and so with the whole circle of physical, mental, and moral disorders: hence, as fast as we imprison and hang criminals, others are born to take their places. So that all our conflicts will result in a long-drawn battle.

Above and beyond all the innumerable institutions for the preservation of the public peace and good order, with which modern civilization abounds, there yet remains another, and the most important step to a complete renovation of society from the moral and physical evils with which it is burdened. That step takes us directly to the primal source and root of all disorders, which are transmitted onward from generation to generation, in violation of the fundamental right of every human being to be born in good moral and physical health.

The great problem now confronting us, and demanding solution is, how to set and continue in motion such pre-natal influences, as shall make the hereditary tendencies of future generations wholly good; so that little will be required from the environment or surrounding conditions to keep posterity entirely in the line of spiritual and

physical health, and right moral action; and so take off a large share of the burdens with which civilized society is laden.

As a practical solution of this problem, we propose to set in operation such a movement as will aim to put an end to disease, vice, and crime in offspring, and fill the generations of the future with health, virtue and innocence. In the prosecution of our work we shall enter the field of the most important living scientific inquiries ever yet opened to human investigation:—searching out those numerous and varied influences, which impress and pre-determine human character for good or evil before birth, and endeavoring in all suitable ways to encourage, strengthen, and establish the good, and to discourage, weaken, and uproot the evil.

There are no effects without causes; we shall discover that all human diseases and idiosyncrasies, mental, moral, and physical, are the resultants of fixed and unvarying laws; and as like causes, acting under like conditions, must produce like effects, and as we cannot improve the character and condition of our race while the causes which induce its present state continue in operation, *the public good requires, as essential conditions of its own peace, safety and welfare, that the citizens of the future, shall not come to their social tasks, burdened in advance with inherited tendencies to disease or vice or crime; for, on becoming public burdens, such citizens only re-act the wrong first committed against them.*

The highest wisdom and moral sense move us to prevent the introduction of disorders into our social relations, rather than to waste our strength on costly schemes of palliation and relief after they are fastened upon us. The unfortunate classes who are now with us, and whom we meet face to face, make a strong appeal for our sympathy and help. And yet, as the causes of their condition acted upon them, and fixed their tendencies before birth, the most that we can do, with all our external appliances, is to weaken and modify their action. While the same causes left in unchecked operation, will continue to inflict the same tendencies upon all future generations; and so the streams of all forms of disease, outworking in private and public disorder, will continue to flow on with no other hindrances than these empirical and temporary expedients.

We appeal to all to judge for themselves, whether it is not much better to dig up the tree of evil by the roots, than to keep on forever gathering up, and trying to convert its sour and acrid fruits into healthful social nutriment by the canning and preserving operations of our charitable, benevolent and corrective institutions,—which, if they mitigate, also perpetuate the evils with which they deal; so that we can never even approximate a solution of the problem by these methods. We arrest a man charged with crime; we would do better to arrest, subdue and chasten those passions which so often burden their offspring with the tendency to crime in their very conception; for so long as religious law, "Social Science," and benevolence, continue to waste their strength on effects, while leaving causes still in operation, so long will society continue to be afflicted with its present brood of evils. We must commence the work of education and culture at the very core and centre of our ruling passions, and then our reform will not need reforming. To use another simile: instead of vainly trying to straighten a forest of crooked trees, we propose the planting of such good seed in such soil,

that the trees will grow straight from the start. We intend to create an *awakening* on this supremely important subject; and shall endeavor so to educate and train the public conscience and moral sense, that parents and teachers will impress upon the young of both sexes, and especially upon those contemplating the relation that marriage involves, the weightiest responsibilities. So the question will force itself upon each, at the very threshold,—“Am I fit to become the father,—the mother,—of the citizens of the future? And will these citizens, ‘rise up and call me blessed?’ Or will they curse me for burdening them with some inherited disorderly tendency?” Prospective parents should feel that the weal or woe, the happiness or misery, of after generations, is in their keeping and that they will be held to a rigid accountability for the right discharge of their sacred trust. So the ratio of well-born children will increase, and the ratio of badly-born will decrease, with each succeeding generation; and thus through the observance of Natural Law, disease, vice and crime, will, at length, be largely, if not wholly, eliminated from human relations.

Here, also, will be found the only means of preserving the innocence and purity of childhood. From age to age, the established guardians of the public morals have held that it is not safe to impart knowledge on the subject of generation, about which, knowledge is so much needed and desired. When the wondering child comes to father or mother with curious questionings, he is at once silenced with a commanding “Hush!” and goes away wondering and questioning still more. The child grows to youth and stealthily obtains some snatches of knowledge which only sharpen his appetite for more. That appetite leads him to swallow with avidity whatever information he may obtain on this subject, however foul it may be, with merely sensual, profane, and degrading associations; and if the obscene book-vender finds here a market for his wares, it is because we have unlawfully withheld knowledge, which it is the right of every human being to possess.

If we would not have the minds of our children profaned and corrupted, our only safeguard is, to impart to them all needed and desired knowledge, in a pure, chaste and elevating way. Then, their minds being filled with the true light, there will be no room or desire for that which is false; and then, there being no demand for his wares, the occupation of the obscene publisher will be gone. But, if we still keep our children in ignorance and darkness, by the nature of our moral constitution and the very necessities of the human soul, the laws of our being will be avenged on our cowardice and pusillanimity, since into their vacant minds, will enter such partial, distorted and even debasing knowledge as by any means may come in their way; and against which we are so zealously but vainly trying to guard.

Through all past ages, those high and sacred functions and relations, which must forever exercise the most dominant control over the whole character and destiny of our race, have been governed by blind impulse and unreasoning passion; and so filled the world with moral and physical disease, conflict, and suffering. We aim to bring these functions and relations, under the guidance of the highest wisdom and scientific culture; and so lay the right foundations of character, by fixing the organic tendencies of children in moral and physical health before birth, as the essential conditions of the highest social growth and advancement.

To this end we shall accumulate all the knowledge of principles and facts, explaining and illustrating the laws of *Heredity* within our power; and promulgate knowledge of these laws through essays, lectures, reports, &c., as widely as possible. As the movement grows, branch Institutes will be formed in different localities, which, like gangalia in the nervous system, will become additional centres of knowledge and power, from which influences will radiate; and at length the work will be practically organized, with its teachers and lecturers, like our common school system, all over the country, and we may hope, the civilized world,—for already knowledge of the movement has crossed the Atlantic and entered Europe. Beginning with the most enlightened, thoughtful, and conscientious, it will grow, expand, gather strength and power, creating a strong and irresistible public opinion, until all grades and classes in society will come under its purifying and beneficent influences. Herein will be unfolded the practical religion of the future. A religion founded upon Natural Law, and the demonstrations of Science; whose ministers will be skilled in the physical and psychical constitution and laws of life, health, and heredity; and who will aim to regenerate our race through the operations of Natural Law. Had our ancestors, a few generations past, obeyed this law, and applied it in such a way as would have been of the greatest advantage to this generation, what a healthy, manly, and noble race, we might have been. We are the ancestors of future generations; let us do for our posterity, what our ancestors failed to do for us, by setting in operation such active educational agencies as will, through knowledge of and obedience to the laws of life, result in expelling disease, vice, and crime from human relations. So shall future “generations rise up and call us blessed.”

This movement must, necessarily, be in the hands of those whose intelligence and moral sense enable them to see and feel that the hope of our race centres here; and it can have no local interest; it belongs to the human race and can only be limited in its progress by the state of civilization and advanced culture among its people. Its pioneers, looking with prophetic vision down the ages, and seeing the seed which they have sown ripening into a rich harvest of spiritual and physical health in posterity, will have no occasion to regret any labor, time, or money, which they may have devoted to this beneficent work.

All the other schemes have been preparatory steps in our evolutionary progress, leading up to knowledge of the highest law and final truth, by which our race is to be redeemed from disease and suffering. Should any sense of discouragement arise in view of the length of time involved in the practical realization of our aims, we have only to reflect upon the long centuries that have rolled away, in the subordination of our other passions to such conditions of civilization, as have prepared us for this higher stage of development, to see that all things tend to cheer and encourage us in our labors.

For to this end all the sore travails, conflicts and agonies of the long past ages have tended; and all the innumerable benevolent institutions and liberalizing movements of the present century are converging. Through all these ages the work of preparation has been going on, and the public mind is impregnated with this great idea, and there is a large readiness for organized action; no sooner is the key-note struck, and the appeal

made, than there come responses from the middle and both sides of the continent.

Let no one run before his time; but all who are ready for the study and consideration of this important subject, and who are willing to do anything for the permanent welfare of mankind, are cordially invited to co-operate in this work; remembering that—

"To side with truth is noble, when we share her
wretched crust,
Ere her cause brings fame and profit, and 'tis prosperous
to be just."

For here is indeed, the master key to a beneficent solution of the whole social problem. Here will be found the means and the methods of expelling sin, disease and suffering from human relations, and of establishing moral, mental and physical health, as the sure foundation of social order, harmony and peace. The extent of our work will only be limited by the means afforded for its prosecution. We need money to carry on this work; and we feel that there is no other object to which people can contribute with greater promise of far-reaching and beneficent results than this. We shall open a central office with school, library and lecture-room in Boston, as soon as the means are provided.

The books are now open for the enrollment of members, and communications on the subject, or membership fees, or contributions of money or books, should be sent to our Secretary and Treasurer, at 35 Pemberton Square, Boston, Mass.

Boston, January, 1881.

Helping the Poor to Help Themselves.

THE name of our loved friend, Mrs. Virginia T. Smith, is familiar to many of our readers. She has been, for many years, acting city missionary of Hartford, Ct., and under her singularly capable, comprehensive and heartfull management, the the mission work has not only been efficiently organized, but its scope greatly extended, so that now it is, in many departments, educational as well as charitable. Mrs. Smith's Annual Report of the work done the past year among the poor and unfortunate, has come to us and reads like a story. It is indeed a story which might be turned to very practical use in well-to-do families as well as among the poor in city and country.

Under Mrs. Smith's direction the missionary society has established and kept in successful operation a loan fund for the poor; a woman's sewing society and reading class; a boys' evening school; a girls' sewing school; a corps of nurses; a corps of visitors; a cooking school. Beside, it has done systematic temperance work, as well as work for dissolute girls; secured temporary, and, in some instances, permanent country homes for poor, sick, or neglected children, and kept in active service a flower and fruit mission.

Who but a large-hearted and large-minded woman could so magnify the office of city missionary?

Mrs. Smith writes of the training school for girls:

It is simply a school for housemaids, and includes girls between the ages of ten and eighteen.

The pupils are taught by practical example, and are required to practice what they learn upon the spot. We teach them to open, air, and make beds; to set, wait upon, and clear tables; to wash and wipe dishes, and put them neatly and carefully away; to wash and iron napkins; to take up crumbs from the carpet; to sweep, dust, and wash floors and oil-cloths; to answer the door-bell properly; to prepare toast, tea, gruel, and eggs nicely;—in short, to do everything that in a well-regulated household belongs to what is called "second work."

The object is to fit the girls to earn an honest living acceptably to their employers, and to make them instruments of good in the houses of their parents, and thrifty in their own houses when they come to have them.

These girls are many of them a missionary influence in their own homes already. Mothers have said to us that since their girls have been to this school they have become doubly useful to them. One mother expressed her thanks to us in this wise: "My girls are so kind and so thoughtful of me and the house since they go to your school. They wash the dishes and sweep and dust, and do many little things for me that I never used to expect; and they often say, 'Mamma you are tired; sit down with the baby and rest, and we will do the work.'" Another mother said: "My little girl pulled my bed all to pieces after I had made it early in the morning, and put all the clothing in the sun by the open window, and turned the mattress up to air, because at her school she learned it was not the right way to do to make up a bed without airing it." Another said, "A. wants little napkins at our table as you do at school, and to please her I let her hem six out of that oldest table-cloth you know—it was getting very thin." This same little girl has made napkin rings of rushes, and tasteful table mats of light pasteboard bound with scarlet. We are sometimes invited to take refreshments from their table and find it always neat. One little colored pupil brought a geranium leaf and blossom to us this fall and said, "This is the first blossom I have had on the geranium you gave me, but I have picked other little flowers to put with the leaves and had them on our table every Sunday this summer;" and we can answer for her that although the table-cloth and crockery are plain and cheap, all is clean and neatly arranged, and the food is palatable and healthful enough for any one.

Once in four weeks, since the first of May, the training school has had a delightful excursion into the country, either by carriage to some adjoining town, or by cars to still greater distance. These outings have generally been taken in large open wagons, over many of the pleasant roads leading out from the city. In some big, blossomy door-yard of a hospitable farm-house, or in the fresh green meadows and woods, the girls have been given the utmost freedom for the day. Fields and forests were searched for wild flowers, and simple lessons in botany were taught, in a conversational manner, and received with the greatest eagerness. No explanation of the make-up of a single flower was lost, but has been gone over and over by the little students with an avidity which made it a delight to teach them. We remember with great pleasure that many a little girl in our own city, who last year did not know the name of any green thing growing in our fields and forests, will look forward to another spring to find the sweet wild flowers, with an interest

that can never be diminished, but which will increase with her years and knowledge. The final excursion of the season was on the last Saturday in September, when, after the morning session, the school went to Tariffville mountain to gather the fragrant life-everlasting for pillows for their beds. Each pupil carried a pillow-case of her own manufacture, in which the flowers were brought home. They are now all ready for winter use, and are a treasure to the girls, both for the thrift of the thing and from the knowledge they have gained that no one need lack sweet, wholesome flowers while this spicy herb grows in such abundance, and can be put to such practical use. We hope to make this training-school a permanent feature of the mission work, and to be able to secure competent volunteer teachers to supplement our personal labors in it. There should be a department for such instruction in our public schools, and we believe that the time will come when the people will see the necessity and supply it.

Not the least interesting page of the report is that containing an account, here given, of the plan for securing helpful nursing in the homes of the sick poor. Why might not a similar plan be adopted with equal satisfaction in neighborhoods and villages?

It happens in many a poor family that the mother falls ill, and there is no one to look after the comfort of the father and children. The mother sees things going wrong and her family so uncomfortable that she is forced to rise and attend to her household affairs when she is entirely unfitted to do so. We have endeavored to meet that necessity by establishing a corps of nurses, chosen from among our beneficiaries. We select those who have no little children, and in whom we discover some adaptation for the service.

A nurse goes to the family in the morning hour, makes the mother comfortable and tidy for the day, washes the breakfast dishes and prepares the vegetables for dinner, puts the house in order and leaves it after a two hours' ministrations, so that the family are comparatively comfortable until the next day; then goes to another family, and so continues her rounds until night, if necessary. We have had, during the year, thirteen women willing to do such service, and nearly always ready when summoned. They are paid by the hour from ten to fifteen cents, as the work may be hard or otherwise, by the family when they are able, and by the city mission when they are not. The comfort and beneficence of such an arrangement can hardly be overrated. It is the difference between comparative comfort and absolute suffering, between extreme slatternliness and a tidy house. The gratitude of those assisted in this way, and the positive benefits conferred on them, are sufficient reward for the trouble of carrying out this branch of relief, and the means of relief is one of the greatest, according to the money spent, that we have ever undertaken.

Mrs. Smith's description of the cooking school suggests the great desirability of such a department in our best educational schools. Of this both rich and poor need to be mistresses. Rational cookery deserves to be ranked with the fine arts, and it bears so close a relation to family comfort and health, that it must some day be ac-

corded its right place, side by side with chemistry, physiology, music and the languages, in the college courses of our girls.

The signs of the times in this direction are encouraging. Let us see what has been done among the poverty-stricken women and girls of Hartford:

No one who constantly visits the homes of the very poor can fail to perceive the ignorance they exhibit, not only in the choice of food, but of the proper manner of preparing it. They select their food without regard to its nutritive qualities, and cook it, if at all, very badly and very unhealthfully. Their knowledge of the various kinds of food open to their selection is often very limited. They cannot even exercise the best economy in selecting it, because of their ignorance of very many things within the range of their choice. They suffer greatly and continually in comfort and health from their ignorance. We have expended a great deal of time and earnest effort, in different families, to instruct them in these things. One at a time in their own homes they have been taught to make bread, and boil vegetables, and prepare meats properly; but we have felt that our instructions have not reached a sufficient number of families, and have not been so effective as we wished.

We therefore opened a cooking school at the mission rooms, on the afternoon of April 1st, with a membership of twenty-nine mothers of families. There, the members were carefully taught, by both precept and example, the best methods of preparing simple dishes. Six or eight dishes were included in the instruction of each day, the school being held once a week. The pupils were successively required to reproduce the lessons, from time to time, in the presence of the class, by practical example. We taught how to make simple and nutritious soups, bread of all kinds and forms, stews of beef and vegetables, gruels, puddings, and all the plainer and most desirable kinds of food. As each woman prepared the dishes in the school, and saw how by attention to certain rules, and by a little perseverance, she could serve her family with savory, appetizing and healthful food, at as little cost as with crackers, bakers' bread, and tea, she naturally became interested to do so, and the cooking-school continued a success, not only within the mission rooms but in the families of the pupils. It was continued till July 1st, and will be enlarged and improved according to our opportunities.

Mothers have said to us, "My children have grown fat and well since we eat gems and graham pudding, and make our own bread; they would as lief have gems as cake, and I can't make enough of them."

To go into a family and try to teach them patience, unselfishness, and harmony among themselves, where their family life is so unformed that they never come together around a family-table, is to only half do one's duty. They must be taught the thrift of a family-table and a clean table-cloth, the comfort of a closet of dishes and small stores, and the delight of planning something savory and good for the family-meal, and the pleasure of coming together, twice a day at least, for communion and a happy time around the home-table.

We have felt so strongly not only the desirability but the necessity of instructing our poor as to

the selection and cooking of their food that we could not be content with such exertion in that direction as the city mission has yet been able to make. We therefore arranged with Miss Juliet Corson, of the New York Cooking School, to give twelve weekly lessons to a class from the ladies of Hartford. On the same days she will give free lessons to the poor women of the city.

We expect in this way to give them the best instruction this country affords, properly adapted to their requirements; and we hope much from it.

How to Live Long.

Under this head a reporter of the N. Y. Herald described an interview with the eminent physician and surgeon, Dr. Willard Parker of New York city, who has long been connected with the College of Physicians and Surgeons. He is eighty years of age, clear-headed and vigorous. In answer to various inquiries concerning health and its conservation, the following from among the replies of Dr. Parker, seem particularly worthy of heed:

This instrument—the body—is constantly wasting and repairing; the operation of repair and waste is continuous, and in order to accomplish this end the body is occupied in making blood, and may therefore be denominated a blood-making machine. The blood will be either good or bad, according as the material or food is good or bad. The character of blood made depends on the kind of food taken. In this country, as a rule, too much meat is eaten; meat once a day is sufficient, especially for brain workers. The waste matter from a meat diet is eliminated through the kidneys. Too much labor thrown upon those organs produces disease. An over-worked stomach is unfavorable to active brain work. Man is like an engine with two service pipes, one for the brain and one for the body, and no man has the requisite force to work both at once. Generally Americans bolt their food. It should be cooked. The first process of cooking a steak is on the range; the second is in the mouth, and this is done by working the saliva into the food by chewing. Thus is the food prepared to be acted upon by the juices of the stomach. Infants in nursing move the jaws to obtain the milk, and the working of the infant's jaws mixes the milk with the saliva, and thus fits that milk to go into the stomach. After being subjected to the action of the stomach for two or three hours the food becomes fitted to pass into the circulation by absorption. To have good food, therefore, it is necessary that it be made of proper material properly prepared.

Had meat been the best diet we should have been born with beefsteaks in our hands. But we are given milk. Milk and blood are nearer alike than any other two fluids; a large proportion of each is water. After milk, breadstuffs and vegetables are the best diet, and in warm climates fruit. Then meats. Sugar and fat go into the body not so much to nourish it as to be a fuel to give it warmth. Meat contains much nitrogenous matter, and if we eat too much of it there will be, as I have already said, more than the kidneys can throw off. It is a question whether Bright's disease is not to some extent attributable to the undue quantity of meat that is eaten in this country. The blood should be made of material suited to the occupation. Men working in the woods can throw off anything.

Those physicians who have regarded alcohol as a kind of respiratory food, eliminating carbonic acid, have no basis of fact for their opinion.

Food is that which repairs some waste in the system. We can repair that only which exists. The human system contains water, fat, starch, and sugar, nitrogenous substances, iron, sulphur, phosphorus, animal quinine, sodium, potassium and chlorine, but no alcohol is found. It has no like in the system; hence there is nothing that it can repair, and it cannot, therefore, be ranked as a food of any kind. It possesses an inherent deleterious property, which, when introduced into the system, is capable of destroying life, and it has its place with arsenic, belladonna, prussic acid and opium.

It has been settled by science that alcohol, which passes into the blood, when more is taken than can be employed as a condiment, or tonic, undergoes no change in the blood, but exists there as a foreign substance, creating irritation; and the excitement involved in the effort to throw off the irritating substance wastes the energy and life of the system. After alcohol has produced disease of the stomach, it next expends its force on the neighboring organs, inducing disease of the liver and dropsy or Bright's disease, both of which are fatal to health if not to life.

Alcohol, however pure, is in itself a poison, impairs the whole living organism and cuts life short. This is proven by science, and life insurance companies understand that while a temperate young man at twenty may look forward to forty-four years and two months of life, the intemperate can can only hope for fifteen years and six months. Diphtheria, cholera and fever find him an easy victim.

To make good blood we require good food, pure water, pure air, sunlight and exercise. Either foul air or impure water poisons the blood. If you don't throw off two pounds and three-quarters of effete matter every twenty-four hours through the lungs and two pounds through the pores you must expect sooner or later to fail. Nothing is more essential than pure air.

Personal cleanliness is a great prophylactic. Men take great pains to groom their horses daily, who neglect this in their own case. You should not sleep in any garment you wear by day, and the sleeping room should be perfectly ventilated. If you keep the skin clean and the bowels free and take moderate exercise you will maintain an equilibrium of circulation, and this equalized circulation will keep the feet warm.

Tobacco is responsible for many ills. A person who is saturated with nicotine cannot procreate healthy offspring.

There is a vast difference between the longevity of men who take care of themselves and of those who do not. It is, as the life insurance companies' tables show, as thirty-five is to about seventy. The man who bows to all the known laws of hygiene not only lives longer, but is able also to enter into all the joys of life without the aches and pains that insulted nature imposes when in rebellion.

A MEMORIAL IN FAVOR OF CREMATION, signed by over one hundred members of the British Medical Association, has been presented to the Home Secretary. The memorialists state that they disapprove of the present method of burying the dead, and pray that the government will not oppose the practice of cremation when it is done under proper restrictions.

The Small Family Hotel.

Housekeeping means running a small hotel. Every housekeeper has more or less of the duties, cares and responsibilities of the hotel keeper. The family hotel, on the smallest scale, involves in many respects as much labor as a larger one. It costs as much time to market for three as for ten or twelve. But little more fuel is required to cook for thirteen than for three. The more servants, as a rule, the more watchfulness necessary to prevent waste, theft and idleness. The average servant usually consumes and wastes together one and one-third more provisions than any one of the employers. The smaller the scale of your household management, the greater the relative expense and labor. The one or two pair of hands required to perform a hundred different duties cannot do them all properly or carefully. For instance, in the great hotel, it may be the sole duty of a single servant to sweep and dust a certain number of apartments. The chances are far better for the proper performance of such work than when in the small family hotel the single Bridget must sweep, scour, cook, wash, answer the door-bell and fly from one duty to another all the day long. Ninety-nine men out of one hundred have not the remotest comprehension of the exactions of "housekeeping." They depute to their wives the multifarious duties pertaining to the landlady of the small family hotel, and go themselves to some occupation requiring the concentration of mind on a single object, such as a set of books, or the oversight of a department in some large business. The woman may from daylight till dark have a hundred different duties to perform, the man but one. If women, as a class, are ever to rise higher in the scale of average capacity, some of the burden of modern housekeeping and the keeping of small family hotels to accommodate one husband, two children, a cousin and an aunt, must be lifted from her shoulders. Every block of dwelling houses in this city contains, say, one hundred kitchens, presided over by one hundred cooks; good, bad and indifferent. Why not resolve these one hundred kitchens into one central kitchen, in charge of a master of the culinary art, furnishing every variety of cooked food to order to the one hundred families, on a basis of cost at wholesale prices? Why not thus run entire blocks culinarily on the hotel principle, as well as at the Fifth Avenue or Delmonico's? Why not establish, in connection, the central furnace for heating the entire block instead of using one hundred separate furnaces? Why not, in fact, unite and run the large family hotel instead of the small private family hotel? —Graphic.

Woman as a Sanitary Reformer.

IN Dr. B. W. Richardson's recent lecture on this subject occurs the following statements:

Since health will not abide with anything that is uncleanly, our sanitarian helpmate would see to the biennial purification of the dwelling, as though a Passover were still a universal belief and practice. In the art of perfection, or towards perfection, of health, the educated woman would bring her best energies to understand the selection, purification, preparation, and administration of foods and drinks. As she would keep seeds of certain pestilence from her fold, or vulgar poisons that kill outright, and proclaim

at once with loud voice, "accident, disease, or murder," so would she do her best to keep out those refined and subtle poisons which, in and under the name of strong drinks, bring silently more accident, disease, and murder into this inscrutable world than all other poisons put together. That she would acquire a thorough knowledge of the best art of cookery that she would acquire a good knowledge in choosing foods in season, that she would become an adept in detecting actual wholesome from actual unwholesome foods, that she should find out what foods are most suitable for persons of different age and constitution, and that she would distribute food with well-balanced hand, neither feeding over indulgently nor parsimoniously, I take for granted. But she would learn to do more than all these things in relation to food. She would be able, better than any, to put to the test the experience whether it is good or necessary to go to the living animal creation at all for human food. I am in doubt. It does not seem to me that man is constructed to be a carnivorous animal. It does not seem clear, putting the anatomical argument altogether aside, that it can be good to go to secondary sources of supply for our food, when Nature bountifully presents them to us from her prime source. It does not seem reasonable that we should employ millions of living laboratories for our daily food, and take the risks of disease which they, in endless forms, produce and propagate for us, when we can have all that is necessary without the chance of such production and of such propagation. It does not seem certain, when we know that the vegetable world is the original source of every particle of living food, and that carnivorous animals have to depend on the herbivorous for their supplies—so that carnivorous feeding is an anomaly rather than a basic principle of nature—it does not, I repeat, knowing these things, seem certain that the cost of the support of the living laboratories is justifiable on any ground except the extravagant process of making work that work may be at hand and employment procurable. Still I am not sure whether the secondary supplies of food for man from the animal world are or are not necessary, and that doubt it is in the rôle of the educated woman to solve. Her discernment, properly and eagerly directed, would soon settle whether those about her were injured or benefited by an exclusive vegetable and fruit diet.

A Lesson for Mothers.

"MOTHER," said a little girl, "does God ever scold?" She had seen her mother, under circumstances of strong provocation, lose her temper and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked, "Mother, does God ever scold?"

The question was so abrupt and startling that it arrested the mother's attention almost with a shock, and she said, "Why, my child, what makes you ask such a question?"

"Because, mother, you have always told me that God was good, and that we should try and be like him; and I should like to know if he ever scolds."

"No, my child, of course not."

"Well, I'm glad he don't, for scolding always hurts me, even if I feel I have done wrong; and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple

child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep in her heart, and she turned away from the innocent face of her little one to hide the tears that gathered to her eyes. Children are quick observers; and the child, seeing the effect of her words, eagerly inquired:

"Why do you cry, mother? Was it naughty for me to say what I said?"

"No, my love, it was all right, I was only thinking that I might have spoken more kindly, and not have hurt your feelings by speaking so hastily, and in anger, as I did."

"O, mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just now. It makes me feel away from you, so far, as if I could not come near to you, as I could when you speak kindly. And oh, sometimes, I fear I shall be put off so far I can never get back again!"

"No, my child, don't say that," said the mother, unable to keep back her tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms about her mother's neck, whispered:

"Mother, dear mother, do I make you cry? Do you love me?"

"O, yes! I love you more than I can tell," said the parent, clasping the little one to her bosom; "and I will try never to scold again, but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"O, I am so glad. I can get so near to you if you don't scold. And do you know, mother, I want to love you so much, and I will try always to be good." The lesson was one that sank deep in that mother's heart, and has been an aid to her for many a year. It impressed the great principle of reproof in kindness, not in anger, if we would gain the great end of reproof—the great end of winning the child, at the same time, to what is right and to the parent's heart.—*Selected.*

Weary Women.

NOTHING is more reprehensible and thoroughly wrong than the idea that a woman fulfils her duty by doing an amount of work that is far beyond her strength. She not only does not fulfil her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, overworked wife and mother—a woman who is tired all of her life through. If the work of the household cannot be accomplished by order, system and moderate work, without the necessity of wearying, heart-breaking toil—toil that is never ended and never begun, without making a life a treadmill of labor, then for the sake of humanity let the work go. Better to live in the midst of disorder than that order should be purchased at so high a price—the cost of health, strength, happiness, all that makes existence endurable.

The woman that spends her life in unnecessary labor is by this very labor unfitted for the highest duties. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the

tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No, it is not possible. The constant strain is too great. Nature gives way to it. She loses health and spirits and hopefulness, and more than all, her youth, the last thing a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself.

To the overworked woman this green old age is out of the question; old age comes on her, serene and yellow, before its time. Her disposition is ruined; her temper is soured; her very nature is changed by the burden which, too heavy to carry, is dragged about as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing is for the rest and sleep that very probably will not come; but even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself and family, the curse of overwork.—*Rural Home.*

WHAT THE CHILDREN EAT.—The *New England Farmer* says that everywhere else, even in small towns, and in the families of city mechanics, one will find the children, especially, breakfasting on oatmeal and fruits, eschewing pies and sweetmeats at dinners, and making the last meal a light one; while the New England farmer yet compels his wife to keep him supplied with pies *ad libitum*, and, worse than that, to make pork the principal meat diet, and to bring up their children on the same rigid fare, "which," as the *Farmer* says, "fits them in adult life to be apt candidates for 'treason, stratagems, and spoils.'"

Publishers' Notes.

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MARCH LECTURER.—With this number of the *Laws* we publish the *Lecturer*, containing a valuable discourse by Dr. James C. Jackson, entitled "The New Civilization," and addressed "To the Young Women of the Republic." We desire to give this *Lecture* a wide circulation and will send our readers as many copies for distribution as they will pay postage on, at the rate of one cent per copy. Address,

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LIX.

A MORNING or two after our visit over the mountain to the poor woman whom we call Mrs. Nameless, Rachel said to me:

"I want to go to-day to bring Mrs. Nameless here. Will you go with me?"

"Certainly," I replied. "How are you to get her here?"

She answered: "I propose that we take our horses and ride to the village and there hire a democrat wagon with a top, and platform springs, which are very much easier than elliptic springs. Into the wagon we can fit a bed and I will put my horse before it, and by driving carefully I think we can bring her quite comfortably."

So it was arranged, and in the course of an hour we started. I had a lesson given me then that I had never seen practically illustrated in the same manner and measure as that morning. I can understand the bearing of principles very much better when I see them illustrated. One may draw on paper an elevation of a house, and draw another plan of the inside; but I cannot take it in on the paper as well as I can after it is built and I am permitted to look at it all over outside and go through every room in it. Unquestionably there are minds which have the power of concentration to do this very much better than mine, but I think no one ever understands a principle in conception as thoroughly as he does when he sees it practically wrought out.

Were it not for Rachel Reason, this story never would be written; for though many girls and adult women have made me feel that in the humanhood of woman there is as much genius

coiled up as there is in the humanhood of man, I have never seen it so well illustrated in any other person as in Rachel Reason. She made me feel by the varied order of her ability that her sex was no bar to her endowment. During my prolonged and very intimate intercourse with her, she never made me feel that she was in any way inferior to any young man of her age whom I ever knew. She always made me forget my earlier impressions—which were of the same order as the common impressions of men in respect to girls—that she ought in some way or other, because she was a girl, to show her incompetency and inferiority to man. She did things so much on the plane of thorough utility, and with such clear ideas of how they ought to be done, showing no awkwardness, but instead expertness, in the doing of everything she undertook, that she banished from my mind the feeling that because she was a girl therefore I might confidently expect her to make blunders or show her unfitness in some way.

When the time came for us to get our horses ready, she went to the stable, which, as my readers will recollect, was in a little cave in the mountain, into which a crevice of light came, and along which ran a beautiful limpid stream. There from pegs in the wall she took down her saddle and put it on the back of her beautiful black horse; then she bridled him and fixed everything with the utmost grace and readiness. Then, of his own accord, the horse backed out of the stall, turned around, came out of the stable, and lifted his head and pawed and snorted

and breathed the morning air as if he wanted to rush off and run a mile. But her voice had so habituated him to obedience that she quieted him by it immediately. Then mounting like a cavalier, she laughed and said:

"You think, I suppose, that because I am a girl, I ought to ride on a side-saddle, but the fact is, Mr. Nockleby would never let me ride on one. He said he did not know why, because I happened to be a girl, I should be compelled to ride in such way as to endanger my life under any emergency that might arise; or lacking an emergency, so as to endanger not only, but to injure my health. He always said to me, no man who knows anything would allow his daughter to go to a school in which the seats should be made like side-saddles and on one of which she had to sit in that cramped posture for one or two or three hours or more daily. A protest would go up from the whole community against such barbarism, such lack of science and of common sense, as to put boys on to good comfortable seats, and compel girls to sit day after day, on side-saddles, which necessitate such positions as inevitably produce in the long run, curvature of the spine and displacement of stomach, liver, and possibly of heart, surely of bowels and all the contents of the pelvic cavity.

"He says if a girl is to ride on horseback habitually, and on a side-saddle, it is far more dangerous for her health-wise, to sit on it as women usually do, than it would be to sit straight upon it as on a bench in school. The motion of the horse necessarily jars the bony structure of the spine, and unless substantially a vertical posture can be kept, there is danger from the shock which is given in trotting or cantering. One can readily understand how much more weight from above or of strain from below, suddenly brought to bear on a man and taking him by surprise, he can stand, if he can keep a vertical position, than if he has to turn aside from the perpendicular or if it comes on him when he is half bent over. So to put a girl on a side-saddle and have her take the motion of riding, is to do very great outrage to her whole system.

"Mr. Nockleby, therefore, would not let me ride in that way; and as I have a great liking for horses and horses have a great liking for me, poor as we are, we keep this fine animal very much more for my use than for his. I was brought up from five years old to ride a horse just as a boy does; now I am getting toward womanhood, I have to ride as a boy would who was getting toward manhood. Nothing can tire me riding in this way. To ride sidewise would be very awkward and uncomfortable to me. I should not know how to guide my horse nor keep from falling, cramped up as women usually are

on a horse. I think I should feel as ugly as I should wearing trailing, dragging, bedraggling skirts. I have been accustomed to the free use of my limbs and I should not know how to walk in such dresses. I have been used to a natural seat on a horse and I should not know how to ride unnaturally.

I said: "I concur entirely in Mr. Nockleby's philosophy. If I had forty daughters, I would never permit one of them while she was under my care, to ride a horse on a side-saddle, any quicker than I would allow her to wear long skirts."

She said: "Thank you, Dr. Jackson, I did not know how you might feel on this subject."

I replied: "Rachel, I can tell you how you may know always how I feel on any subject that involves principles and the law of their action; I am always in favor of the natural, legitimate, rightful application of any principle. If it is to be made active or operative in any form or manner whatever, let it have lawful operation. I am by my reason, my moral sense, and my spiritual instincts opposed to all manifestations of abnormalism. God is the essence of righteousness. Therefore righteousness enters into his arrangements for doing things himself as well as into the arrangements which he makes for the doing of things by men. All that he makes has a supreme element of right in it by which the thing made is to act or be acted upon. This quality of righteousness is the spirit of the law or rule by which the thing acts. A right way, therefore, for the doing of anything everywhere exists; and were it to be found out and accepted and followed, there would be no wrong in the universe. It is left to man for his own good and highest development, to find out in any and everything with which he has to do, what the right of that thing is, where it lies, how he can evolve it and make the thing available to his use. Take anything that man wants to use for his own or his neighbor's benefit; there is a right way of making that thing useful, and its usefulness is proportionate to the rightfulness of its use. If we use it independently of the right quality it possesses, we get a wrong result or a wrong effect. If we use it according to its rightful quality and purpose, we get all the benefit from it that there is in it.

"So when you want to know just how I am to be related to any course of conduct pursued by you or anybody else, in any direction whatever, for personal or social or political or religious or governmental good, you may calculate always on finding me on the side: first, of the principle which underlies the thing; next, of the right application of that principle to the end sought. I have no prejudices, am bound to no

theories; I stand up in God's universe a free man—free to think, free to be, free to do, free to enjoy—and I am as certain as I am that I live that so long as in the exercise of this freedom I relate myself to persons and things around me from the basis of divine righteousness, there is no suffering for me in consequence of that relationship. Sin is wrong; sin is evil; it produces evil and only evil continually, because it exists in violation of righteousness. Were everybody right, there would be no sin; were everybody right, having no sin, there would be no sickness, no suffering, no death. When this world gets where it is entirely subdued to the principle of eternal righteousness and to the laws whereby righteousness can properly express itself, we shall have a new earth and the heaven above us will show its clear reflection.

"So far as horseback riding is concerned, then, I have to say that riding as you do is the only way proper for you to ride. If you ride on a side-saddle, you ride against the principle of riding and against the propriety of riding, and must take the consequences that are both probable and possible to arise from riding wrong. I am glad to see you as you are. Let us put behind us the world, the flesh, and the devil, and do what is right."

While thus conversing we were walking our horses, but now we struck into a gallop. I had a good horse, one that I considered very fine; but compared with the horse on whose back Miss Reason sat he was as a satyr to Hyperion. I think I never saw a finer animal than hers. His action when galloping was the poetry of motion. His face was beautiful; his form was perfect; his limbs were elegant; and his movements were as thorough-bred as I have ever seen. He showed but one defect, and that was lack of speech. Whenever I looked into his eye it seemed to me that it glowed with an intelligence both immense and intense, and that it was a very great pity that he could not talk. His mistress told me his qualities as a saddle-horse were unexcelled, and that as a carriage horse I should see what he could do. So we rode into the village, and to the house where she formerly went to see and look after Miss Frankie Hudson. She dismounted handsomely, and speaking to the hostler, told him to take off the saddle and bridle and put him in a stall. I ordered the same for my horse, and went with her down the street to a livery-stable. The man knew her, and addressed her very politely. She said to him:

"Mr. Orth, I want to hire, for to-day, your platform-spring, covered wagon. I want to go up the valley to the south. I have ridden my Black Prince to the hotel, and I want you to send one of your men and bring him here and fit a good,

strong harness to him, and have him ready when I return, which will be in a short time."

The man replied that he would be happy to oblige her. Then we went to a furniture shop, where she bought a stretcher, or little cot-bed, paying two dollars and a half for it, and came back to find that Mr. Orth had the horse in process of harnessing. I said nothing, but I wondered whether she would look to see if everything was right, or whether she would do as women usually do: have a horse harnessed, jump into the wagon, and start off without knowing whether the harness is safe and sound; whether the nuts are on the axles so the wheels won't come off; whether the screws are on the bolts so the wagon won't tumble down, taking life at that terrible risk.

I watched Rachel Reason. She spoke not a word till her horse was harnessed; then she stepped forward and the first thing she did was to look at the lines and see that they were in the bit rightly. Then she turned to Mr. Orth and asked:

"Have you here a safe bit?"

He said: "Yes, it is new and hand-forged, and will bear all the pull that can be put upon it by the strongest man."

She looked at the throat-latch, looked the blinders over, and said:

"This check-rein is too long; Prince wants it shorter. He carries his head high, and I do not like to see a check-rein dangling and loppnig about like a loose rope from a flapping sail. Take it up if you please, two or three holes. As soon as I draw on the bit you will find he puts his head into the air."

Then she went to the tugs and the hold-backs; looked the thills over; said nothing; walked around the carriage, then said to me:

"I think everything is safe. Now, Doctor, we will get in."

She took the lines and drove to the furniture shop; got out, the horse standing without tying, went in, had the man bring out her stretcher and turn the back end of the wagon down and put it in and shut the door, and then we started. Shall I ever forget that ride? never, as long as I remember anything. I declare that my attention was divided between the beautiful scenery through which we rode, Miss Reason, whom I admired very much as a driver, as well as a person, and the horse, which stepped magnificently. How he did pick up his forefeet and send his hindfeet after them! how he did hold his head in the air, flinging it up and down once in a while, as if he wanted a little more air to enter his lungs than he was getting. I thought he was checked up rather tightly. She said:

"Not any too tightly, for he draws better when he feels the bit, and I quite as lief he should feel it from the check-rein and the water-hook as

from my hands. Many a horse is kept from stumbling by the pressure of the bit on the under jaw. It steadies him as he swings himself from side to side to get the full power of the stride which is natural to him. I know that many drivers are opposed to check-reins, and so am I if your horse is built in such a way as to lift the top of the head above the line of the withers, but where a horse is built like Prince there is no mistake about it. He carries his head in this particular way, only not quite so high with a check-rein as he would if he were not checked up at all, for he adjusts his neck to the bearing of the rein upon the bit in his mouth."

She laughed and said: "Here is a nice stretch of road, nothing in the way; I am going to let you see a perfect horse."

She drew up the reins and gave a whistle. He started as if frightened, settled himself into his collar, and went like the wind. How I enjoyed it! driven by a girl seventeen years old, behind a horse going at a three-minute gate drawing a platform wagon. It seemed as if I was flying. So we went for eighty or a hundred rods or more and then slackened our pace, as the road became rougher. I would have given that day, had I been as rich as Vanderbilt, ten thousand dollars for that horse. I have never seen an animal whose motion was a more perfect illustration of well-regulated force than that of this horse.

When we reached the cottage, Miss Reason threw a linen blanket over her horse, for he was somewhat sweaty, but did not tie him; she said a thousand cannon could not make him run before she came to him. We knocked and went in and found Mrs. Nameless sitting in a chair. When she saw me, a beautiful, winsome expression came over her face. When we saw her before she gave occasional flashes of facial inspiration which convinced us that originally she must have been very beautiful. Now she really *showed* her beauty. Putting out her hand and clasping Rachel's, she said:

"O, my young friend, how glad I am to see you; and you have brought Dr. Jackson again to see me. Do you know how much good your visit the other day did me? It was the breaking in of the light of life upon my darkness. My spirit has been happy ever since. Do you not see I have improved so as to be sitting up? What will not hope, faith, and love do for a human soul! They are the three highest constituents in the character of God, so far as I have been able to conceive of the elements that make up his character; and you brought them to me. Think of it: you came into this house—I had no hope; you talked to me—I had no faith; you showed your interest in me—I had no love. When you two persons entered the house, I was lying quiet, but there

was no thrill of joy going through my nature. I was trying to be brave and patient, and bear my lot, but the power that was operating in me to this effect or end, was my reason. But you brought hope to me, you inspired me with faith, and when you went away I found that love had taken lodgement in my heart. From that time these three graces have so dwelt with me and so assisted me that I have felt their divine potency. They have really nourished me. I am better. But what brought you here to-day?"

"Do you not know, Mrs. Nameless?" asked Rachel.

"No, I do not. How should I know?"

"True enough," Rachel replied, "I had forgotten that I did not tell you when we bade you good-bye, that I should come to see you again. Now we have come not only to see you, but to take you away. I am going to carry you to my Shanty where you can have society and human cheer and the divine influences that dwell there, making an atmosphere for you to breathe whose effects on you cannot be otherwise than restorative."

"Why!" she exclaimed, "this cannot be. No such good fortune has yet come to me. You do not know me. You should not take me without finding out who I am. I should not like to go with you and after I am an indweller with you, have you come to know who I am and feel sorry that you took me, thinking me unworthy."

"Mrs. Nameless," said Rachel, "do you think I have come for you imagining you to be worthy? What is worthiness? Who is to plead his worthiness? Who, when he dies, will go into God's presence for the adjustment of his future relations on his own worthiness? I do not believe that any man 'can go to heaven on his own record.' On the contrary, I believe that no man, brought into the presence of the Divine, so that he shall be conscious of that presence, will, for an instant, feel other than that his own righteousness 'is as filthy rags.' Whoever pleads his own righteousness before God, pleads his case at a loss; but, Mrs. Nameless, there is a righteousness which he can plead, though it is not his own. No matter, therefore, whether you are worthy or not. I have nothing to do with that. You are needy, therefore you must have your needs met. Since it is in the power of myself and my friend here and the other friends whom I have left at home, to answer to your needs, let the whole question of worthiness pass. I shall never ask whether or not you are worthy. I do not believe in drawing distinctions between persons where necessities exist; or if I do draw distinctions in my own mind, it must be always in favor of helping those who are in greatest necessity. You are alone. You have no socia

comforts. Nobody comes to you but a little girl, unless, now and then, a neighbor drops in. All your neighbors here, for aught I know, may think you a pariah and treat you like an outcast. Very well; be you this or that or the other, it is clear to me that you want and must have help. I am so situated that I can give it to you if you will go with me, but I cannot come here often to see you; and there is no reason that I know why you should stay here."

"No," replied the woman, "there is no reason. I can go just as well as not, now that the fear of loss of your friendship has been taken out of me."

"Very well; then we will get ready. Now, what is to be done?"

"All that I have to do is to put up a few things that I have. But I do not see how I can sit up to ride so far."

"Nor do I," said Rachel, "and so I have a very cosy carriage, with a nice cot-stretcher in it, on which we propose to put some comfortables and pillows and lay you upon it and brace you up nicely, and so make your ride comfortable."

"Well, that is perfect forethought. How did you come to think of it?"

"Why, Dr. Jackson said if we were to take you at all, you must be carried as he often moves his sick patients; and telling me how he does it, I have everything arranged, and I think we can take you without difficulty."

So we packed her things; fixed her bed; put her on to it; locked up her house, and started. In going we passed the house where the little girl lived, and we called the woman from the house, and Mrs. Nameless told her that she was going away and wished to leave the key with her, and that she would be glad to have the girl go over once in a while, till her lease of the place expired, as she felt responsible for it till then and wanted everything cared for. This thoughtfulness in her struck me pleasantly, showing she carried with her a certain sense of responsibility. Reaching the village, I hitched my horse behind the carriage and rode by the side of Rachel to the Shanty. When we arrived, Chloe and Frankie Hudson and St. John met us on the piazza, and in a few minutes we had Mrs. Nameless settled in a pleasant little chamber and in a clean bed, with Frankie looking out of her bright, beautiful blue eyes into the invalid's face and cooing over her like a dove to its mate.

When the sick woman had taken a nap and had something to eat and was dressed and nicely fixed up, she felt quite rested and refreshed; and it turned out that the journey had put life into her rather than taken it out of her, for which we had our season of thanksgiving. That evening when we sat down to talk, Rhoda, with a face

like that of an angel, called me to her bedside and said:

"My dear Doctor, I want you to repeat the hymn which you recited the other day, beginning with,—O, I have forgotten it."

I said: "I know what you mean. Will all be kind enough to be quiet while I repeat for Rhoda's comfort and benefit a hymn which she likes very much?" So we gathered round while I repeated:

"Christ never asks of us such busy labor,
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

"Sometimes He wants our ear—our rapt attention,
That He some sweetest secret may impart;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart."

Here I took Rhoda's hand and went on:

"We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure.

"Well, God loves patience! Souls that dwell in
stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight

"As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Savior cares for cheerful acquiescence
Rather than for a busy ministry.

"And yet, He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such, He gives but little heed.

"Then seek to please Him, whatsoever He bids thee!
Whether to do—to suffer—or lie still!
'Twill matter little by what path He leads us,
If in it all we seek to do His will."

WE MAKE GRAHAM GEMS THUS: Two cups Forest Mills graham flour, two cups sweet milk, or milk and water. Mix with spoon till the flour is all wet, and finish with a Dover egg-beater, which adds the "rising" better than any other method of beating. No other ingredients are needed except "judgment," and that is most required in the baking. Have the iron gem-pans piping hot, on top of the stove, butter them and pour in the batter, which should just fill the twelve cups; let them stand on the stove till the gems begin to bake around the edges, then carefully set into a hot oven, baking more slowly at the last. When you think they are done, let them bake five minutes longer. Never pile one above another when hot. Spread on plates till cold, then they may be put in a deep, covered pan or stone jar. We make four or six dozen at a time, and like them better warmed up. We never cut, but break them. For buttering the pans we use a swab made by winding a strip of white flannel around the end of a stick; this we keep in a teacup with a little fresh butter always ready for use. The quantity of batter mentioned may be made into two dozen gems, which will be thin and crisp, and nice in milk. M. E.

[For the Laws of Life.]

Notes of a Traveler.—II.

CITIES seem to me to possess a peculiar individuality, not easy, perhaps, to describe, yet impossible to mistake. Here and there the traveler finds one quite unlike every other in the world, just as we meet men and women who have no counterparts. Venice is such an one in the indescribable fascination which its history, its architecture, and its associations exercise upon the imagination of every visitor. Paris is another, standing as she does above all rivals for her devotion to the present life, and for that instinct of pleasure-seeking which characterizes her people. Sometimes a city reminds one of a person—a tradesman or working-man; Birmingham and Sheffield, always seem to me like two huge blacksmiths at their forges; London is an eager shopkeeper with one eye over the way at his rival; Leipzig and Vienna are boisterous students; Genoa and Rotterdam are sailors; Berlin is a stupid bully not best to awaken; Naples is a jolly beggar; and Rome, age and decrepitude musing over an almost forgotten past. These are only fancies, however. Paris is a worker for science second to none in the world. London is not wholly devoted to greed, and even Rome is awakening to the impulse of a fresh youth and new existence.

* * *

Even American cities give similar impressions when quickly contrasted. The Bostonian finds a different atmosphere on Broadway from that of Beacon street; the New Yorker is amused at the staid Philadelphian's fancy for white window-shutters and immaculate marble doorsteps; and Washington is entirely unlike any northern city I have ever seen in its cosmopolitan and composite characteristics. In western cities one meets—going from the east—very curious differences; many of them remind you of men too busy, as yet, for appearances; they are still hard at work, and the streets are either unpaved or badly paved, and litter is abundant everywhere. In San Francisco many of the sewers are built of planks, which, in a few years, are liable to "cave in," to the danger of the street passenger. In Rome, on the other hand, they show you the old Cloaca Maxima, still perfect, yet a thousand years older than the Christian era. In Omaha I could think of nothing but a street *gamin* clambering over a hill. A more unlovely spot I never saw. The noble Missouri? A street gutter after a rain storm is far more romantic.

* * *

One western town thoroughly pleased me, although perched on the highest plateau in all Iowa. Everything about it betokened more than usual predominance of New England thrift, homeliness, good order, temperance. Instead of belonging to

half a dozen sects and supporting, or trying to support, as many poorly-paid preachers, the inhabitants belong, for the most part, to a single denomination, which can boast of the largest church membership west of Chicago, and one of the finest churches. It has a college, too, for the co-education of the sexes. When we visited it, the young people were out on the "campus," with note-books and surveying instruments, hilarity and romance. One of the fair students told me that she was studying to fit herself as a missionary to heathen lands; and indeed, I have never seen a town where missionary work and interests seemed so largely to occupy attention. Would, that to convert this wicked world, beauty and loveliness and zeal were all that is necessary, and thy success in hastening the millenium—fair follower of Xavier and Judson—were assured in advance!

VIATOR.

Fraternia—Vegetarianism Pure and Simple.

OUR readers may have heard of a people in Southern California who live entirely on uncooked food, believing it to be the better way. Dr. C. E. Page of Biddeford, Me., has kindly forwarded to us letters of recent date—latter part of January—from leading persons in the movement, which we find so interesting that we cannot forbear to give them in large part to our readers, having the Doctor's permission to do so.

FIRST LETTER.

Fraternia is based upon the example and teachings of the "Nazarene," and aims at living and teaching the truth as he lived and taught it, and agrees with him in the idea that it is hard for the rich man to enter into the kingdom of Harmony. The life of Fraternia is a life of obedience to the known laws of nature and spirit so far as each member can do this. Only those who have made up their minds to thus obey, no matter how imperfectly they are able to do it, are welcome among us to share alike and become one with us. The mere comforts of this life are procurable almost anywhere, but the blessings of a truly natural and spiritual life need certain localities, and associations, which we are trying to form. The principle of our life requires an absolute surrender of all to it. "Sell all that thou hast," that is, everything that thou hast which would impede spiritual growth and progress.

There are, in number, three of us here exclusive of children; some are established elsewhere and pursue their life-work in other localities. We have eighteen acres of land nearly all planted to fruit trees and vines, young, but increasing every year. We can profitably, for good uses, employ many hands on this amount of land, but we do not pay any wages since we serve each other in love. A young lady, one of us, teaches the children in the Kindergarten system. We eat no animal food nor animal products, nor is any of our food cooked or heated in any way. The reasons for this are good and substantial and can not be refuted from a scientific or intellectual or

spiritual stand-point. Our mode of life is conducive to the highest moral and spiritual excellence, and is a cure to all abnormal appetites and physical diseases. Children take to it very readily and the proof of its naturalness may be seen in the fact that they prefer it from the first. We eat nothing that belongs to any other clime and which does not grow here, such as rice, bananas, and other tropical products; for these contain the elements that are required as food where they grow. Our house is large and commodious, and has vacant rooms for the poor of Christ's kingdom who are in need of such a life as ours. We love the weak and incompetent, and will aid them to the extent of our means and abilities, even sharing our last meal with them, in case of need.

Fraternia is more of a state than a place, and a condition of the mind and spirit rather than a physical locality. No wealth or riches which any person may possess is any recommendation whatever to us. Those who seek to ally themselves to us for material gain will be disappointed. The spiritual blessings which flow from our life are very great, the material advantages very small, and we wish it always to be so. Self-love, a love of our own things and children must be replaced by equal love of the brother and sister and their children, and should they not be so clever or strong as we are in body, mind and spirit, all the more need to give them the benefit of our superior abilities. The practice of this principle is what the world needs, and if you can conform to it, your introduction into the kingdom of Harmony is certain, and wherever you may be you are a member of Fraternia and one with us, not by virtue of anything you have, but by virtue of the same truth that we serve with all we have and are.

G. T. HINDE.

Fraternia, Anaheim, California.

SECOND LETTER.

The effects of our natural and simple diet are truly wonderful and far exceed my anticipations. Indeed I only anticipated failure, for the idea was so novel to me; but the sequel proves that health is insured and former weaknesses are overcome. I used to suffer very severely from dyspepsia, and had rheumatism and sciatica when there was any dampness in the atmosphere, and took cold on the slightest exposure. All these afflictions have left me. The children were often sick, and suffered much from the toothache; now they are never troubled. I believe hot food destroys the teeth and renders the body generally more susceptible to taking colds. There are many instances of similar benefit, but to quote these would be like offering a premium to people who, from a selfish motive, might be induced to adopt this natural diet. That would not, in my opinion, be desirable; for we took it up because we were fully convinced that it was one of the highest of the divine laws of being made manifest to man. Under it the mind becomes more vigorous and comprehending, and the spirit seems to grasp that which belongs to the spiritual realm with so much more ease and clearness. The nearer we are to Nature, the nearer we approach to Nature's God.

Your first question is, how we prepare our food in winter. Our food needs no preparation. We eat fruits mixed with ground wheat or rye, fresh for use from our own mill. A very good meal consists of rye, apples, nuts, and raisins. We raise peanuts, which contain a very sweet

oil, grind them unroasted, and mix with grain. This food needs to be thoroughly masticated, but on it I can work longer and feel less hunger than on anything else I have tried.

We have had delicious watermelons and muskmelons ever since last July, and still have some ripe tomatoes; when they are gone we shall use dried peaches. Our dried fruit we use simply soaked in cold water—rain water—until soft. Every day for dinner I make a salad in the following manner: Lettuce washed and cut small, a few onions cut small, a few ripe tomatoes peeled and sliced up, and one or two peppers; over this pour a dressing of raisin syrup—this is made by soaking a large handful of black raisins for twenty-four hours and straining through a piece of muslin. Sometimes we substitute celery instead of lettuce. I assure you it is a most healthful dish and so sweet and good. We sometimes eat oatmeal, soaked for twelve hours in just enough water to soften it, and then beat it well in a sauce dish with dried fruits; in this way it is very delicious, but we find rye so much more strengthening and easier to digest that we prefer it—indeed we have all come to think it the sweetest grain we have. The children are all very fond of cauliflower—just the flower part—and green peas just picked are a great dish with us. Some like radishes and garden cress, and a few things of that nature. I prefer fruits with my grain. Strawberries come in about March, indeed, I get a few even now. We find no trouble whatever in always having a good variety of food; in fact, we often have too much, I think. We seem to eat more in quantity than other people; but then we never drink anything, taking all our liquids in shape of fruits. We eat two meals per day only, breakfast at seven, dinner at two. We all have a good, healthy appetite and enjoy our food thoroughly. The children never ask for anything between meals.

Whenever we have any little gathering of friends there is far sweeter enjoyment in taking everything pure from the hand of nature than we ever experienced on the old system of diet. Our food is ever a daily delight; no dyspepsia, no craving for stimulants and things we have not; no worry over spoiled or late meals, but everything in harmony—body, soul, and spirit.

The country is newly settled, and consequently homes are scattered. The soil is very rich and fertile, easily cultivated, produces the choicest fruits—grapes, oranges, apples, pears, peaches, apricots, plums, and the small fruits—in great abundance. I have a large flower garden, and there is not a day in the year that I cannot pick from it a handsome bouquet.

Our little baby is in perfect health, and is truly a marvel of sweet infant life, considering the struggle he had in the beginning. He is always ready to eat a good breakfast, taking just what we do. People were very hard on us, charging us with trying to starve him to death on raw vegetables. He began to eat fresh fruits when four months old.

While all around us people are suffering from colds, rheumatism, etc., although living in the loveliest clime and most healthful atmosphere, we never have anything of the kind, and so we are willing to be laughed at for our diet and general mode of life. MRS. HANNAH HINDE.

In the practice of the advanced physician, "Let me see your cellar," is beginning to take the precedence of, "Let me see your tongue."—*Ex.*

[For the Laws of Life.]

Lay Practice.**SCARLET FEVER AND CROUP.**

LITTLE Lucy, five years old, was taken very violently sick, vomiting and purging. The doctor was sent for and pronounced it a probable case of scarlet fever, although he said he could not tell positively until the next day. This was early in the morning. I went in about noon and knew at once that it was not only a decided case of the fever, but one of unusual severity. The mother, knowing my experience in water treatment, begged me to do something for her child. I finally consented to treat the case, provided I might keep in the background and the doctor be allowed to continue his visits regularly and make his prescriptions. It seemed to me the child had but one chance in a hundred to get well if she took medicine. At this time she lay in a stupor, with a burning fever, the face fairly purple. I put her into a pack, which relieved the fever and reduced the temperature and pulse to almost normal conditions. She slept in the pack, and on taking her out I gave her a good towel-washing, then put a wet girdle about the body, as she complained constantly of back-ache. At night she was to have a wet compress on the throat, as it was very sore. The child passed as comfortable a night as could be expected. Meanwhile I had asked to be introduced to the doctor as a nurse, that he might not think strangely of seeing me there often. He ordered that the patient be kept quiet, else she might have convulsions at any time. In the forenoon we gave another pack with the same excellent results as before. I stayed with her all day, rubbing her frequently with sweet oil, especially the little swollen feet. We also washed her all over two or three times during the day, and kept on the bandage and compress. At night, I soaked the feet in warm water and rubbed the patient all over with sweet oil. She slept well that night and was decidedly better the next day. Two more packs were given on the two succeeding days. The doctor continued his visits for a week, giving his own directions and saying the child was doing remarkably well. The only medicine she had taken was one powder, and this was given before I began to treat her. The bowels moved regularly every day, and there was no indication of other disturbance. The recovery was perfect.

A younger child complained of cold and had some fever. A bath was given every day and hot foot-bath at night, with a compress on the lungs. When she finally came down with the fever, she had it so light as hardly to be sick at all. One pack was all the treatment I gave her. The child of another family was treated in a similar way and the fever completely broken up.

One morning word came that Mrs. S.'s baby was very sick. When I arrived the child was almost in convulsions with croup. Compresses and fomentations had been tried with no effect. A neighbor advised ipecac, and it had been used freely, but the child was in great agony and the eyes were sunken. I put him at once into a hot bath, gradually increasing the temperature up to 110°. All the time he was cold, clammy and deathlike. From the bath I wrapped him in hot flannels, then put him into a hot pack, with folded hot fomentation cloths on chest and spine. At last I succeeded in creating a reaction, but not until I had worked fully three quarters of an hour. Then the temperature began to be more natural, he breathed quietly, and fell into a gentle sleep. When he woke I sponged and rubbed dry, put on a compress and left him. The next morning the child was in splendid condition, and has had no more croup.

[For the Laws of Life.]

Bread and Bread-Making.—IV.

DR. J. H. HANAFORD.

It is unquestionably true that the average housekeeper regards the whole process of making "the staff of life" as immediately dependent on luck, instead of being dependent on scientific principles. At times she has "good luck" and good bread; at other times she very unexpectedly finds that her bread is "clammy," "soggy," and worthless, and what is worse, it is positively injurious to health, producing dyspepsia. If it is believed that luck or witches control so important a matter, it is not probable that much time will be spent in investigations, nor much effort made to learn the chemical principles of bread-making and baking, or to become mistress of the business.

We, as a nation, do not bake our bread thoroughly, not as much as the Europeans, the French for example. Yet important chemical changes are effected by the thorough cooking of the grains, as one may learn by such cooking of some of the coarse preparations, as the granulated wheat, which is made sweeter, and decidedly more wholesome thereby. The changes wrought relate partly to the transformation of the starch into saccharine matter. We remember the sweet bread of youth; the sweetest part being the crust, the heat having so acted, especially on this part of the loaf, as to effect the needed transformation in the starch. If this is true, we may reasonably infer that most of our bread, in consequence of slight baking, is, just to that extent, an inferior article. All who have used the "Vienna bread" must have observed its special sweetness, resulting from long baking in an old-fashioned brick oven.

The lightness and consequent wholesomeness depend very much on the baking. If the bread is solid and clammy, it is plain that the juices secreted in the digestive process cannot penetrate it sufficiently to render digestion perfect. To have the baking thorough it is needful to have a brisk, hot fire at the *first*, that the surface of the dough may be hardened, a thin crust being produced to retain the expanding gas, which causes the porosity. If this gas is allowed to escape to any extent at the beginning, lightness will not be secured. If fully retained, and if the heat is so continued as to continue the expansion, the bread will be light. But that it may not "fall" after it is removed from the oven it is necessary that the baking be continued till the loaf is so hardened that it must retain its shape, the heat being sufficient to expel the last vestige of the alcohol.

[For the Laws of Life.]

Simple Spring Suits.

JEAN PAUL says: "In character, in manners, in style, in all things, the supreme excellence is simplicity." Particularly do we need more simplicity in dress. It is the sign of a new thought and a sensible one, when such high authority in fashion matters as Harper's Bazar, says of the new gingham as deservedly popular, "they are especially pretty if made up *simply* with gathered belted waist to full round skirt, escaping the floor and merely hemmed, without flounces." What could be prettier, or easier to wear, to wash, and to iron, looking always as if meant for good service, and not an incongruous mixture of party and work dress, covered with pleatings and frills.

"Mountain bunting" is a new fabric designed for mountain suits; but flannel is far more desirable on the score of health, as it is a much better protection against sudden showers and changes of temperature in mountain regions. A flannel dress seems almost indispensable for cool spring, summer, and autumn days, and is always in favor with us. The sailor style, although so old, never looks out of fashion, and suits especially, short, slightly-built figures. An inexpensive and not unpretty dress is of navy blue twilled flannel, with alternate rows of light blue and cardinal silk stitching on skirt, cuffs, and broad collar. An edge of light blue cashmere is added to collar and cuffs with good effect. A light gray mixed wool goods made in the same way is stitched with scarlet.

The new cotton satteens and gingham made *princesse*, have a solid color for the dress and narrow pleating on the bottom, with sash, cuffs, and broad round collar of plaid or figured material. A *polonaise* for spring and summer wear is of the lightest quality, gray, silk and wool goods. The front and sides of the skirt are *shirred*, the extra fullness being pleated into the seam with

the back breadth, which is *shirred* on six inches below the waist, and hangs plain a little longer than the side pieces. *Ecrú* lace two inches wide and a narrow fold of the goods finishes the bottom of the *polonaise*. The sleeves are of black silk with *shirred* pieces of gray goods set above black silk cuffs, and have full pleatings of *écru* lace at the wrist. A row of lace also falls over the top of the sleeve following the line of the arm-hole. A *shirred* square neck of black silk, with *écru* lace turned up over it, forms the waist trimming. The neck is finished by a band of black silk and full lace pleating. This garment is as light as muslin, and is worn over a black silk underskirt ten inches from the floor.

A very graceful and comfortable spring dress is of black and white uneven plaid with a narrow line of scarlet running through the broad white stripe. It is cut *princesse*. The trimming on the bottom is a close box-pleating about three inches wide, seamed to the edge of the skirt with a cord of scarlet cashmere. A scarf of the plaid material hemmed, is folded diagonally across the front and fastened at the sides; the end of this scarf-piece forms a pointed drapery over the back breadth, the pleats on the side making fullness enough to allow one corner of the piece to be fastened up to meet the scarf on the opposite side. A stand-up collar and lappels, with plain cuffs, set up a little from the bottom of the sleeve, are edged with scarlet.

If women would but cultivate simplicity in the style of their garments, making them always so light that their weight should be unnoticeable, back-aches and doctors' bills would lessen. It does not necessarily follow that a plain, light dress is ugly or unbecoming. One of the most beautiful dresses ever worn on our hillside, was a rich, gray silk, whose only trimming was one flounce on the bottom of the underskirt, and a handkerchief bag of the same at one side, on which was painted a spray of wild roses and a few daisies. Fashion is no longer an arbitrary ruler. The art-wave which swept over the country has given many a woman a thought of her own individuality, which she never before possessed. Such a woman will not wear old gold because old gold is fashionable, if it is not becoming to her. She will not put her hair up in a French twist because other women do, unless she knows that the outline of head and face peculiar to her, admits of it. So in dress, no woman is bound to follow a fashion because it *is* a fashion. She is at liberty to modify it to suit her individual characteristics and needs. It is doubtful whether a truly artistic woman could be persuaded to appear in any society dressed in a so-called stylish suit—an endless confusion of puffs, pleats, and ruffles. Her sense of the fitness of things revolts against it, and she will find herself far happier in a dress of good material, made, perhaps, after no particular fashion, and yet embodying in it, because of its adaptation to her, the elements of true beauty.

ELLA F. EDWARDS.

Our Home Doings.

Health Conventions

Have formed a good feature in our family life the past season. Once a month a day is given up to the meeting, which lasts from 10 to 12 A.M., and all usual specific treatment is omitted. Useful as baths may be, we always feel that a patient gains something when, instead of his bath, he can come under any influence which warms up his heart or tones up his mind and inspires him with courage. Better to change the blood circulation through wholesome impulses from within, than through any outside applications, however efficacious. Besides, with baths as with any other means used for the restoration of chronic invalids, individuals of them are liable to fall into the notion that if they do not go through a certain routine in their observances, the stars will stand still in their courses—or more strictly, that if they miss a single detail of a prescribed form, they hazard their chances for getting well. Thus they become enslaved to routine. So, much as we value regularity, we like occasionally to break in on the established order.

The Health Conventions are really "experience meetings," and have generally been very much alive. One held in January will give our readers a good idea of them. First there was cheery singing with piano accompaniment; next a young man told of a recent tough contest with an old appetite, in which he won the victory, and so elicited the applause of the house. Next a minister gave a sad picture of his condition for a long time before he came here, and for months after he came,—how weary and sick he was and what a burden his work was, and said that now everything is changed. "O, how good things look now. It seems to me now that the choicest place on earth is where I can preach Jesus and tell of his love—praise be to his name!"

Another minister spoke. He had been through hard times with brain congestion, dyspepsia, etc., but for a few weeks feels that he is getting on the right road and is more hopeful than for years before. Told the story of his aged mother who came here years ago, very poorly, not much left to build on; but, though she has passed through many hardships since, there has not been a time in thirty years when she was better than now. Then a young man told a pitiful experience of how he became sick, and suffered, and sought relief in vain, and heard of Our Home, and wanted to come and persisted in coming against opposition which nearly broke his heart, and how letters from his family and an abiding sense of their disapproval of the methods he is employing are a constant drawback; but that notwithstanding, he is full of faith and hope in these methods and already sees good effects and is sure that all things will work together for his good, for since he came here he has given his heart to God.

Next a young woman, fresh and fair-looking, took opportunity "thus publicly to thank God for this Institution and for Dr. Jackson." She spoke with freedom and enthusiasm—said anyone knowing how broken-down and wretched and miserable she was on coming here many months ago, would scarcely believe their eyes to see her to-day. Then by request of the writer, a lady read the following:

AN ANALOGY.

Once Dr. Jackson struck his foot
Against an intercepting mound,
And so it chanced to fall about
His knee was rasped against the ground.

It hurt! So after he had risen,
And wiped the grit from his bruised knee,
While limping home, he said,—“Some force
“Brought down my weight. What could it be?”

Ten thousand times ten thousand men
Had lost their health before his day.
A few had paused to wonder why,
But most had drugged their lives away.

His sickness proved his greatest boon,
It furnished food for deepest thought;
He took his lessons to his heart,
From God's great book of Nature taught.

When you are hurt, be brave, don't cry,
But think of Jackson then, my boy.
'Twas his the "Laws of Life" to find,
So clasp your hands, and shout for joy!

Aye, think of her our Chief adores,—
Of Nature, and her ways benign;
Obey her, and her gracious smile
Will crown your life with joys divine.

CLARENCE H. WALDO.

A minister told his case next, and a wonderful story it was, of hardships and afflictions. A war record of between thirty and forty battles and several very severe injuries; a steam saw-mill accident by which he was nearly torn to pieces; repeated typhoid fevers, and other things even worse, had shattered his nervous system and brought him very low. His brain was dreadfully congested and he came here in the blackness of darkness, and since he came has had to go through very severe crises, but he did *go through* and has had more wonderful experiences of the way of God than ever before in his life,—has found the Savior as he never found him before, is living in the light, and is getting well.

Next a young woman. When she came she had no idea of *getting well*. She came *to be cured*, and has learned the difference; began to feel better the moment she put her foot inside the grounds and has been feeling better ever since, and has received good in every sense, though she has had a very severe recurrence of her former affliction, rheumatism, but came out of it triumphantly.

This, as other speeches mentioned, and some not mentioned, called forth hearty hand-clappings. Dr. Jackson, Sen., who likes to be present on these occasions when he can, threw in now and then as the meeting progressed, words of instruction and encouragement, and closed by a stirring appeal to all to work more earnestly than ever to get well after a correct plan. We give in brief his closing words:

"Most of you are Christians. Bless your hearts, what is it to be a Christian? It does not make a man a Christian to be a Presbyterian, or Methodist, or Episcopalian, a Second Adventist, a Roman Catholic,—these are no more than outward signs that you are Christians. To be Christians you must have living love. Go out amongst the people, when you go away one after another to stay, and get at somebody and show that you have divine love circulating in you that has touched your heart; and do not forget that it is idle to talk about finding God and knowing God without you illustrate God in your own personal life.

"When Napoleon Bonaparte fought his great battle at Waterloo, at a point where success turned upon his cavalry making the last stroke of

the battle, he looked over the field and said, 'It is lost. We are all mingled up.' His cavalry had lost their rank, their unity was gone. One of the greatest dangers to Jesus Christ's cause in this world is that the Christians who undertake to represent him get so mingled up with worldly men and women that there is no distinction between them. One cannot tell who are the Christians because they are so much like the world's people.

"Now, friends, let us see if we cannot make this meeting of service to us. Do not live after the flesh, but live after the spirit. I tell you it is a great thing to have a life that lasts forever, get into you here and fill your soul full of constant, unspeakable glory. This is a family. You all ought to know each other. You ought to get acquainted with the new persons who come to us. You would do well when you get up to shake hands all around, in front of you and back of you and on both sides. Let us be thoughtful of each other. Let us not be controlled by our special likings, but pay due respect to human nature by caring for human needs, and put away all our stiffness and sourness and self-conceit, and recognize that God is overhead and the earth under our feet, and so live and get well."

Lectures

Have been a great help to our people during the winter. It is an unique appearance they present when assembled to listen to Dr. Jackson. Upon the principle that the most needy should receive most attention, he invites the feeblest ones to the nearest positions. These are unable to sit up during the lectures and are supplied with stretchers, generally about fifteen being placed all along the front of the hall next the platform. Then comes the easy-chair company, of about fifteen persons. Nearly all these preferred ones are ladies, though there may be two or three gentlemen. All the rest of the space is needed for those who can sit upright, as we have had a larger winter family than ever before. Dr. Jackson's weekly talks have been of the utmost value for instruction, encouragement and inspiration.

Dr. Katy J. Jackson's course of lectures on anatomy and physiology, to the ladies, has been a matter of exceeding interest to them as well as of untold benefit. She infuses her own enthusiasm into her auditors; and forgetting their horror of grinning skeletons and pictures of dissections, they crowd around at the end of her talks to fix facts more firmly in their minds by closer inspection. We quote from one of her last lectures:

"We have seen that the intestines lie just above the pelvic organs, and that above the intestines are the liver and stomach, and that all these organs, both of abdomen and pelvis, are more or less movable. We have seen too, that though the rounded bottom of their great cavity has bony walls, its sides—I had almost said unfortunately—are not bony and resisting like those of the chest, but being formed mainly of broad layers of muscles, are comparatively soft and imcompressible, yielding readily to the steady traction of corset-strings or the drawing together of hooks and eyes, and so both abdominal and pelvic organs are at the mercy of our dress. Not one organ escapes the baneful influence of a tight or moderately snug waist. An ordinarily stylish dress, with its corset, begins compression over

the more movable ribs at the lower part of the chest and crowding the lower lobes of the lungs, induces pulmonary congestions, and, bringing also undue pressure upon the heart, deranges its action. Over the floating ribs, behind which are stomach and liver, the pressure increases. There have been cases in which the ends of the free ribs have actually been drawn together by corset lacings. The stomach is crowded downward and backward and half paralyzed in its movements. The liver is displaced and crippled and certain portions of its structure, involving many working cells, may be actually destroyed. A number of cases are on record in which post-mortem examinations have revealed distinct channels worn into the surface of the liver by the compressed ribs, which left their own impressions. The lacings grow snugger and more irresistible as we go down below the ribs. The descending liver and stomach push downward the soft, compressible mass of the intestines, upon the body of the poor defenceless uterus, crowding it in turn toward the floor of the pelvic basin and generally tipping it out of its true position. When to the unremitting compression of the trunk which deranges all the vital organs, is added the weight of long, heavily-trimmed skirts which drag upon the back and hips, and compel an awkward, labored gait in moving about, need we be surprised that back-aches, side-aches, disordered functions of the uterus and ovaries and congestion and inflammation of them, prolapsus, versions or flexions of the uterus, or some other form of pelvic disorder, is the rule rather than the exception.

"Dear ladies,—While you are here and free from unfavorable notice or criticism, I beg of you to make the most and best of your advantages in the way of dress. Your lungs and heart, your digestive and pelvic organs all require room in which to move and perform their work, if they would get well or keep well. Let your clothing outside and inside be so loose that you can turn around inside your waists without twisting them; so loose that you can lie down without unfastening a garment and be perfectly comfortable and easy; and shorten and lighten your skirts so that you can take exercise unfettered and gain strength to walk, climb and go up and down stairs naturally. Having once realized the comfort and benefit of a physiological dress, although you may feel obliged to lengthen your skirts on your return to your homes, I cannot believe that your consciences will allow you, or that society in this thoughtful and progressive day and age will compel you to the self-cruelty of tight or snug dressing."

By request of the patients and guests of Our Home family, Miss Clara Barton has begun a series of lectures on her personal experiences in the Franco-Prussian war. She has remarkable power in describing to her audience the exciting scenes through which she passed, every expression adding reality to the moving picture of events. As we listen we are no longer seated in Liberty Hall, but waiting with her in the semi-darkness under the frowning walls of old Strasbourg—waiting for hours in the drizzling rain for the gates to open, while the overflowing omnibus, the prancing horse of a friendly escort, or the good-humored crowd, furnish us amusement. But a little later on when we have reached the enemy's lines, and Miss Barton, with a fair German girl, a volunteer nurse, unhesitatingly surrender as prisoners of war, we draw

back—and there the lecturer leaves us, as we are often left at the close of a chapter in an engrossing story—hardly willing to wait until the next chapter shall come. Miss Barton combines in rare measure fine talent and fine feeling, and secures the fixed attention and interest of her listeners from beginning to close.

A lecture which was much enjoyed and very highly appreciated, was delivered by a colored man, Rev. S. P. Hood. Mr. and Mrs. Hood are graduates of Lincoln University, Pennsylvania, and are soon to go as missionaries to Liberia. His subject was: "The crude material, and for what purpose was it made?" having reference to his own race. He proved himself, both in his public effort and his private intercourse, to have fine talent and culture, and those who had opportunity to meet him personally in the few hours he spent here, were greatly pleased with his genial and gentlemanly bearing.

And so we pass out of the winter into the spring to have very many of our patients go to their homes greatly and permanently benefited, and making room for others to come from far and near to swell our numbers for the coming season. God be praised for health, long life, and all the blessings that these bring!

A Breton Wedding.

[From a letter of a former patient.]

LAST month we had a wedding in the house. One of the *bonnes* was married to a coast guardsman, and we were all invited to take part in the ceremony. Accordingly we all walked arm in arm in a long procession headed by the bride and groom, first to the *Mairie* for the civil marriage, and then to the church for the religious part of the performance. The bride's dress was very plain and simple, as she was a poor girl, but it was also very becoming, and she was decidedly the prettiest bride I have seen in Brittany. Perhaps you would like to know what she wore, but I fear my description will not convey much idea to your mind since you have never seen a Breton girl. The dress was heavy black broadcloth, with two rows of wide black velvet around the bottom of the skirt, and one row, with a heading of silver braid, on the waist and sleeves. The apron was of silk—a delicate shade of violet—and trimmed with white lace. The long ends of her white belt-ribbon of watered silk reached nearly to the bottom of her dress in front, and one side of her apron-bib was caught up with a bunch of orange blossoms, from which two more long ends of ribbon hung. Her collar was trimmed with deep lace and much drawn-work. A rose-colored ribbon showed through beneath her coif which was entirely of drawn-work. Round her neck she wore a black velvet with the regulation cross and heart, without which no Breton girl would consider her toilet complete.

The wedding lasted for two days, the dancing beginning about ten in the morning, and keeping up until ten at night. They only stopped danc-

ing to eat—but that they do very often. The food is rather mixed. Big pieces of meat, vegetables and butter are put into huge dishes together and are taken to the baker's to be baked. When it is done word is sent to the *halle* where the dancing is going on, and the procession forms, with the musicians and men carrying the food at the head, and proceeds to some little *auterge* to eat it. Then they go back to their dancing until time to eat again. Generally they have three or four meals during the day. When it is so dark that they can no longer see to dance, they form in large circles, holding hands and stepping back and forth in time to the music, and sing old songs—the same songs, and sung in exactly the same way, they say, that their forefathers sung hundreds of years ago. Wedding presents are unknown in Brittany, but each person who attends a wedding contributes five francs, which pays for his or her share of the festivities, so that no expense at all comes on the bride and groom.

Our letters tell of cold and snow, but here (the middle of December) it is like April weather—warm sun and frequent showers. Violets, daisies, dandelions, and buttercups are in bloom in the fields; and in the garden the young plants of morning-glory and nasturtium are several inches high. It seems wonderful. I believe this is a characteristic Breton winter. The last was most unusually cold and quite like New England with its ice and deep snow. If this weather should keep on much longer I am sure the primroses will soon bloom. Last year we found none until February.

[For the Laws of Life.]

From One of Our Home Helpers.

EVER since I first entered Our Home as a helper, I have been deeply impressed with the value of hygienic living, the methods here employed for the treatment of the sick, and the mutual relations of kindness and good-will uniformly existing between employers and employed. But I have never so fully appreciated all this as on a recent visit to my old home in Pennsylvania. Although it is in a fever and ague district, I was surprised to see so many sick people. Nearly every one complained of not feeling well, and many looked thin, sallow, and cross. The universal remedy is quinine, and at the slightest symptom of illness out comes the bottle and spoon which each one carries. A baby in our neighborhood became sick, suffering evidently with pleurisy; the breathing was hard and gasping, the limbs cold and clammy. I thought the sensible thing to do was to foment the lungs and warm the child up with hot flannels; but the doctor was sent for and after a prolonged examination prescribed *quinine*!

One of my brothers told me that he has paid out more for doctors' bills in the two years he has been married than for anything else they have had, and even then his wife, baby, and himself were all sick. Still they live on three hearty meals each day, including either roasted pork, sausage, fried pork, boiled pork, or pork and beans, hot biscuit, and—quinine.

The women seemed to have lost their senses in the matter of dress. Long trains, dragging through mud or dust, are no longer fashionable to be sure, but a dress which just touches the ground is in effect not much better; it must be held up, and thus every woman becomes one-handed and one-sided. It was a common thing to see a young mother with one hand clutching at the skirts of her dress, while the other held a baby on her arm or steered a baby-carriage. I wish I might impress upon all working-women especially, the value of a short dress,—one that does not in any way prevent perfect freedom of motion. It is impossible to imagine what a saving of strength, good temper, and comfort the wearing of such a dress is. If I could persuade the girls who do housework to have at least one working dress made simply, all in one piece and so supported by the shoulders, falling to the tops of the boots with little or no trimming, so that it should be light and easy, they would find it a life-long benefit; and no girl who had once adopted such a style would ever try to do chamber-work in a dress that must either be held up or stepped on every time she goes up stairs, nor attempt a washing in a long, dragging wrapper.

While I found all my friends sick or complaining, and all my neighbors taking medicine, I was as much a surprise to them as they were to me. I had had but one attack of chills since leaving home two years before; had taken no medicine; had gained twelve pounds, and was, as they said, "the picture of health." I had lived on hygienic fare and two meals a day; I had done, in the meantime, all kinds of housework, besides giving all forms of baths, and was well and strong, while they were sick, weak, and miserable. I account for the difference on no other ground than that of simple, wholesome living, and I believe that if these very people who live in this malarious country were to make a change in their habits, giving up doctors and quinine, they might, in time, come to have good health and such measure of strength as they are constitutionally entitled to.

I wish all young people might have at least a year's training in this great school where the education of the body is taught as it is nowhere else, and where right habits lay the foundation for true enjoyment and use of all one's faculties.

DORA JONES.

The Indians Set an Example.

[Snatch of Brightside Table-Talk.]

I HAVE spent many years among the tribes of the Indian Territory and have become quite familiarly acquainted with their habits.

A sick Indian acts from instinct, as do the animals—exactly like a sick dog. He wraps himself in a blanket, and if the weather will admit, goes and lies down in the sunshine. He loves the sun, and will bask in its rays by the hour. He doesn't seem to want anybody around him when he is sick, wants no fussing over him, nor any medicine, but prefers to lie and die—if die he must.

Accustomed as I have been to civilized ways, I often pitied the Indians when ill. One in particular excited my sympathy; he looked so deathly pale, or sallow, and seemed to be going to die. I saw him first in the forenoon of the first day, when he was in a raging fever. He lay out on the ground about fifteen rods from his wigwam. Evidently his friends were sorry and concerned for him, but it did not seem to occur to any of them to do anything for him. I should have attempted it myself, but I had learned that nothing could be done for a sick Indian. Once in about four hours or so, some one would come out and look at him, but with a shrug of the shoulders and the exclamation, "Ugh!" turn and go away.

There he lay, four days and four nights, and suddenly on the forenoon of the fifth day he sprang up and began to shout or whoop in a way to terrify one. I thought he had gone crazy, and feared for my scalp; but it proved to be a cry of joy, for he ran into the wigwam and was well. It seemed to me the cool ground on which he lay had drawn the fever out of his blood. The fasting, too, had tended to relieve his system, and doubtless the perfect rest and quiet had also worked in his favor.

I have never seen, among the Indians, any pills, or powders, or any kind of medicine containing quinine or calomel or morphine, or any of the drugs so freely used by the white doctor. They sometimes make decoctions from herbs or roots, and I noticed that the squaws were more likely to take such drinks when sick than the braves. All the "Old Indian Root Doctors," are for white folk. There is, indeed, little sickness in the territory. An Indian falls sick about as often as his horse or dog. His habits are, on the whole, healthful; and the climate of the territory—which if cultivated is capable of becoming the garden of the world—is eminently favorable to health and longevity.

The men and women dress alike, and you have sometimes to look closely to distinguish between them; then it will be found that the women often have finer cut features, and some are even beau-

tiful. The dress is a gay-figured calico shirt, buckskin breeches, moccasins, and a blanket. I have never seen a boot or shoe on one of these Indians. Instead of having large, ill-shapen feet in consequence of leaving them free and easy, their feet are models, being small, straight and slim, and, of course, innocent of corns and bunions. They have most luxuriant hair, which is braided and stuck with feathers, and of which they are very proud.

The Indian is erect also, and I am inclined to account for it partly by the fact that he lies straight in sleep. He never uses a pillow, but wrapped in a blanket lies on his back, his feet together and his hands by his side, though sometimes crossed on his chest as if composed in his last sleep. If he turns on his side he uses his arm for a pillow.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

After Pains.—M. M. F., Ohio.—Is a woman liable to have after pains with her first child?

ANS.—I think not as a rule. After a first confinement the uterus seems to be able to contract upon itself without the severe pains which are sometimes almost as tedious as those of labor.

Dyspepsia—Cold Feet.—A. E., Ohio.—Please give me information how to overcome tendency to cold feet. Also give me the treatment, and kind of food, with its relative proportions for the cure of dyspepsia.

ANS.—Dyspepsia is likely in your case, to be due, in part at least, if not entirely, to nervous prostration, or to insufficient nervous force to carry on the functions of digestion and assimilation. If such is the fact, this alone is enough to cause the tendency to cold feet. To overcome it, you must build up your general health, and restore the tone of your nervous system, so that force may be generated in such measure as to carry on the functional operations healthfully. Then your circulation will become equalized and you will not suffer as you now do.

In addition to judicious employment of all general hygienic agencies, you may use foot-baths say at 102 degrees, five minutes, then reduce the temperature to 90, five minutes; this is to be taken from three to six times a week. If you have not power to react well after such a bath, a good plan is to dip the feet, alternately, first into water as hot as can be borne, and then into water as cold as can be borne, three or four times each, and then wipe and rub the feet until they become warm and are all aglow. If you are vigorous enough to secure reaction, you may plunge the feet at once into cold water three or four times, then wipe and rub them. I like the application of cold water much better than the frequent use of hot water, to overcome the tendency to cold feet. Perhaps, though, in the majority of cases, the alternation of heat and cold would best meet the indications.

These foot-baths should be taken at such times as you are able to place yourself in condition to secure continued full circulation to the feet. It is never wise to take either a foot-bath or any

other form of bath immediately before or soon after a meal, or when one is to be exposed to the cold, or is to have special taxation by excitement or by labor; certainly not if the object of the treatment is permanently to improve the circulation and benefit the health. I have known persons to make use of the foot-bath for the purpose of deriving the blood to the feet in order to relieve the brain and enable them to better make a particular mental effort. This is, perhaps, less objectionable than to resort to an alcoholic stimulant for the purpose of summoning up vital power to the accomplishment of a given object. The effect in either case is simply to give the person power to exhaust himself.

In regard to dyspepsia, read various notes on the subject of dyspepsia, under Medical Questions Answered, in the volume of the Laws of Life for 1880, in May, June, August and October numbers, where you will find the necessary information.

School for Young Children.—Mrs. W. C. W.

ANS.—I know no rule, of universal adaptation, which can be laid down, beyond this: that at no age should children be allowed to study too hard or be so pushed in their studies as to produce undue brain activity, as exhibited by nervousness, peevishness or lack of functional health or strength in any way. Some children may begin much earlier than others, especially under the Kindergarten system, of which I heartily approve. Some may be taught to read much earlier than others, but there are those who, having learned to read, like to give themselves up to it to a degree which is unhealthful. Such tendency should be watched and controlled. At an early age children may be taught practical things and the elements of the natural sciences; in fact, anything which educates the five senses and calls into play the observing faculties. But, in my judgment, they should be kept from the study of grammar, and mathematics, and anything else which requires the use of the logical and reflective faculties until such time as these in their development naturally take on activity.

Food for Nursing Mothers.—Mrs. D. E. P., Mo.

ANS.—I advise you to send to the publishers of this Journal for Dr. Katy J. Jackson's tract, *About Babies*, price 15 cents. In it you will find information on this point, with much besides of use to a nursing mother.

Covering for the Feet.—G. H., Mt. Pleasant, Iowa.

ANS.—For boots I know of none better than good, double-soled calfskin, well made. The uppers may be single or double, according to the fancy of the wearer; the sole may be made waterproof by any of the many devices used, and cork, felt, or hair in-soles are an excellent addition for warmth. The boots should be made roomy, and as wide as the flattened foot. If, additionally, the sole is allowed to extend three-eighths of an inch beyond the upper leather, one pair will outlast two or three ordinary pairs. With us, such soles are much worn both by gentlemen and ladies.

For stockings, my choice, personally, is for a good article of Merino; others may prefer a heavier woolen stocking. Both are unobjectionable if they do not give rise to irritation of the skin. Cotton hose, or silk, which is best of all,

worn under woolen ones, obviate any discomfort of feeling the wool next to the feet, while all the benefits of its warmth are secured. Particularly is this desirable when the feet perspire.

Find, "Ringing in the ears," treated in the July, 1880, number of the *Laws of Life*, under head of Medical Questions.

Depression of Mind.—S. L., Ill.—What is the cause of low spirits and gloomy feelings? I have always been of a very buoyant and cheerful disposition, but now everything seems to be going to wreck and ruin, and I almost lose my reason. Since July I have not seen a bright or cheerful day.

Ans.—The depression of which you speak is probably connected in some way with digestive disturbances, as it is in ninety out of every hundred similar cases. I presume you are a nervous dyspeptic, probably without knowing it, and that the brain, sympathizing with the irritable condition of the stomach, is forced into the exhibition of which you complain. Doubtless you are suffering more or less, also, from nervous exhaustion or prostration, in which case the circulation in the brain would be abnormal, and depression might result from it. Read on dyspepsia and nervous prostration under medical questions in the *Laws for 1880*. You may find some capital ideas on this subject in articles under the title, "Indigestion as a Cause of Nervous Prostration," in the December 1880 and January 1881 numbers of the *Popular Science Monthly*, published by D. Appleton & Co., New York City. We hope to find space for a large part of these papers in our *Health Eclectic* in the coming months.

Chronic Disorders of the Liver.—M. J. S., Eau Claire, Wis.—In cases of chronic disorder of the liver and stomach, are frequent—say tri-weekly—Electro Magnetic baths to be desired? Do these baths have an influence to purify the blood?

Ans.—Electricity has long been recognized as one of the best therapeutic agents for the treatment of chronic diseases of the liver and stomach, when properly administered. But it needs to be applied under the direction of those well versed in its laws and the effects produced by it. Electro-Magnetic baths are in favor with some electricians as a means of applying electricity, and I have no doubt of their good effect when properly given. We employ this form of bath when for any reason it is desirable. I think, however, there are better methods of applying this agent than by the use of the Electro-Magnetic bath, as it is generally administered. The chief value of the treatment in cases of chronic diseases of the liver, would be in regulating the circulation of the blood, and in directly stimulating the liver to increased action by means of the topical effect of the electricity. I think the new bath called the *Molière Thermo-Electric*, is a preferable way of administering the current with reference to equalizing the circulation, and especially so if the application is to be made with reference to purifying the blood. For an argument in favor of the use of electricity, I refer you to an article in the February number of the *Laws of Life*, 1881, on the *Molière-Thermo-Electric Bath*.

Incontinence of Urine in Children.—Mrs. E. D. B., Ind.—What shall I do for my boy three years old who wets the bed sometimes twice or oftener during the night, the clothes and even the room, smelling as if ammonia had been spilled?

Ans.—The strong odor of ammonia which you describe, is due to the decomposition of the urine. It is just possible that this decomposition takes place after the urine has passed; but from the description, I think it is probable that it takes place in the bladder, which would be good evidence of an inflamed condition of that organ. The urine should be analyzed, which perhaps would determine the question whether there is simple irritation of the bladder or whether there is inflammation. Children oftentimes suffer in this way because of bad dietetic habits. This trouble is sometimes caused by the use of sugar, or saccharine matters, in considerable quantity, in which case the bladder is irritated by small crystals of oxalate of lime in the urine.

In every case of this kind, I would discontinue the use of sweets, or at least use them in very small amount. I would endeavor to keep the child quiet, avoiding all excitement of the nervous system in the latter part of the day, and also avoiding the drinking of water towards evening. Be sure that the bladder is emptied just before going to bed, then wake the child once or more in the night, so as, if possible, to prevent the involuntary passage of the urine. All this will do much to overcome the habit. I would in such case avoid the use of salt so far as possible. Should there, upon careful examination, seem to be inflammation of the bladder, I advise a mild sitz-bath for fifteen or twenty minutes, three or four times a week; and twice a week fomentations for twenty minutes, over the bladder, as hot as the child can well bear; and possibly, under the direction of a physician, the washing out of the bladder. Wet bandages worn at night might also be useful. Extract of belladonna in very small doses, beginning with, at most, one-tenth of a grain, and increasing, sometimes has a magical effect in such cases. I would not, however, give it except as a last resort, and then simply for its topical effect. I have never found any difficulty in controlling such cases where they could be under personal supervision.

Swelling in the Ear.—S. D., Minn.

Ans.—You should take your boy at once to the best aurist in your vicinity, have a careful examination made of the ear, and take his advice as to the treatment. The probability is that there is a catarrhal inflammation of the ear, which has destroyed the function of the drum.

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A NOVEL BABY-TENDER.—It is only a dry-goods box on casters, but just the safest place to drop the baby in, when everybody is busy or the anxious mother is alone and must see to cooking the dinner, or the thousand and ten things which cannot well be done with a baby on her arm or tugging at her skirts. A shoe box, 2 feet deep, and 3 or 4 feet long is very good size. The little one will soon become reconciled to his prison and find amusement in pulling himself up by the sides, and even learn to take his first steps in going from side to side of his cage. One more ornamental is described as made with skeleton frame, but solid floor; over the frame, which should be very smooth at the top for the little fingers to grasp, is tacked wire gauze. A long flexible strip is tacked from side to side, like a basket handle, from which may be suspended the toys which please most. Such an affair may prove a treasure to the children, as go-cart, play-house, horse-car, steam-car, and stage-coach, long after it had served its original purpose.—*Echange*.

Our Girls and Boys.

Little Chick's Letters.

I guess you had n't waked up so early as I found your letter under my pillow, and I gave a good screaming when I saw such a long one, you precious Auntie, and I knew that it would take me a good while to hear it, and I didn't have mamma read it for a few minutes, because I wanted to think how long it would last, and then I asked her to read it slowly and I wish it had taken her all day, and I wouldn't care if I hadn't had any breakfast or any dinner. Oh, but it was a sweet letter, and if mamma goes anywhere I want her to take my letters. You better believe these can't be burnt up. That was pretty poetry you wrote. It is kinder like some mamma read me once that Mr. Longfellow wrote in a book mamma has got. She thinks Mr. Longfellow's poetry is awful nice. Mr. Shakespeare wrote some and it was a good deal this way—that beauty and kindness go together, and I don't know as that is just the way, but I told mamma that it made me think about you.

O, Auntie, I am glad you will try and lay up two dollars to send a little girl for the country next summer, and that you will send it to me. I will tell the man in my letter that Auntie sends two dollars and I send two dollars, and that was sweet, how you were glad I asked you to do it.

How many pennies have you saved yet to send? I have got one dollar and seventeen cents. I got sixteen cents of this pretty good last Monday and Tuesday, and yesterday. Mamma had four new towels to wipe dishes on, and told me she would give me a penny for all sides, and there were four towels and two sides, so I got eight pennies; and when papa saw how beautiful I sewed them he said: "Why, I want to give you eight pennies too;" and that made sixteen at once. Sometimes papa gives me the silver three cent pieces he has because they are too small. Since I counted mine I can hardly wait to know how many you have got.

O, Auntie, I think children ought to be respectful to everybody, and to their parents; but sometimes I aint, but I try. Sometimes I say I will not do a thing. But what a goose I am to say that, for I have to, and after I say it I go and do it because I know I have to, and sometimes I go to my room and I feel very badly, and I say to myself: "never, never in my life will I speak unkindly to my dear mamma again;" and then after a few days, I forget; but for ten weeks until last Friday, I didn't have to be punished any way. But last Friday I spoke naughty; and, Auntie, it is because mamma loves me so she sends me to bed; I can understand it, because she wants to make me a good woman, and I love her just as

much, and I guess more too, only just the minute she tells me I have to go to bed, I don't love her so good; but before I get undressed I think she is the sweetest mamma I ever knew, because I know she would do everything to make me happy, and she wants me to be good. But she expects I will forget and make mistakes sometimes, but she must help me. And mamma asks God and I do too; but oh, if you could know how mamma and papa does love me! I don't see how I could in my life be naughty; and mamma don't think I will after I get older, because every time I am punished it makes me remember better, and when I am older I will remember better, any way. Mamma explains how that is the way God does to make his children good.

I thought it was time for you to say "sweet-heart" again, and those last words were all nice, but "abidingly" is the sweetest of all to my heart.

* * * * *

O, Auntie, I have got something more to tell you, and I guess you can't think the thing it is, and if you ain't pleased! I am going to send two children my own self. My uncle, he gave me a dollar, and he said to spend it for exactly what I choosed, and I said I would get started for another child to send, and then he gave me another dollar, and he said: "Now Chick, with this one I want you to buy something;" and I said, "nothing for me to buy;" and mamma wanted my uncle not to, but he would, and when mamma told him how many things I have, he said: "all right, I could do as I pleased;" and with all the money I have now, only sixty-three cents more and enough for two. O, Auntie, but won't we make three children happy? I can't hardly keep still, I am so pleased.

This I must tell you. Last week I watched mamma make a bread pudding, and mamma did not know I watched her, and to-day when mamma was going to make one, I said: "let me make it;" and I told mamma that I noticed everything, and this was the way: Two eggs, and churn them with the egg-beater till they look real nice, and then three spoonfuls of sugar—and I noticed mamma took them full and then shook off some—and then a little nutmeg and some raisins, and three slices of bread broken into small pieces and then the dish made full of milk; and after I told mamma that, she said I might make it all alone, and nobody touch one thing, and papa couldn't hardly believe it, because it was so good. And that dish full is always enough, and this time papa said the only trouble was one, in my pudding, and that was there wasn't enough. Papa says that he never did eat so much pudding, and it was clean; because if I ever help our girl bake, mamma has always taught me to wash my hands very clean first. I did like it, to make that pudding and nobody tell me one single thing; and mamma thinks the best way to learn is to trust me that way, and if I do make a mistake sometime that will teach me to be careful next time.

The Laws of Life and Journal of Health.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as sacred as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments, which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

The Psycho-Hygienic Treatment.—A Letter.

MY DEAR FRIEND:

I have received your letter and read it carefully. In it you ask me to tell you, through the columns of the Laws of Life, just what I mean by Psycho-Hygienic treatment. I take great pleasure in answering you.

The term hygienic treatment is usually understood to mean treatment in accordance with the laws of a living, physical organism. The human body, for instance, is made up after a plan, which, for its carrying out, requires that rules or arrangements whose operation can be depended upon, be established to bring about desired results. These rules or arrangements are termed laws of life, or laws of health. To treat a human body from this standpoint is to treat it hygienically. But we of Our Home say that while a human being has a physical organization, and has, therefore, physical laws, he is dual, possessing also a spiritual nature; that, therefore, to treat him for any disease he may have as though it originated in his body and did not relate itself at all to his soul or spirit, is to treat him, in ninety-nine cases in a hundred, unphilosophically and therefore unscientifically. Our observation and experience go to satisfy us that the majority of sick persons become disturbed and disordered in spirit before they show disorder or derangement of body.

To illustrate: a man never comes to be a dyspeptic until he has a false spiritual conception of the true relations which he should hold to the use of food; he is conceptively sick before he is

physically dyspeptic; he turns things right around in his mind; he lives to eat instead of eating to live; he is spiritually depraved before he becomes physically diseased. Take the methods of life common to our people. It is largely through these that they become sick. They eat badly, drink badly, dress unhealthfully, work without reference to their power to recover from the fatigue which work imposes, do not get sleep enough, are in a fret or in a worry or in a strife or are under strain in their work. They work selfishly or for their own good only, and often as against the good of others; they seek to thrive at others' unthrift; they buy and sell with the view in their minds of living gainfully at others' loss; they have a false conception, a perverse view, of the relationships which they should hold to others, and under this spiritual perversity they put forth their energies. As they are inwardly wrong they become outwardly disordered, and when this disorder develops into actual sickness it has a spiritual or wrong moral basis. Having violated the higher law of their natures, in selfishness of thought and feeling, they are compelled to take the reflex effects in and upon their bodies. Living without sympathy, they become sympathetically diseased; the sympathetic forces in their nature, lacking proper expression or use, become debilitated and deranged, as shown in the abnormal condition of the sympathetic nervous structure.

With this thought as a basis for our action in the treatment of the sick, you see just wherein

we differ from those who are mere hygienists. For instance: a man with his liver functionally deranged appears before a physician; the pulse shows the circulation to be disturbed; the excretory system has become largely inactive—the skin, bowels, kidneys, and lungs each working inefficiently or compelled to overdo. The doctor concludes that a good dose of calomel and jalap, which enter into the allopathic practice; or some sitz-baths, skin-rubbings, packs, or injections, which would be the hydropathic practice; or regulation of diet, connected with some mild alterative, which belong to the eclectic practice; or some little pills, which would be the homeopathic practice, are what the man needs. He is a glutton, or a wine-bibber, or he drinks whiskey, or he lives bodily not only, but morally and spiritually on the line of self-indulgence. He lives as he pleases, and this not merely in his animal life. He lives spiritually as he pleases; his spirit is selfish and lawless. Order and righteousness are not in all his thoughts. His conscience is asleep; his intelligence is not at all on the alert; he has no inspirations, nor aspirations; he simply has unhallowed desires, and his life consists largely in efforts to gratify these, and there he is—disturbed, disordered, deranged, diseased, sick.

When one thus affected comes to us, what do we do with him? We bring him to judgment; we summon him up into the presence of the truth. We say: You are at fault for this sickness of yours; it is not necessary for you to be sick; you may be a healthy person, you should be. You may be free from aches and pains, you ought to be. There is no defectiveness in your organization; it is made to run successfully; that it does not, is your fault, not the fault of your circumstances. What you need is right perception and a good conscience to back it: a willingness, not only, but a thorough will to do right. In you is ample vital force to set your liver right, make your bowels work, make your skin carry on its insensible perspiration, your blood circulate healthfully, and have everything done according to law. All that is necessary is that you put your spirit, your responsible consciousness on the throne, and make your body its servant. When you resolve to do this and begin to do it, you will begin to get well. You do not need medicine; you need nothing done for you in order to get well, except to do judiciously, and, in your conditions, discreetly, what if you had done all the while would have kept you well.

In the thirty-four years of my practice, I have never done for any patient of mine towards his recovery anything, which had it been done to a well man would have made him sick or tended to make him sick. My *materia medica* has con-

sisted in the use of those things, which, if a man were well, would directly tend to keep him well. Beyond that, I have done nothing except to stimulate the consciousness of my patient, that he might comprehend the intrinsic dignities of his own nature and act up thereto under the guidance of law, reason, and conscience. Down before this kind of management the very worst forms of disease have gone. So soon as the intelligence, the conscience, and the emotional nature of a man could be worked up to run along the line of God's ordainment, and operate in conformity to law, and not in antagonism to it, no matter what the disorder, the derangement, the disease, or however long its existence; the man would begin to get well—if to get well were possible. I needed no medicines. I needed no very great occult, incomprehensible, weird movements to work on the man. By a law of his own organization—the law of his life—he began to get well; and as far as he went along in the spirit of obedience of will and purposely rendered sympathy toward the divine arrangements for his recovery, he would improve, until symptoms of a score of years standing, and which had baffled the skill of the best physicians, would, one after another, disappear, and at last he would stand up in the fullness of recovery, his whole nature in sympathy with God.

This is what I call Psycho-Hygienic treatment. It is putting the whole man into the right relations to the divine arrangements for his life on earth. It is bringing to bear on him the divine thought in respect to how he should live, and inducing him to accept this thought as his own. It is a philosophy as broad as science can make it. It is scientific treatment. There is no empiricism about it. It is recognizing in man the power of spirit over matter, the effect of consciousness upon his material organization. It is something more than leaving a man in his ignorance and in his moral and spiritual perversity to act as he may see fit, while he is expected to apply to himself an enforced prescription, whether it be of medicine—as doctors usually give it—or hydropathic or motorpathic or manipulating treatment, or anything else. God helps men through their intelligence and moral sense. Man is not a machine. He has a soul. He is alive; he is competent to think; he is privileged to be in conscious sympathy with God, and to have all his movements of every sort and character, not only under law, but inspired by love as well.

This is our method of treatment, and it answers to reason and to revelation. A magnificent element in it is, that just to the degree that a man gets well by it, he stays well. Thousands of persons who ten, fifteen, and some of them twenty years ago were invalid inmates of Our

Home and recovered their health here and went home, have had no doctor pass into their doors in all these years. They have had no sickness. Young people all around them have died; middle-aged men have died; but "the pestilence that walketh in darkness and the destruction that wasteth at noonday hath not come nigh their dwellings," because they have lived as they ought. They have lived, as Heaven, in making human beings, intended they should live; and therefore the benefits of obedience have been theirs.

Now you are an invalid and you cannot come to Our Home. I wish you could. Were you here you would see more than two hundred patients this 24th day of February, 1881, within the walls of our Cure and its adjacent cottages. These persons are of all ages—from the little child to the man of gray hairs—of very diversified professions, and widely varying forms of disease; yet this philosophy touches every one of them. Of all this large number, there are not four, of those who have been here for any length of time, who are not improving. You would be surprised if you could see how their difficulties give way to this divine method of treatment, for it is divine. There is no devilishness in it, no deceit, ignorance nor falsehood. It is the simple truth working itself through the avenues of their higher natures, till their bodies get the benefit of their improved conceptions of the true way to live.

Since you cannot come here, must you remain sick? Not at all. Get well where you are; and the first thing to do is, not to consult doctors; not to hunt for some wonderful curative; but to get right ideas of life and then begin, though in a feeble manner, to conform yourself to that way spiritually. *Love* the thing you are going to do; get your whole nature into a glow toward it. If it be to eat simple food, love to do it—not do it wishing you had not to do it. Look at the thing kindly, joyfully, comfortingly. Put away your evil habits, one after another, because they are evil, not simply because they hurt you. Get up a rebellion in your spirit against wrong ways of living. Resolve that you will not live wrongly; characterize that way as it should be characterized, as an improper, unmanly, mean, or unbecomingly way for you. Say: I will not smoke; I will not drink; I will not make my body an instrument of gluttony; and so go through your whole round of habits, putting away all those that you can get along without. Reduce your artificial wants to a minimum. Throw yourself over on the line of order and law and regularity and propriety.

If you could come here I would ask you to come. The struggle would be much less here,

for about this place there is a moral atmosphere that helps. Every thoughtful man knows the difference between a moral and an immoral atmosphere, between the influences that deprave and the influences that save. It is worth ten times as much to anybody as it costs to be here, to get the benefit of the influences which are permanently resident and effective here. As you cannot come, cry out to God for help; ask the heavens to bow down and open and let the divine influence on you, and then lift up your head as one of God's creatures, to save whom Christ died. Then you will get well where you are.

I am, yours faithfully,

JAMES C. JACKSON.

How Hygiene Holds Out.

I WAS waiting at a railroad station last autumn; a lady touched me on the shoulder; as I turned she said, "This is Dr. Austin, I am sure! And do you not remember your old patient, Corrie Allen?" I had to look a second time before I could trace in this well-looking, strongly-built matron, any resemblance to the dear girl who, near twenty years ago, was under our care for many months, a feeble, suffering invalid. She spoke of her husband, who entered at the moment, and whom I would have recognized anywhere as Mr. Alfred Smith, Miss Allen's fellow-patient, admirer, and successful wooer, though the frail-looking young gentleman had passed into hale and hearty middle life. The next half-hour was very full of mutual inquiries, of how we had been, and what we had done, and what we knew of this, that, and the other one of our mutual friends. Mr. and Mrs. Smith have lived in Germantown, near Philadelphia, since their marriage, and have prospered in all ways; two years since they retired from business, traveled in Canada the two past summers, were to travel during the winter in the South, and go to California in the spring, see that part of the country thoroughly and afterward go abroad. They scarcely recognize the lapse of time save in the growth of their son and daughter; and fifteen-year-old Nellie says she knows papa never will be old, so successfully do they make themselves the mates and most valued associates of their children. Nellie is in a fine school near home, and the son, seventeen years old, has just entered an excellent college not far away, where he is to remain about four years and then go to Harvard, both continuing their studies while the parents travel.

Before leaving me these friends said: "We have not had a doctor in our house since we were married. The children have had measles, hoop

ing-cough, scarlet-fever, chicken-pox, and small-pox, and we carried them safely through all. They never have been vaccinated and never have taken any medicine, and they are strong and healthy. Our son is taller and broader than his father, and weighs a hundred and forty-five pounds; the girl is as tall as her mother, and weighs a hundred and twenty-five. We have taken good care of them, in diet and general habits, and taught them to take care of themselves. We are not anxious lest they get sick when we are away from them, for if they take cold or have any little difficulties, they know what to do for themselves."

I parted with my friends with a heart full of gladness and gratitude that they are proving the good results of sensible living, in their own persons not only, but in their children. Another instance came to my knowledge during the same trip. I met in the cars a gentleman whom I knew as a former resident of Dansville. Talking with me, he said: "I have been in good health for ten years. Before that I used to have headache a great deal and very frequent bilious attacks, in which I would send for a doctor who would dose me thoroughly. For a little while I would be dreadfully sick; then I would get over it and go on for a short time, when I was sure to be down again. My wife lost her health and went up to Our Home. She not only got well, but became converted to your way of living. I had taken medicine enough to float a canal boat, without any permanent good from it. I made up my mind I would not take any more, but would change my manner of living to correspond with my wife's new plan. I did so and have not had a headache nor been sick since. For ten years I have been able to depend on myself to attend to my business. Before that I never knew what day I might be sick. I am wonderfully pleased with my improvement."

This gentleman thus passed from a world of misery and uncertainty into a world of law, order, and success. And he did not one thing but what any reader of this Journal may easily do in his own home, if he will only set himself to do it. So close do truth and happiness lie to the border line of wrong-doing, "which hath torment."

H. N. A.

A MISTAKE.—In the March Laws, under the head of "Patients Heard From," a paragraph is ascribed to Miss Emma Davis which came to us indirectly through persons who misapprehended the facts of the case, and which should not have been published. We are sorry for the mistake, as we are scrupulously careful to have nothing appear in these columns which is not precisely true.

H. N. A.

A Glimpse at Our Correspondence.

I find the world more beautiful every day. Do you understand how people can have the heart to rail at it and complain of their hard lot, when the best gifts of Heaven, the bright sunshine and blue sky, the glories of the sunset and starry heavens, clear, sparkling water, pure air, the trees, and the grass, are free to all? I suppose, however, ultimately considered, it is the question of bread and butter, clothes and shelter, that is the great disturber of human peace. He that hath is never satisfied, and he that hath not is compelled by physical instinct to bend all his energies towards the acquisition of that which perishes with the using. What wonder that these become brutal and degraded! If only those who have enough and to spare could return to the simplicity of nature, and be satisfied with that which is rationally calculated to satisfy; could understand and realize that the stomach has a limited capacity, and takes far more kindly to plain food than rich; that a coat of homespun is just as warm and serviceable as one of the finest Tyrian purple; that a cottage may be made just as comfortable as a palace, and far more cosy; that the beggar and the prince alike require a vital temperature of 100° and no more—I say if people could understand and realize this, and that their true enjoyment lies in satisfying the wants of others as soon as their own are satisfied, nay, in sacrificing themselves for others, if need be—should we ever again see that sad spectacle which every great city presents, of persons rolling in luxury, while men, women and children are starving around them?

It rouses my sense of justice and generosity, and makes me sick at heart to go out as I did yesterday and visit the abodes of poverty, and see the wretchedness, the squalor, and the misery that there exist, and remember, as I cannot help remembering, that if each one in this great metropolis who is not helpless himself, would take it upon him to make some poor creature's life less miserable, and give substantial help and encouragement, not always in the way of money (that is the least valuable sometimes, and not seldom positively pernicious), but if he would follow up his protégé with kindly sympathy and advice, and put him in the way of employment, for the field is always white for the harvest somewhere, he would thus be helping him to self-respect, which is the great sweetener of human life; for, as you truly say, labor is worship—if all this could, would, be done, what a heaven upon earth we should have!

That sweet boy's face is haunting me still—the one I saw yesterday, toiling for his sick mother through the livelong day until eleven o'clock at night, looking forward to his Monday's pay—a pittance—only that he might help her with it, while his own pale little face with its large, sad eyes told more plainly than words, of the miserable fare on which he has been obliged to subsist these last weeks. And this is only one of a thousand similar cases. Statistics do not take cognizance of the *slow starvation*. They call it pneumonia, or scarlet fever, or diphtheria, or something else.

I see a new, a beautiful world, which might be, and this it is that makes me happy; for that it will be, I have no doubt. The good must prevail, for that is the beautiful order and constitution of things.

H. E. H.

I remember very distinctly and with great pleasure, Dr. Jackson, the discourses you delivered in Liberty Hall, in the two days that I once spent there with you. I wish I could be so situated as to hear more of these addresses, provided you are still spared to your noble work. In those two lectures, more perhaps, than in your published writings, you taught me the value of intense convictions; you taught me what power resides in the human will, and you taught me the whole philosophy of life and health. You taught me how to live, and that is a better thing than teaching a man how to die. Anybody can die, but it is a wise man who knows how to live. My health is simply magnificent, and it wearies me less now to do two days' work than it used to do the half of one. I think, Doctor, you are no longer alone, as you were twenty years ago—fifteen years ago, in many of your theories which were then considered peculiar and extravagant. In every department of life now we find multitudes of people who believe just as you do.

[From a growing literary young man who has already attained to large influence, and whose knowledge of healthful living will be a great power with him. But is it wise to do two days' work in one? and will the gentleman pardon the liberty taken?—Ed.]

The following portion of a letter to Dr. Jackson from a young man who was for many months one of his secretaries, we feel justified in inserting, because of its beautiful portrayal of principles and influences which touch persons healingly on this Hillside. We trust it is not too personal.—Ed.

I take the opportunity to perform a long deferred duty while at the same time I employ myself in a manner that will afford me greatest satisfaction. My neglect has been a purely mechanical one—that of failing to put upon paper the thoughts and recollections that are at all times present with me, and of expressing so far as may be, the gratitude I feel toward you on many accounts. In looking over one's past life one can discern, standing out in marked prominence, certain individuals who are entitled to his high regard as personal benefactors, from the influence that they have exerted upon his own life-growth and development. These persons may have lived in times long remote, they may have touched his life in one point of contact or in many; their influence depends not upon the accidents of time and place, but upon the truths that they have uttered or their lives illustrated. Certain it is that these truths, in connection with a living personality, are doubly potent, and hence it is that I feel more deeply indebted to you than to any of the great or wise men of mere history. Words are inadequate to an expression of my sense of obligation to you; my life itself must be at once the proof and payment of the debt.

I do not speak thus from a physical standpoint. If I understand your philosophy aright—and I do—it is not the mere curing of men's bodies that concerns you, but it is the making of them in all respects better men. The only importance of the physical work you do is the necessity or desirability of its accomplishment in order to the higher and ultimate object of spiritual improvement. A sound mind in a sound body is the desideratum. To cure men and women of their bodily infirmities is nothing, if those of the mind and spirit are left in full vigor and growth. But

with you that is impossible. The process of getting well is one of growth, culture and discipline. It has been the idea of physic to treat a man locally, in parts; some practitioners have grasped the larger idea of treating the body as a whole, in its relations and conditions, for the ills of a member; but how much grander is your conception, to treat a man in his whole nature, physical, spiritual, and mental.

While you treat the majority of your patients, perhaps, only indirectly through the body, there are others to whom you minister through a higher medium. Spirit speaks unto spirit without necessity for sensuous communications, and the good that your life has thus wrought upon others is incalculable. I congratulate myself that I have been within the sphere of this spiritual influence, and that I have caught glimpses of the high planes upon which the inner life may be conducted. Through your splendid conceptions of truth have dawned upon me; long vistas of possible better development have opened before me. Life has assumed grander proportions, and is invested with a truer dignity.

G. P. E.

What Shall the Children Do?

"Something should be done for the poor little fellow. Too big to be babied by his mamma, too little to go to school with the other children, thrown on his own unaided resources to pass the day as best he may, Ruby does not know what to do with himself. That is what ails him." Thus soliloquizes Auntie, after reading the letters from her little nieces, opening up to her their home life. She sympathizes with the girls, who must prepare their lessons, and write their letters, if at all, in the family-room where the sturdy little brothers exercise themselves. And she is far from indifferent to the burdens of the mother, who fills the various offices of housekeeper, cook, maid-of-all-work, laundress, seamstress, nurse and governess to the children, and assistant to the father in the work of the shop.

Still Auntie's heart warms specially to Ruby, and she repeats to herself, "Something should be done for him. The child is suffering for occupation." She reads again little Della's letter. "Sammy and Ruby are in the room with me, and make so much noise that I cannot write very well. They are very mischievous, and sometimes when they get to playing, we hardly know what to do with them. We all go to school but Ruby, and he talks Ma about to death when we are gone."

The talkative, noisy, mischievous, boisterous, troublesome little creatures, what shall be done with them? How sad their mammas would be if they should sit down quietly and behave themselves—asking no questions, never getting in the way, never disturbing things or putting things out of place, never making any noise—in short, deporting themselves like little stupids. If a

child has any life, it must express itself, and one of the unsupplied wants of humanity, is proper means of expression of the life force for the two, three or four-year old boys and girls. Especially is it hard when cold or stormy weather shuts the child in the house, and when being accustomed to the society of brothers and sisters, they go to school and leave him to himself for the day, with not a single provision made for the occupation of his mind or hands. Would half-grown boys and girls, or full-grown men and women, behave better under such circumstances than the little ones? Who will aid busy, toiling mothers, by devising occupation and diversion for their big babies?

This is what Ruby's aunt devised for him as a means of filling up a portion of his time. A peculiar woman she is, for she never will encourage little girls in playing with dolls. She says they have altogether too much of it, and are harmed by it in various ways, and had better be habituated to harder plays. But she claims that boys have naturally the quality of fondness for dolls as decidedly as girls have it naturally, and that they would be better for its cultivation. So Ruby must have a doll, all dressed in most approved style. A box was found rightly shaped for a bed, and cut down all around, but most at the sides, thus forming a head and foot-board, painted and striped handsomely, and in it dollie was put and sent off, and at the same time the following letter was mailed:

My dear little nephew Ruby:

I hear that all the children but you go to school, and I think you must be lonely for something to do, and so I send you a pretty doll and I think a good name for her would be Josie. Josie always seems to me like a pretty name for a little child. I hope you will like this nice doll; I bought her on purpose for you, and had a nice dress made for her, and a good little under-suit, and a warm woolen cloak with a hood to it; but I thought that at night she would need to be undressed that she might rest well, and so I had a good night-gown with edging on it made for her; and then I had a nice bedstead made and painted, with a mattress, and sheets, and outside blanket, and a pillow, and pillow-case trimmed with edging. O, it is a good outfit for a little dollie. Then I put her day clothes and cloak all on, and I put her into bed all tucked up, only her face was down so her nose would not get snubbed; and her night-gown was folded and put in the bed too, and I wrapped all up in a strong paper, and sent the package through the mail to you to-day. I hope the little thing will come to you safely, and that you will give her a warm welcome, and will take good care of her and will dress her, buttoning the clothes all on right, every day, and that she will be good company for you when the other children are at school, and your Ma is busy about her work. Try to keep Josie clean and nice and see how long you can keep her, and ask your Ma to write whether you like her or not, to

H. N. A.

Auntie.

The Value of Granūla.

The agent for the sale of this food in Minnesota, Iowa, and Wisconsin, Mr. C. C. Claghorn, of Waseca, Minn., has much to say of its growing popularity. We quote from recent letters of his:

I have accomplished a work that I set out to do some months since; I have introduced your Granūla into both Hospitals for the insane of Wisconsin and also into the State Hospital of Minnesota, which is capable of holding over six hundred patients, and has now over five hundred. Less than an hour since Dr. Kempster ordered 100 pounds "just to try it," but you and I know it will not be the last 100 pounds he will order if he lives. I feel much elated at my success, for if this is not a work worth doing, I want to know what is.

I see in the March number of the Laws the question, "Is granūla as cheap as rice? and will one pound of it go as far as one pound of rice?" I say yes, emphatically. I have lived on granūla (with milk) for an entire week, with nothing else, and I ate just six pounds of it. I warrant that no man can do the same work that I did and live on a pound of rice a day, and not lose flesh. I have heard a number of old soldiers say that "granūla would be just the thing on a march;" and when asked how it compares with rice, the answer is, "You can fill up on rice till you are as full as a tick, and in an hour you will be as hungry as ever."

That you may see what working men think of granūla, I will tell you that there are four young men in town boarding themselves. Two are sawing wood by the cord, one is an engineer in a mill, and one a clerk in a store. I have sold to the last two 50 pounds of granūla and to the wood-sawyers 25 pounds, within two weeks. I could give many other instances showing that granūla is considered a very healthy food, while at the same time it can be eaten by persons who have very weak stomachs.

Dr. Gibson, of this place, says granūla is the best food he knows of, and proves it by using it constantly in his family. I think the trade here will grow considerably the coming summer.

RESPONSE.

Mr. CHARLES C. CLAGHORN, Waseca, Minn.,

My Dear Sir:—Your letters from time to time, telling us of your success in bringing granūla into use in the West, have pleased me much, and I write you an open letter in acknowledgment. The evidence of the value of granūla as a food, of which you make mention, is only one added to the hundreds—I might say thousands—of unsolicited testimonials which we have received from those who have used it.

Notwithstanding this food is my own discovery, as the result of painstaking effort for many years, I feel no diffidence in speaking publicly of its intrinsic value. I believe no other article of prepared food has ever been presented to the public that can at all compare with it in usefulness, both for healthy persons and those who are unhealthy, both for the young and old. It is invaluable in dyspepsia, and when eaten persistently,

constipation will almost surely give way. It contains a larger amount of nutriment in a given bulk than any food I know. Whoever eats it, being able to work, can accomplish more, and be less fatigued with a given amount of work done, recover from fatigue better, and go longer without hunger, than in the use of any other single article of food with which I am acquainted. When I say this I do not talk at random, for if any man living has made the subject of food a matter of trial on a comprehensive scale, and under the very best circumstances to test it, I claim that I have done so. Being at the head of the largest non-medicine giving Health Institution in the world, where are to be found, the year round, from a hundred and fifty to three hundred and fifty sick folks, having to meet their necessities as well as their caprices along the lines of eating, I have spared no expense nor pains to fairly try and use all the offered preparations in the market; and I do not know one that I think equals granula. Many of them are excellent foods, but I have never found one that combines in itself so many needful qualities as granula does.

I am glad that you have success in introducing it into the market, and hope the sale of it in the past, large as it has been, will be as nothing compared with what it shall be in the future.

I am yours, my dear sir, very truly,

JAMES C. JACKSON.

Undersuits.

A LADY subscriber asks how to make the coat-shaped sleeves of undersuits close at the wrist, and at the same time avoid the fullness of gathering. A very easy way would be to leave the under-arm seam open a few inches at the wrist, and fasten with a button and button-hole. Or one might adopt the style in use on overcoats. A band an inch wide, and in length one-half the width of the sleeve, is fastened to the under part of the sleeve near the outside seam. A button is placed on the inside seam, and when it is desirable to make the sleeve close, this strap, which has a button-hole in the end, is brought across and fastened, thus effectually keeping out the wind. These undergarments, combining two in one, now coming into very general use, are received with great favor, and it is safe to say that no woman who has given them a fair trial will ever go back to the old, uncomfortable fashion. We often have testimony of their value to comfort and health. A letter laid on our table this hour says: "E. is very much pleased with her undersuits, and now J. wants a pattern." Another: "I want your excellent underwear patterns for my little girl."

[For the Laws of Life.]

The Work of the House.

MRS. M. T. W. TOWLE.

How to establish a system of domestic service, is one of the great social problems of the day. The subject is endless in its bearings, reaching out over all the social structures which adorn and redeem the world. To say that children are not well born and that if they were, there would be no social or political evils to reform, is to state a self-evident proposition; but with such grand, and to us impossible truths, we have little to do, living as we do in the midst of a crooked and perverse generation, where the evils and sins entailed upon every child born into the world are "legion." Where can we better begin with reformation than in the domain of home and by our own firesides? In domestic life, the fitness and perfect adjustment of its hidden forces give harmony to the household and supply the details of comfort and home happiness.

The question arises who is to perform this so-called menial service? Can it be executed alone by a figure set up, and composed only of bones, muscles, and sinews? Does it require no brain or cultivation, no deft fingers, no womanly instincts to utilize the stores and prepare the food for the household? If the body is so honored as to be capable of becoming an abode for the indwelling of the Holy Spirit, who shall cater to its necessities and supply it with fitting sustenance? Shall some poor heathen boy or ignorant, servile girl, working for no higher motive than mere filthy lucre, tamper with these vital interests and rob home of its grand possibilities and divine ministrations? Would that we could find the underlying cause of mental, moral, and physical degeneration elsewhere than in our homes! All over the land, childrep of fathers and mothers, who are themselves sons and daughters of toil, are sent to school with the understanding that they are never to perform any menial service—they are to be *ladies* and *gentlemen*, and so escape the drudgery which has kept father and mother so low in the world. They come from school with, perhaps, little learning, and with no love for home or knowledge of its duties, and with thorough contempt for labor. They have an undefinable longing for a "career"—anything but work—while, with many of them, finding no field in which to figure in some genteel employment, their folly culminates in a life far more servile and degrading than household labor or even the rugged toil of the field. Five thousand pretty waiter-girls, in questionable places in San Francisco, supply the sequel to all this.

Now let us reverse the picture. Suppose it were a part of school training, and early incorporated into the minds of children, that education

dignifies labor and that no toil, however servile, can degrade a man or woman who honors it by the very best and most intelligent service. If the requisites for a good servant were cultivation of mind and heart, as well as skillful handicraft and knowledge of general house-work, then would cooking assume the place which belongs to it, among the fine arts. Then what an inspiration the acquirement of knowledge would be to those who must accept a life of hard work as inevitable! How self-respectful would be the outlook, and how beneficent the result! Then the sons and daughters of toiling parents would assert a true manhood and womanhood, and would prove that, notwithstanding poverty and adverse circumstances, or the most humble occupation, "A man's a man for a' that;" and that to be a woman—a true woman—is far greater than to be a lady; the former has character, the latter may have only reputation. The fathers and mothers of this land, and more particularly of this western slope, are largely responsible for the evil, if an ignorant people, with their cheap labor, have usurped the places which our sons and daughters ought to appropriate.

Encouraging Progress.

I THANK you most deeply and truly for what you have, under God, done for me. My recovery has been considered by myself and my friends as nothing short of marvelous, and I now offer my unequivocal testimony to the effectiveness of your methods, with my lasting gratitude for the wisdom and kind care that produced the wonderful transformation. Before I went to you several of my friends had given me up as hopelessly marked for consumption, of which a sister and a number of cousins had died. I was thin and pale, with dark rings around my eyes, and the eyes had a look as though I were haunted by the demon of unrest, and the fact was in accordance with my appearance. Rest was not mine. My complexion was murky, I was nervous and excitable, easily tired, sleepless, and irritable. Life had lost all desirableness for me, and if Dr. Jackson should starve me to death, as my friends solemnly averred he would, I did not much care.

Through a desultory reading of the Laws, and the hygienic example of a friend, I became thoroughly convinced of the reasonableness of your philosophy, and when other props gave way, I turned with the energy of despair to you. How you made me over,—body, mind, and spirit—vivified me with a new life, a new hope, and a high purpose, I have no words to tell. Sixteen months I remained at Our Home, and the glimpses of glory which I caught while there have changed into a constant flow of light from the heavens. I learned to love Jesus as never before and came into sweet and happy unison with the kingdom of God.

I do not wish to give an exaggerated idea of the change wrought in me. Those who know me best, know that I speak only the truth in giving this account of my restoration. I used to be cross and fretful, changeable in my moods, and an undesirable companion; now, whatever may be the outside disturbance, there is an interior peace that is not shaken. Before I went to the Hillside, and for months while there, a whole week would often pass without my getting a wink of sleep; now I go to sleep saying my prayers, as Tessa used to do in "Romola," and from nine at night to six in the morning, I have unbroken, dreamless, slumber; but if I resume my old habits of breaking law, I pay the penalty.

One may ask what I eat? I have followed the habits formed at Our Home and eat twice a day. Graham in different forms, milk, and the fruits of the season being my food almost exclusively, and I intend to live just as simply for the rest of my life. I wear the same costume as when at Our Home, and this without attracting much attention; those who have most culture and good sense approve of it. With my short hair and hygienic dress I am apt to be taken for a child. Very many are puzzled to decide my age, as they observe a discrepancy between my face and my dress. One gentleman said he thought "I was a very bright girl, and remarkably intelligent for my age."

How am I obliged to relate myself to the expenditure of power? What can I do? I can study, clean house for days at a time, I can wash dishes, sweep floors, walk five miles at a stretch, and the other day I fired a cannon, on board the world-renowned frigate, "Constitution." I am strong and well, and I know that with careful living and plenty of out-door exercise, I can become a woman of unusual physical vigor. Life opens up grandly before me because it assures me abundant opportunity to cultivate my spiritual nature through renunciation of self.

Mariaville, N. Y.

MARY H. CULLINGS.

Good News.

February 22d, at the residence of the bride's parents in Castile, N. Y., Mr. John I. Chamberlin and Miss Susie Kendall were married. Mr. Chamberlin was for years a patient of Our Home, and managing clerk of our publishing department, and thus is known to many of our readers as well as to many former patients, who will be glad to join us in cordial congratulations and heart-felt good wishes for the happy pair.

Under ordinary circumstances, and in view of all contingencies, it requires large faith and courage to contemplate a marriage with thorough complacency. But we venture to speak of this event as "good news," because we believe that Mr. and Mrs. Chamberlin have, in sincere Christian character, in proper comprehension of right methods of living, and in intelligent appreciation of what the marriage relation involves, securities for health and increasing happiness through the coming years.



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

DIET (*continued*).

BUT, under all circumstances, make a firm stand against the POISON-HABIT. It is best to call things by their right names. The effect upon the animal economy of every stimulant is strictly that of a poison, and every poison may become a stimulant. There is no bane in the South American swamps, no virulent compound in the North American drug-stores—chemistry knows no deadliest poison—whose gradual and persistent obtrusion on the human organism will not create an unnatural craving after a repetition of the lethal dose, a morbid appetency in every way analogous to the hankering of the toper after his favorite tippie. Swallow a tablespoonful of laudanum or a few grains of arsenious acid every night: at first your physical conscience protests by every means in its power; nausea, gripes, gastric spasms, and nervous headaches warn you again and again; the struggle of the digestive organs against the fell intruder convulses your whole system. But you continue the dose, and Nature, true to her highest law to preserve life at any price, finally adapts herself to an abnormal condition—adapts your system to the poison, at whatever cost of health, strength, and happiness. Your body becomes an opium-machine, an arsenic-mill, a physiological engine moved by poison, and performing its vital functions only under the spur of the unnatural stimulus. But by and by the jaded system fails to respond to the spur, your strength gives way, and, alarmed at the symptoms of rapid *deliquium*, you resolve to remedy the evil by removing the cause. You try to renounce stimulation, and rely once more on the unaided strength of the *vis vite*. But that strength is almost exhausted. The oil that should have fed the flame of life has been wasted on a health-consuming fire. Before you can regain strength and happiness, your system must *readapt* itself to the normal condition, and the difficulty of that rearrangement will be proportioned to the degree of the present disarrangement; the further you have strayed from Nature, the longer it will take you to retrace your steps. Still, it is always the best plan to make your way back somehow or other, for, if you resign yourself to your fate, it will soon confront you with another and greater difficulty. Before long the poison-fiend will demand a larger fee; you have to increase the dose. The “delightful and exhilarating stimulant” has palled, the *quantum* has now to be doubled to pay the blue-devils off, and to the majority of their distracted victims that seems the best, because the shortest, road to peace. Restimulation really seems to alleviate the effects of the poison-habit for a time. The anguish always returns and always with increased strength, as a fire, smothered for a moment with *fuel*, will soon break forth again with a fiercer flame.

By these symptoms the disease of the poison-habit may be identified in all its disguises, for the self-deception of the poor lady who seeks relief in a cup of the same strong tea that has caused her sick-headache is absolutely analagous to that of the pot-house sot who hopes to drown his care in the source of all his misery, or of the frenzied opium-eater who tries to exorcise a legion of fiends with the aid of Beelzebub. There are few accessible poisons which are not, somewhere, abused for the purpose of intoxication; the Gautemala Indians fuddle with hemlock sap, the Peruvians with *coca*, the Tartars with fermented mare's milk, the Algerians with *hasheesh*; but, wherever men have dealings with the “fiend that steals away their brains,” there are always Ancient Iagos who mistake him for a “good familiar creature,” till he steals their health and wealth as well as their wits. To a normal taste every poison is abhorrent, and with the rarest exceptions the degree of the repulsiveness is proportioned to that of the virulence. In the mouth of a healthy child, rum is a liquid fire; beer, an emetic; tea and coffee, bitter decoctions; tobacco fumes revolt the stomach of the non-*habitué*. Only blind deference to the example of his elders will induce a boy to accustom himself to such abominations; if he were left to the guidance of his natural instincts, intoxication would be anything but an insidious vice.

With all its ramifications, the poison-habit is a upas-tree which has polluted the well-springs and tainted the very atmosphere of our social life. The woe which the human race owes to alcohol alone is so far beyond description that I will here only record my belief that its total interdiction will form the first commandment in the decalogue of the future. The power of prejudice has its limits. No man, possessed of a vestige of common sense, can read the scientific literature that has accumulated upon the subject, and doubt that even the moderate use of distilled liquors as a beverage, amply justifies the belief in the existence of unqualified evils. The effects of tea and coffee drinking are also well understood, but I must call attention to an often overlooked though most important feature of the habit—its progressiveness. The original moderate *quantum* soon palls, and it is this craving of the system for the *same degree of stimulation* which leads us to Johnsonian excesses or to the adoption of a stronger stimulant. Men generally prefer the latter alternative. Coffee, tea, and tobacco pave the way to opium in the East, and to alcohol in the West. The same holds true of pungent spices. Pepper and mustard form the van-guard of the poison-fiend. They inflame the liver, produce a morbid irritability of the stomach, cause numerous functional derangements by impeding the process of assimilation, and thus become auxiliary in expediting the development of the poison-habit. Whatever irritates the digestive organs or unusually exhausts the vital forces tends to the same effect. Besides, they blunt the susceptibility of

the gustatory nerves, and thus diminish our enjoyment of the simple viands that should form our daily food. In trying to heighten that enjoyment, the surfeited gastronome defeats his own purpose: all sweetmeats pall; the most appetizing dishes he values only as a foil to his caustic condiments, like the Austrian peddler who trudges through the flower-leas of the Alpenland in a cloud of nicotine, and to whom the divine afflatus of the morning wind is only so much draught for his tobacco-pipe.

With a single and not quite explained exception, man is the only animal that resorts to stimulation: a few ruminant mammals—cows, sheep, and deer—pay an occasional visit to the next salt-lick. The carnivora digest their meat without salt; our next relatives, the frugivorous four-handers, detest it. Not one of the countless tonics, cordials, stimulants, pickles, and spices, which have become household necessities of modern civilization is ever touched by animals in a state of nature. A famished wolf would shrink from a "deviled gizzard." To children and frugivorous animals our pickles and pepper-sauces are, on the whole, more offensive than meat, and therefore, probably more injurious. To savages, too. In the summer of 1875 I stood one evening near the quartermaster's office at Fort Wingate, New Mexico, when two Kiowa Indians applied for permission to water their famished horses at the Government cistern, offering to accept that boon in part payment of a load of brushwood which they proposed to haul from the neighboring *chaparral*. The fellows looked thirsty and hungry themselves, and while the quartermaster ratified the wood-bargain, one of the officers sent to his company quarters for a lunch of such comestibles as the cooks might have on hand at that time of the day. A trayful of "Government grub" was deposited on the adjacent cord-wood platform, and the Indians pitched in with the peculiar appetite of carnivorous nomads. A yard of the commissary sausage was accepted as a tough variety of jerked beef; yeasted and branless bread disappeared in quantities that would have confirmed Dr. Graham's belief in natural depravity; they sipped the cold coffee and eyed it with a gleam of suspicion, but were reconciled by the discovery of the saccharine sediment, and the cook was just going to replenish their cups when the senior Kiowa helped himself to a vinegar pickle, which he probably mistook for some sort of an off-color sugar-plum. He tasted it, rose to his feet, and dashed the plate down with a muttered excretion, and then clutched the prop of the platform to master his rising fury. Explanations followed, and a pound of brown sugar was accepted as a peace-offering, but the children of Nature left the post under the impression that they had been the victims of a heartless practical joke. "D—n their breechless souls, they don't know what's good for them!" was the cook's comment, which I should endorse if his guests had been in need of a blister. A slice of a peppered and allspiced vinegar pickle will blister your skin as quick as a plaster of Spanish flies.

By avoiding pungent condiments we also obviate the *principal cause of gluttony*. It is well known that the admirers of lager beer do not drink it for the sake of its nutritive properties, but as a medium of stimulation, and I hold that nine out of ten gluttons swallow their peppered *ragouts* for the same purpose. Only natural appetites have natural limits. Two quarts of water will satisfy the normal thirst of a giant, two

pounds of dates his hunger after a two days' fast. But the beer drinker swills till he runs over, and the glutton stuffs himself till the oppression of his chest threatens him with suffocation. Their unnatural appetite has no limits but those of their abdominal capacity. *Poison-hunger* would be a better word than appetite. What they really want is alcohol and hot spices, and, being unable to swallow them "straight," the one takes a bucketful of swill, the other a potful of grease into the bargain.

But gluttony has one other cause—involuntary cramming. Fond mothers often surfeit their babies till they sputter and spew, and it is no less wrong to force a child to eat any particular kind of food against his grain—in disregard of a natural antipathy. Such aversions are allied to the feeling of repletion by which Nature warns the eater to desist, and, if this warning is persistently disregarded, the monitory instinct finally suspends its function; overeating becomes a morbid habit, our system has adapted itself to the abnormal condition, and every deviation from the new routine produces the same feeling of distress which shackles the rum-drinker to his unnatural practice. Avoid pungent spices, do not cram your children against their will, and never fear that natural aliments will tempt them to excess. But I should add here that of absolutely innocuous food—ripe fruit and simple farinaceous preparations—a larger quantity than is commonly imagined, can be habitually taken with perfect freedom from injurious consequences.

Never stint the supply of fresh drinking-water. The danger of water-drinking in warm weather has been grossly exaggerated. Cold water and cold air are the two scapegoats that have to bear the burden of our besetting sins. There is, indeed, something preposterous in the idea that Nature would punish us for indulging a natural appetite to its full extent. Sheep that have been fed on dry corn-husks all winter sometimes break into a clover-field and eat till they burst; but who ever heard of a dyspeptic bear, or of an elk prostrated by a fit of gastric spasms? And yet we need not doubt that wild animals eat while their appetite lasts. If we lock them up and deprive them of their wonted exercise, their appetite, too, diminishes. In short, as long as we confine ourselves to our proper diet, our stomachs never call for more than we can digest. There are things that have to be eaten in homeopathic doses to prevent surfeit, but respecting such stuff (Limburger, caviare, etc., I would say, as of spices and alcohol), abstinence is better than temperance. In convivial neighborhoods sporadic cases of surfeit are almost as unavoidable as Christmas dinners and school picnics; but their effects are as transient as their causes. For children, a nearly infallible peptic corrective is a *fast day passed in cheerful out-door exercise*. By a curious law of periodicity, the mind will stray to the dining-room when the wonted meal-time comes around, even if genuine appetite does not return with that hour, but fishing, hunting, and ball-playing divert our thoughts from such channels, and, returning late in the evening from a good day's sport, the periodicity of bedroom-thoughts, aided by fatigue, overcomes the latent craving for food without the least effort. Try the experiment.

By adopting an absolutely non-stimulating, chiefly vegetable diet, combined with active exercise in open air, the most dyspeptic glutton can cure himself in the course of a single season and by the same means every boarding-school might

become a dietetic sanitarium. The following list of hygienic *menus* is arranged in the order of their digestibility and wholesomeness:

Milk, bread, and fruit.—Eggs (raw or whipped), bread and honey.—Boiled eggs, bread, and apples (ancient Rome).—Bread and butter, rice pudding with sugar and fresh milk. Corn-bread or roasted chestnuts, butter, honey, and grapes (the usual diet of the long-lived Corsican mountaineers).—Fish, butter, oatmeal porridge, and fresh milk (Danish Islands).—Pancakes, honey or new molasses, poached eggs, boiled milk, and bread-pudding.—Vegetable soups, baked beans, potatoes (baked or mashed), butter, biscuits, and apple-dumplings.

GENERAL RULES.—Avoid stimulants; alcoholic and narcotic drinks, tobacco, and all pungent spices; be sparing in the use of animal food, especially in summer time; in midsummer eat fruit with every meal; let unprepared food (fresh milk, fruits, etc.) form a part of your daily fare; of unprepared aliments as well as of all unspiced viands, the most palatable are the most wholesome; eat slowly and masticate your food; never eat if you have no appetite; and finish your last meal three hours before bedtime.

As a dessert I will add a few of my favorite dietetic aphorisms: An hour of exercise to every pound of food.—We are not nourished by what we eat, but by what we digest.—Every hour you steal from digestion will be reclaimed by indigestion.—Beware of the wrath of a patient stomach!—He who controls his appetite in regard to the quality of his food may safely indulge it in regard to quantity.—The oftener you eat the oftener you will repent it.—Dyspepsia is a poor pedestrian;—walk at the rate of four miles an hour, and you will soon leave her behind.—The road to the rum-cellar leads through the coffee-house.—Abstinence from *all* stimulants, only, is easier than temperance.—There are worthier objects of charity than famine-stricken nations that send their breadstuffs to the distillery.—An egg is worth a pound of meat; a milch cow seven stall-fed oxen.—Sleep is sweeter after a fast-day than after a feast-day.—For every meal you lose you gain a better.

How often shall we eat is still a mooted question. For men in a state of nature the answer would be simple enough; but, considering our present artificial modes of life, I must say that the choice of fixed hours is less important than the observation of the following rule: *Never eat till you have leisure to digest.* For digestion requires leisure; and we can not assimilate our food while the functional energy of our system is engrossed by other occupations. After a hearty feed, animals retire to a quiet hiding-place; and the "after dinner laziness," the plea of our system for rest, should admonish us to imitate their example. The idea that exercise after dinner promotes digestion is a mischievous fallacy; Jules Virey settled that question by a cruel but conclusive experiment. He selected two curs of the same size, age and general *physique*, made them keep a fast day and treated them next morning to a square meal of potato chips and cubes of fat mutton, but, as soon as one of them had eaten his fill, he made the other stop too, to make sure that they had both consumed the same quantity. Dog No. 1 was then confined in a comfortable kennel, while No. 2 had to run after the doctor's coach, not at a breathless rate of speed, but at a fair, brisk trot, for two hours and a half. As soon as they got

home, the coach-dog and his comrade were slain and dissected: the kennel-dog had completely digested his meal, while the chips and tubes in the coach-dog's stomach had not changed their form at all; the process of assimilation had not even begun! Railroad laborers who bolt their dinner during a short interval of hard work; might as well pass their recess in a hammock; instead of strengthening them, their dinner will only oppress them till it is digested, together with their supper, in the cool of the evening. In a manner essentially similar, mental activity tends to hinder the digestive process for a considerable time; and I believe, more especially the digestion of the very substances that are often selected as brain food *par excellence*. Even after a fashionable dinner of six or seven courses (*courses*, Dr. Abernethy used to call them), two hours of absolute rest will set our wits a-work again; but, if that time be passed behind a double-entry ledger, a feeling of lassitude, often combined with an almost resistless somnolence, will advise the brain-worker that his vital energy is needed for other purposes. "I could eat with more comfort if it wasn't for the consciousness of having to hurry back to my drudgery," I heard a poor class-teacher say, and the same consciousness embitters the noonday-meal of millions of school-children and overworked clerks.

It would be an insult to common sense and humanity to doubt that the eight-hour system will ultimately prevail, and, where it has already been adopted, I can see no reason why mechanics could not arrange to finish their day's job at 4 P. M. Schools should always close at four. Bankers and government clerks often get home before that time, and competitive shopkeepers might carry on their business by relays. At half-past four, or, say five o'clock, the *coena domestica* might begin, conclude before six; then *dolce far niente*, pleasant conversation, and four blessed hours for digestion.

But that principal meal should be the last. It is an important rule that we should digest our food thoroughly before we replenish the stomach. To counteract the effects of overeating, the gluttons of ancient Rome used emetics, the Parisian gastronomes stimulants. Dr. Alcott wants us to "leave off hungry"; the exponents of the movement-cure prescribe a certain system of gymnastic evolutions before and after dinner. But there is a better plan: *Lengthen the interval between meals.* Two meals a day are enough, perhaps more than enough, though we can accustom ourselves to swallow (not digest) five or six. It all depends on training, and in no other respect is the human system so plastic as to the influence of habit. The Rev. Mr. Moffat tells us that the Gonaque Hottentots are noways incommoded by a five days' fast, and get old on an average of four meals a week. The Greeks and Romans during the prime of their republics contented themselves with one meal a day; Claude Bernard recommends two, but his countrymen generally eat three. I get along comfortably with a meal and a half; so does my grand-uncle, an octogenarian, who still masticates his bread with a full set of unbought teeth. Two, or one and two halves, should be enough for any man. The lightest breakfast is the best—buckwheat cakes with a little honey or apple-butter, and a glass of milk, or a cup of chocolate, if you must take "something warm." Chocolate possesses nutritive properties which tea and coffee *per se* are totally devoid of. I never use it, but I believe it is non-stimulating. Or

chew a crust of stale bread, the best dentrifice and a useful absorbent, good for acidity of the stomach. At noon take a glass of milk and a couple of biscuits, or in summer a couple of ripe pears or peaches; they will keep you cool during the post-meridian heat and do you more good than a cocktail lunch. Never keep a pocket-flask. Don't stay with flagons; better comfort with apples, if you can not wait till five. School-children should pass their recess on the playground. A biscuit and a pocketful of apples will satisfy the temporary demands of the stomach; and, if they have munched up their comestibles in the course of the morning, as boys are apt to do, they will find it far easier to forego their noon-day lunch altogether than to resist the insidious somnolence which would dull their wits after a regular dinner, and often makes the afternoon lesson a protracted struggle between nature and duty.

But at the principal meal they should eat their fill. Let them pitch in, without fear of dangerous consequences—unless your landlord charges by the plateful. Children, like monkeys, have a way of dallying with their food if they are full—picking a crumb here and there, or mumbling their apples without using their teeth. Make them get up if you notice such symptoms, or, better, entice them away by improvising some outdoor or up-stairs amusement. But I repeat, never press them to eat—for principle's sake—not even your young visitors; they are not likely to go to bed hungry if your *menu* comprises such items as baked apples or bread-pudding and sweet milk.

Jean Jacques Rousseau holds that intemperate habits are mostly acquired in early boyhood, when blind deference to social precedents is apt to overcome our natural antipathies, and that those who have passed that period in safety have generally escaped the danger of temptation. The same holds good of other dietetic abuses. If a child's natural aversion to vice has never been willfully perverted, the time will come when his welfare may be intrusted to the safe keeping of his protective instincts. You need not fear that he will swerve from the path of health when his simple habits, sanctioned by Nature and inclination, have acquired the additional strength of long practice. When the age of blind deference is passed, vice is generally too unattractive to be very dangerous. "Why make yourself the slave of such a degrading habit?" says Count Zinzendorf, in his "Hirtenbrief;" "it is so easy never to begin!" I go further. I say it is difficult to begin. Nature is not neutral on a point of such importance. Between virtue and vice she has erected a bulwark which she intended to last from birth to death. We need not strengthen that bulwark. We need not guard it with anxious care; it will stand the ordinary wear and tear of life. All we have to do is to save ourselves the extraordinary trouble of breaking it down.

Summer brings no repose to the slaves of Mammon, but dull headaches and the stomach's imperative demand for rest, convince even the unwilling that intricate arithmetical problems and 90° Fahr. are incompatible with digestion; and I ascribe it to the logic of those gastric arguments that bankers and brokers now close their shops at 3 P. M.; and that business men generally avoid reptation in the middle of the day.

After recovery from an exhaustive sickness—especially if you decide to promote that recovery by throwing physic to the dogs—the demands of your

stomach will often become exorbitant, but only apparently so; your system wants to repair the waste of the disease. Never fear that "the digestive organs are too feeble yet," etc.; those organs will keep their promise, unless you break yours by resuming medication. Have you eaten more than the wants of your system require? Your appetite will not respond to your invitation at the next meal. Take the hint—wait. Do not increase the troubles of your stomach by mordant spices and alcohol. In the sultry dog-days your system craves a surcease of greasy *ragouts* and yearns for something refreshing—sherbet or cool fruit. Get a watermelon. "But isn't the yellow fever in town? Quack, Quinine and other leading physicians, agree that one must take a course of antiseptics, and avoid vegetables at such seasons." Don't believe them; Nature knows better. Fruit is a better antiseptic than fusel poison and worm-wood. The frugivorous Mexican survives where the beef-eating stranger dies in spite of his bitters. If sailors have been surfeited with salt meat, their craving after lemon-juice or fresh fruit becomes more urgent from day to day; the surcharge of their organism with saline matter requires a neutralizing acid. A single meal of salt herring excites merely thirst; common water is yet sufficient to dilute the ingesta and eliminate the salt. Vegetable substances that consist chiefly of starch and water supply the wants of our organism less completely than those that contain an admixture of gluten, albumen and fat; and, if we restrict our diet to the first-named class of aliments, our system announces the deficit by means of our senses; without such complements as milk, sugar, or fat, rice bread is more insipid than bread from unbolted wheat-flour.

Our best thinkers have ceased to doubt that man can work out his own destiny; that the Creator has made us the keepers of our own happiness on conditions which he never violates; that he has attached pleasure to every right act, and pain to every wrong, that he fulfills the promises of our yearnings, and never permits us to sin unwarned. We have at last begun to realize the fact that the physical laws of God find an echo in the voice of our innate monitor, and only an hereditary mistrust in our instincts makes us still hesitate to commit ourselves to its guidance. But experience will overcome that prejudice by and by; duty and inclination will go hand in hand, and the result will justify our trust in the wisdom and benevolence of Nature.—*Popular Science Monthly*.

Does it Pay to Cultivate the Apple Orchard?

D. P. Newell, writing to the *Agriculturist* on this subject, says:

Without giving names, as all of the parties are now living, I will introduce Farmer S., as owning a fine farm on which are fourteen acres of apple orchard, which he purchased about the time the orchard came into bearing. Up to this time the land had been well manured and the soil was fat and rich with plant food, and the apple trees, year after year, gave large crops of first-class apples. The land was plowed every year and at first large crops of grain were taken off, and no manure put on, until the soil was so completely exhausted that the apples were so poor that Farmer S. could not dispose of them to the apple buyers at any price, and had to sell

them for cider-apples and remarked that when an orchard was thirty years old, it was past its prime and all "played out." Mr. S. sold the farm to a Mr. B., who forthwith put on manure and the apple trees at once gave signs of a new life. The leaves were large and their dark, rich green showed the stimulating effect of the manure. The following year the apple trees rewarded Mr. B. with about *five thousand dollars'* worth of prime apples. Who will not exclaim, "Manure is King," instead of the atmosphere.

I will now introduce Farmer W., of Wyoming County, N. Y., who picked in one season twenty barrels of extra fine apples and disposed of them to a gentleman from Buffalo for five dollars per barrel, making *one hundred dollars* from one tree in one year. Do you, Mr. Editor, ask me what raised the "deuce" with that apple tree? I answer by saying that Mr. W. gave the land plenty of manure every year and good cultivation. Is there a case on record where the atmosphere ever "tickled" an apple tree to that extent?

The writer of this article once took twenty dollars' worth from one tree fourteen years old. The land was well manured and cultivated every year. The orchard of Julius A. Kuck, of Kuckville, containing 149 apple trees, in the year 1871 gave 680 barrels which sold for \$2,040. The trees were sixty years old, the soil was well manured and plowed every year the last week in May. There were no codling moths (a lesson for all.)

I have all my life, which is only a few days short of seventy years, observed that where large crops of apples, grain, or animals have been raised or produced they have been well fed and cared for. Apple trees are no exception to the general rule. They take no more from the atmosphere than any other tree. And I wish here to put on record that all trees, plants, and animals grow in accordance with certain fixed laws of Nature; and just so far as we are governed by those laws will be the measure of our success. A little careful observation of his soil and the manner in which his crops grow on it, will teach the intelligent farmer more important practical lessons in the management of his farm than he will be able to learn from the most exhaustive analysis. If, with a good sun exposure, his crops wear a pale green he may fairly infer that there is a deficiency of available nitrogen in the soil. If the straw of his grain is soft and too weak to bear the head, he may learn there is too little potash in his soil. Or if there is habitually a good growth of straw with but a small amount of grain let him resort to phosphates for a remedy.

A paper contributed to the last number of the Lancaster Farmer, advocates as careful culture and manuring of the apple orchard, as of grain and potato fields, and promises equally good, if not better results pecuniarily and in home comfort and health. The writer recommends as a good selection of fifty trees for home use these varieties:

1 Early Harvest, 2 All Summer, 1 Red Astrachan, 2 Benoni, 2 Maiden's Blush, 2 Jeffries, 2 Townsend, 2 Hubbardston Nonesuch, 4 Smokehouse, 2 Mellinger, 2 Rambo, 4 Baldwin, 4 Griest's Winter, 4 York Imperial, 4 Smith's Cider, 4 Willow Twig, 4 Russets, 4 Sweet.

The following is from the agricultural editor of the New York Tribune:

We cordially second Mr. T. T. Lyon in the Michigan Farmer, and others of our agricultural exchanges, in supporting the delicious old dessert fruits against the big, coarse, acid or flavorless sorts which take the market eye. If farmers must grow, necessarily, the vigorous kinds which yield well and look well and sell well, all who know the difference between a melon and a pumpkin, or a queen cake and a common loaf, will easily recognize the fact that in fruits, too, the daintiest flavors are apt to be put up in small packages, and are somewhat rarer on this earth of ours than things less delicate, refined and enjoyable. For own use, then, and for friends, for children and for invalids, and for those experienced customers who look deeper than the skin of a fruit, and who are willing to give somewhat more for a Wiest or a Seckle pear, or an Early Joe apple, or a Delaware grape, than for others grand and fair to look at, but only eatable enjoyably when cooked and sweetened, we recommend to all planters not to lose sight of the admirable dessert sorts which are "a joy forever." Every small garden where the fruits are intended for the family's own use should choose—of apples, for instance—from the small yet hardy trees, and small but beautiful and delicious fruits that we get from the Summer Rose, the Summer Pearmain, the Garden Royal and Early Joe, among summer sorts, and the Melon, the Rambo, the Jonathan and the Dyer among later ones.

A Scotch Sewage Farm.

I recently had the pleasure of visiting the sewage farm of Craighentnny Meadows, which receives a part of the sewage of the city of Edinburgh, and which is, I believe, the most successful illustration of sewage utilization in Great Britain. Possibly some of your readers may be interested in the following facts which I gathered about it.

This farm consists of two hundred acres of grass-land, and is situated about two miles from the heart of Edinburgh, sloping gradually towards the sea, into which it drains. The sewage of a portion of Edinburgh is conveyed by sewers to within about a mile of the place and then runs through an open ditch. From this the lateral ditches are run so that, at will, any portion of the farm can be irrigated.

In the absence of Mr. Brice, the superintendent, Mr. Christy, the foreman waterman, furnished me with the following information. The sewage is allowed to flow over each plot of land for about ten hours, once every five or six weeks. I learned that in the winter time no trouble is experienced, as the ground absorbs the sewage even when four inches of ice has formed. To give your readers an idea of the fertility of the land and the enormous enhancement in its value, I would say that four crops of grass are generally cut between April 11th and October 20th, and so great is the desire of farmers to rent the land that every spring the different plots are put up at public sale, and the lessees pay from £25 to £44 10s. (\$125 to \$222.50) per acre for the privilege of cutting the grass for one season. I was told that they generally realize about £10 per acre over and above the rental. The fact that the crops on this farm are earlier than on neighboring farms is also an advantage. It seemed remarkable, yet I could perceive no offensive odor a few rods away from the ditches in which

the sewage flowed, yet the day I visited the place was a warm one, with the wind blowing from the sea, so that the conditions were favorable for noticing offensive smells if any existed. I also observed that the sewage was much diluted, and learned that whatever solids remained were removed every winter from the ditches by hand and used as manure on the adjoining arable land. A spadeful of this solid sewage was taken from the ditch, and only when placed very near to my nose could I perceive any odor.

In looking over this sewage farm and thinking how the waste of the city of Edinburgh was contributing to the wealth of the English gentlemen who own these meadows, it occurred to me that if some of the land owners on Sheepshead Bay could visit this farm they would be only too glad to have the sewage of Coney Island conveyed to their farms to enrich them, rather than to have it emptied into the bay to be returned with every tide, polluting the water, killing the fish, and threatening with disease New York's great seaside resort.

I should explain here that the sewage of Edinburgh flows through and over Lochend before reaching Craigentiny. The latter place, however, seemed to have the best land, and yields the largest crops.

The following replies to questions with regard to Lochend may be of interest. The owner is the Earl of Moray; the tenant is Mr. David Scott; the manager, Mr. Peter Taylor. The area of permanent grass under sewage is eighteen acres, including ten acres of Italian rye grass. The land is sold at public sale in the beginning of April of each year and occupied from date of sale until Oct. 10th. It is sold in allotments of a quarter, to one and a quarter acres, and yields from £18 to £40 per acre, averaging from £25 to £30. The sewage is used day by day in summer and only occasionally in winter, but it does not injure the grass by use in winter. The cost of distributing the sewage, summer and winter, is 25s. per acre. The permanent grass is cut from three to four times a year, and yields thirty tons per acre. The Italian rye grass is cut the same number of times, yielding forty tons per acre. After passing over the meadows, the effluent water flows to Craigentiny farm. The grass is used for feeding milch cows, the Italian grass is sometimes given to horses. About ten acres are irrigated by means of the pump, which is a self-acting one, and driven by sewage. It is simply an ordinary lever water wheel, which, when revolving, works four pumps, which suck the sewage and force it up hill.—*Plumber and Sanitary Engineer.*

The Kitchen.

Few things tend so much to please and comfort, make all who labor for the family contented and comfortable, as a bright, pleasant, well-furnished kitchen. In no other room in the house are sunlight and fresh, pure air so indispensable, as in the room where some of the most important work must be done. A long, narrow, dark kitchen is an abomination. Ranges or cook stoves should not be placed opposite a door or window. A good ventilation is important over a range or cook stove, by which the steam and disagreeable odors from cooking can be carried off without pervading the house. Three large windows are always desirable, and for a very large kitchen four would be better.—*Sel.*

House Cleaning.

In ordinary seasons it is possible to disturb only one or two rooms at a time, but there are times when it is economy to give painters and kalsominers full swing and rush the process of renovation through without delay, possessing one's soul in sweet patience meantime and rejoicing in the joys to come. Dismissing all philosophy but the purely Baconian let us discuss the subject in its most practical form. Where hard-finished walls have already been kalsomined, the soiled coats should be washed or scraped off before a new one is put on. This is the most disagreeable part of the process. The furniture should be covered, as lime makes spots that are removed with difficulty, especially upon black walnut. Those who have tried paint on the walls of rooms speak very strongly in its favor. It closes up the pores of the plaster so that it cannot absorb ill odors; it can be easily cleaned with soda and water, (soap and water make it spotty) and it can be made of any desired tint. Perhaps some of our readers do not know what active absorbents paper and plaster are, and how, when they become thoroughly saturated with various effluvia, nothing but entire renewal will cleanse them. The Chinese understand this so well that they will replaster a room, furnishing labor and material, for the old plaster which is removed and used for fertilizing purposes. Insects find no harbor in painted walls as they do in papered walls and when once the paint is dry there is no question about the poisons used in producing desirable tints. Before paint or kalsomine is applied to walls every crack and crevice should be filled with plaster or a cement made of one part water to one part of silicate of potash mixed with common whitening. For the kalsomine put a quarter of a pound of white glue in cold water over night and heat gradually in the morning until dissolved. Mix eight pounds of whitening with hot water, add the dissolved glue and stir together, adding warm water until about the consistence of thick cream. Use a kalsomine brush and finish as you go along. If skim milk is used instead of water, the glue may be omitted. In washing painted walls it is a good plan to remove from the room everything that can be injured by steam and then hang sheets wrung from hot water in the room. The vapor condensing on the walls softens the dirt and it may be wiped off with woolen clothes wrung from soda water. Ceilings that have been smoked by a kerosene lamp should be washed off with soda water. If the wall about the stove has been smoked by the stove, cover the black patches with gum shellac and they will not strike through either paint or kalsomine.

Furniture needs cleaning as much as other wood-work. It may be washed with warm soap suds, quickly wiped dry, and then rubbed with an oily cloth. To polish it, rub it with rotten-stone and sweet oil. Clean off the oil and polish with chamois skin. For ordinary wood-work use whitening to rub the dirt off, and ammonia. Mortar and paint may be removed from window glass with hot, sharp vinegar. Grained wood should be washed with cold tea. Carpets should be thoroughly beaten on the wrong side first and then on the right, after which spots may be removed by the use of ox-gall or ammonia and water. If paper has been laid under the carpet, all dust may be easily removed with it without raising any. The warmth of floors is greatly increased by having carpet lining or layers of paper under it.

Drain pipes and all places that are sour or impure may be cleansed with lime water, copperas water or carbolic acid. Copperas mixed with the white-wash put upon the cellar walls will keep vermin away. Strong brine may be used to advantage in washing bedsteads, hot alum water is also good for this purpose. Oil of lavender will drive away fleas. Hellebore sprinkled on the floor at night destroys cockroaches; they eat it and are poisoned. Cayenne pepper blown into the cracks where ants congregate will drive them away. The same remedy is good also for mice. If gilt frames, when new, are covered with a coat of white varnish all specks can then be washed off with water, without harm.

Good fires should be kept up during house-cleaning time even though the doors and windows be kept open, and more than usual attention should be given to the provision of a nutritious and generous diet. Under the most favorable circumstances house cleaning makes immense demands upon the nervous system as well as on the muscular, and good food at regular intervals will be a great help in enabling one to be patient and find comfort in the philosophy set forth at the beginning of this brief essay.—*Weekly Tribune.*

Cheap Dinners and Penny Suppers.

A "Penny Supper" of rather a novel character was provided on Saturday night, 14th June, 1879, in the Friends' First Day School-room, Stockton-on-Tees. The fare consisted of oatmeal, Indian meal, and wheat meal, all boiled together as porridge, on the top of which was added a very nice syrup made from dates and rhubarb stewed with sugar; then followed pew milk which was eaten with brown bread, and very much relished by the 400 men, women, and children who came with their plates, basins, tins, and spoons to partake of it. The Rev. Canon Falconer, who presided, said he had been to meetings of various kinds, but never to one where a good meal could be provided for a penny. What a boon it would be if people knew how to provide a cheap and substantial meal at such a small cost! If porridge was good for the Scotch it ought to be good for the English, and if men and women wanted to sleep soundly he advised a plate of nicely made porridge for supper similar to what they had that night.

The experiment of cheap dinners given to poor children by Mr. Couchman, Newcastle-on-Tyne, has been repeated in Liverpool. Mr. Kirkman having offered to pay the cost of the experiment, Mr. Hyatt obtained the use of a school-room in Vauxhall Road for the purpose. Unfortunately, there was only convenience for cooking one dish, and as it seemed rather too heavy work for a lady, Mr. Hyatt and Mr. Barton undertook the task.

So on Saturday evening, 15th February, 1879, 106 poor ragged children (54 boys and 52 girls) sat down to a stew composed of the following materials—14lb. split peas, 40lb. potatoes, 10lb. onions, 4lb. carrots, 4lb. turnips, 4oz. sage, ½oz. pepper, 1lb. salt, and two bottles of olive oil.

This stew, together with 50lb. whole meal bread, formed the simple bill of fare. Several ladies and gentlemen were also present making the number who partook of it 120. All pronounced it excellent, while the cost was less than 1½d. per head; and though all were served twice round, a considerable quantity remained to be given away.

The cheers given by the children for Mr. Kirkman were of the heartiest we ever heard.—*Dietetic Reformer.*

"Menial Service."—What is It?

The following talk with a correspondent, taken from the "Home Interest" column of the Tribune conveys such a wholesome and much-needed lesson that we call especial attention to it:

M. wants a "home where a strong and capable woman of some intelligence and who is willing to take and keep her proper place, could obtain good pay, without descending to menial service or being subjected to half the petty annoyances which beset the path of the school teacher." There are lots and lots of women who would like such a place, but the whole question hinges on what is "menial service." When a woman does her own work, she considers no part of the work menial. She washes and irons and blacks the stove, and scrubs the floor and takes up ashes and sweeps and dusts, and cleans and mends and washes dishes and cooks and empties slops, and does everything that needs to be done when she can't command aid from members of her own household, and her strength holds out. Not a bit of all this is menial service. The humblest offices are no less important in their degree to the happiness and health of the family than the highest offices. But as soon as this housekeeper hires somebody to help her, many and most of these offices become "drudgery" and are "menial." Whoever "takes and keeps" the place of a hired girl in whatever family, has got to do what is called drudgery, has got to perform what is universally considered as "menial service." Unless she is willing to do this and do it cheerfully, she is of no account, and is as much a care to and a weight upon her employer as she is a help. M. can't escape "petty annoyances," no matter where she goes, or what she does; she may "change the place, but she will keep the pain." So if she succeeds in finding a "good home for good pay" she must make up her mind to consider as honorable whatever work needs doing, and even then she cannot expect the meed of honor awarded to the mistress of a house who does everything herself, until she has become in a manner so trusted and confided in, that she becomes in effect a unit with the mistress, a thing which not infrequently happens.

Filth Diseases.

Or scarlatina, diphtheria, and typhoid fever, Dr. Snow writes in his last report as health officer of Providence: These three diseases are undoubtedly caused, to a very great extent at least, by impure air, and in some cases by impure water. Those who are breathing habitually, and especially in the night time, the impure air from privy vaults and cesspools, are in special danger. Let every housekeeper insist upon a thorough cleansing and disinfection of these deposits of filth, and many lives will be saved in Providence during the next eight months.

Carpeted Floors.

WHEN a carpet is taken up to be cleansed, the floor beneath is generally much covered with dust. The dust is very fine and dry, and poisonous to the lungs. Before removing it, sprinkle the floor with very diluted carbolic acid, to kill any poisonous germs that may be present, and to thoroughly disinfect the floor and render it sweet.—*Household.*

Home Treatment for Invalids.

For many years, invalids who could not come to Our Home for treatment have written to me to know if I would consent to treat them at home. Such has been the pressure of my professional life here that I have not been able to do this, beyond making occasionally a single prescription. Now I am so situated that I am better able to take in hand some cases of persons who can not come to us, and treat them at their own homes. I do not wish to treat persons away from here when they can come to Our Home, because I have, in the former case, to treat them out of my sight, and to take their statements of what ails them, instead of making my own observations; and this does not give me anything like the advantage that personal examination and personal supervision of those under treatment furnish. I propose, therefore, in this direction to treat only such persons as are unable to come, and my terms for doing so hereafter will be strictly as follows:

For the first prescription my price will be \$6.50, which will give the party a right to have the Laws of Life, our health Journal, sent for one year from the time of subscribing. For every subsequent prescription my price will be \$3.00, and will require of the party that a statement of the symptoms existing at the time of writing, together with the treatment and regimen undergoing or undergone, shall be sent to me with a post-office order, or, if money, sent at the risk of the owner, inclosed.

I believe that my large experience in treating the sick without medicine will enable me to do great good to those who can not come to Our Home, and at small cost. Think of it! Here is a person who needs a year in order to get well. My first prescription, and a subsequent prescription each month, for a whole year, making twelve in all, would cost less than forty dollars; and I have no hesitancy in saying that if invalids will follow my advice and counsel closely, great numbers of them may be rid of their long-standing diseases, and have good health.

This, then, is my proposition. I want to do all the good I can, and I am willing to do it on this basis. I shall keep this statement standing in the columns of the Laws, and persons wishing to avail themselves of my professional services, can do so on the terms specified, it being understood distinctly that I do not make this offer to persons who can afford to come here, or whose conditions are such that they must come here in order to be helped. I wish to reach a class of persons who can not bear the expense of coming to Our Home, and yet who may be very greatly benefited by treatment at their own homes.

I am, respectfully,

JAMES C. JACKSON, M. D.,
Physician-in-Chief of Our Home Hygienic Institute, Dansville, Livingston Co., N. Y.

Publishers' Notes.

Lecturer for May.

WE take pleasure in saying that the forth-coming or May number of the Lecturer, will contain the speech of Dr. James C. Jackson, founder of Our Home on the Hillside, made on his birthday, March 28, the day when he is seventy years old.

This number will be nicely gotten up, with cover, and will contain a steel-plate engraving of Our Home which each subscriber to the Laws will receive. There will be two editions, one with and one without engraving. Persons wishing copies to send to their friends can have them, with engraving, at the rate of three cents per copy, or without, at the rate of one cent per copy.

JANUARY AND MARCH LECTURERS FOR FREE DISTRIBUTION.

We desire to circulate widely, Dr. Jackson's recent lectures, entitled respectively, "To the Young Men of the Republic," and "The New Civilization," addressed to the Young Women of the Republic—and will send copies of these numbers to any address upon receipt of one cent stamp for each copy to pay postage. We should be pleased to have our readers help us in the distribution of these Lectures, and would thank them for names of persons whom they think will be benefited by reading them.

The New Bible—Quick Work.

The new version of the New Testament, which has been so many years in course of translation, and which is unquestionably the most important literary enterprise this century has seen, is being waited for with curiosity and anxiety by hundreds of thousands. It is not generally known that a first edition of 500,000 copies has already been manufactured in England, and 100,000 copies are said to be already in New York City, not one of them permitted to be sold. They are awaiting a telegram from the authorities in England authorizing their issue. The first copies can only be had at the extravagant price of \$10 per copy. The Literary Revolution proposes fully to meet the demands which its army of friends are making upon it by doing probably the quickest work in book-making which has ever yet been accomplished. Arrangements have been fully made to put the entire book into type inside of 24 hours from the time a printed copy of the English edition can be procured, and within three days at least 10,000 copies will be bound ready for delivery to waiting purchasers, and at least 5,000 copies will be manufactured every day thereafter, until the demand is met. It will be printed in large, beautiful type, neatly and strongly bound in cloth, in a volume of about 500 pages, and sold at the nominal price of 30 cents. A fine edition in half Russia, gilt top, will be sold for 60 cents, and one in full Turkey morocco, gilt edges, for \$1.25. Of course, the popular demand will be enormous. Orders will be filled in the order in which they are received, with remittance. American Book Exchange, New York.

SPECIAL NOTICE TO SUBSCRIBERS.—When your copy of the Laws comes to you with this paragraph marked with a blue cross, it is a notification that your subscription thereto has expired. In case of a possible mistake, we will make the proper correction on receiving such information, with explanations therefor.

THE LAWS OF LIFE

AND

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LIX.

TO ONE who for thirty-four years should make the laws of life as applicable to human beings, a profound study, giving up every other theme of thought, and occupation in life, that he might the better understand their nature and bearing, the supremacy of law would cease to be a matter of wonder. When my attention was turned to the subject, the more I investigated and the more I found that nothing that takes place in this world ever *happens*; that there is no such thing as chance; that all effects have causes;—the more I was surprised, for like the great majority of human beings I had felt or half-way believed that this world is made up hap-hazard and that there is no precise, ever-watchful Intelligence moving through it, around it, and upon it. As I came to know that things which occur could not possibly bring themselves together fortuitously in such logical sequence as that in which I saw them present themselves, I discovered satisfactorily to myself the presence of an intelligent Force that shapes all things after a well-ordered system of fitness. Then, for the first time in my life, I knew what it was to be reverential. I had long been pious and devout and, in a religious way, worshipful; but all the better emotions of my nature grew out of the mysterious about me. I could not be otherwise than superstitious. Everything with which I had to do, all the impressions which came to me, were, from any standard that I had occupied, unexplainable. I was awe-stricken,—that was my piety. I was devout,—that was my appeal to the Unknown. I was worshipful, for all that

was sacred within me which could be awakened, was stirred to the highest activity,—but I knew nothing about God in law. “He moved in a mysterious way his wonders to perform” before me, and I simply yielded to the sense of his power without understanding at all the principle upon which he made himself manifest.

When, however, I came to be an explorer into the unknown regions, with a view to know whether life has its laws, and what would be the natural consequence to any person sincerely and thoroughly obeying them, there opened up to me such a world of difficulties as really startled me. I was quickened through every fibre; I was filled with surprise, followed by the divinest joy. I understood then what my childhood catechism had sought to teach me, that God is omnipotent, omniscient, and omnipresent. I saw how supreme he is in law; that there is no escaping him; that his infinite vitality pervades all space, and that every living thing receives its impulse toward life from his own infinite nature. This was the grandest of all illuminations that I had then ever received. From that time I began to be quickened, in small measure perhaps, but none the less surely, in my conceptions of the wonderful plan or scheme for saving men, which Jesus Christ brought into this world and put in operation. Christianity challenged my largest attention, stirred up my sympathies to their very depths, roused up all my intellectual forces, and at last secured my keenest and most earnest researches,—all of which have been answered to a degree perfectly satisfactory.

From a child I have been solicitous for the maintenance of the dignity of man. No ideas nor projects which purported to be useful to him, to have in contemplation the furtherance of his interests, have ever secured my energies unless they have recognized his intrinsic worth. Man has always been hedged about in my consideration of him, with such honor, dignity, worth, and glory, as naturally pertaining to him, that I never would allow myself to consider him, even in his lowest estate, without real affection and respect. I have ever felt that whatever might be his external conditions or lack of means for development, there is in him a hidden potency which bespeaks for him great regard from me.

When, therefore, I took up the question of what relations the Infinite may properly hold to man, and how, in order to do justice to him, God should deal with him, I felt that any general arrangements having apparently his good in view, to stamp themselves as divine in my estimation, must recognize his intrinsic worthfulness. So when Christianity came before me for consideration, she never secured my spiritual acknowledgement as being divine, until I awoke to a perception of the due respect which she pays to his constitutional worthiness. As I came to see that Jesus was God manifest in the flesh, in human form, because thereby could be better expressed the Divine admission of man's essential and substantial value, my whole nature went out in glow of love to Jesus in whom, as a man, was represented all the fullness of the Godhead. I saw what an immensely comprehensive plan of salvation was thereby instituted and made visible. And it has been a great surprise to me that any living human being, competent by his common consent to his own direction and management, could live in this world without being a Christian. To me Christianity is a scheme for blending the divine and the human in a way to preserve all the unities, while man gets the benefit of the connection. Is it nothing to mankind that God has consented to make himself visible to human creatures in such a way as not to frighten them, make them awe-stricken, send them to their knees in worshipful attitude without their intelligence being concerned in the affair? Is it not something that he shows himself to their consciousness and secures their affection, while their self-respect is not only not challenged nor lessened, but is greatly increased? In all the religions the world has ever seen, so far as history bears record of them, their effects on their votaries have been of a nature and influence to degrade and debase them. But Christianity does the opposite of this. It lifts up the lowly, it encourages the despondent, it steadies the step of the feeble, puts confidence into the minds of

the doubting, answers to the highest demands of their intelligence, warms their hearts and quickens their affections towards each other, and recognizes their worth to the degree that while it seeks to save, it establishes the great principle that God can and will be their Father if they by their own consent will be his children.

Such was the talk I had with our little family in the Shanty before prayers the morning after Mrs. Nameless had been brought to it by Rachel Reason and myself. Just as we were about to separate, Mrs. Nameless was taken suddenly faint. St. John and myself lifted her in her chair, carried her to her own room, and laid her upon the bed, Frankie Hudson and Rachel following. On coming to, after a brief period of unconsciousness, there gathered over her face an expression showing that she was not fully aware of where she was, and what was occurring around her. I saw at once that she was likely to develop acute fever. What would be the form of it, at that moment I did not know. I ordered her face and hands to be sponged, and said to the young ladies that the best thing to be done was to get her clothes off and put her into bed, and wait to see what manifestations she would put on. The trouble might be only a reaction consequent upon change of scene, and the fatigue of being moved the day before. Feeble persons are often tired by simply being taken out of their habitual condition; and though we had moved her with the utmost care, possibly that might have been too great a strain on her available nervous force. If so, she might have a course of fever and yet in the end she might be the better for it.

I did not like the exhibition of semi-stupor; I would have preferred increased sensibility along the lines of rational intelligence. But what was to show itself by and by could not from any present symptoms be forecast, and, therefore, nothing was to be done but to wait patiently—a mode of practice into which I had grown, and in which I found upon the whole great satisfaction. Not giving any remedial medicines, I could afford to wait, and to feel when I did not know what to do, that the best course was to do nothing. In such a case there is likely to be a strong desire in all the bystanders to have something done: either medicines are to be put down the throat if they can be gotten down, or rubbings, frictions, and bathings are to be set in motion, lest for want of them the patient's prospects for recovery should be lessened and the life jeopardized. Under such circumstances it is a great comfort to know and to feel that independent of any human interference the vital force resident in the body of the sick person, works by a divine law to his restoration. Life is

not only a power or force, but is a force that has supports for its maintenance, in the organism in which it dwells. One of the laws of life is the law of its continuance in the body. Who has been made alive, was made to continue to live up to a certain period of existence.

Mrs. Nameless evidently had been made after such a pattern;—in other words, she had a body so formed as to be able to continue to live under anything like favorable circumstances, to a much greater age than she had already reached. I judged her to be competent to live up to seventy-five or eighty years. For her to die then and there, at less than fifty years old, was to die in violation of the laws of her existence. She would have to die against law, and not according to it. God as he shows himself in law—and it is in this way only that he does show himself so that man has any sort of intelligent impression about him—never interferes directly with the execution of his own plans. Having, under the operation of law, given to this woman power to live much longer than she had yet lived, he had not providentially interfered with his own bestowment and set in motion causes directly calculated to bring her life to an untimely close. So far, therefore, as any direct agency of his was to be counted into the matter of her sickness, it must be reckoned on the side of recovery. God is always on the side of his laws to the degree that he operates through law at all. He never stultifies himself. Whoever, therefore, is sick of any disease whatever, and has by organic arrangement life-force in him sufficient, when in health, to live on and on many years beyond the time when he was taken sick, may have the calculation made for him that all the divine arrangements are in favor of his recovery, and not of his decease. Hence in regard to this woman I concluded that she ought to live, and that if we could contrive to have that done for her which ought to be done, she would live.

What then should be done? In other words, what was the practice or course of treatment to be pursued? Clearly enough that which is in harmony with, and not in antagonism to, the laws of life. Who wishes to have desirable results follow any course of action he may take with reference to anything, will do well to make his action comport with the laws which happily govern the result, rather than with those which are unfriendly to it. So to find out exactly what course to pursue with a sick person, one needs to know in what direction the laws of life and health naturally and legitimately work.

I said, therefore, to my young friends who were about the sick woman, that in order to find out what treatment to give her, we must find out what would be helpful to her in the preservation

of her health and the continuance of her life were she not sick. Suppose she was this morning in the full possession of health, what would be appropriate for her to do in order to keep it? If we can find out that, then the same course, in a measured way, will be serviceable to her now she is sick, because sickness is only a bodily disturbance arising from a failure to operate of the laws whereby health is maintained. As health is the outcome of the legitimate operation of the laws of life, so sickness is but the outcome of a disturbed operation of them. We would say if Mrs. Nameless was in health, that to enable her to keep in it she would need, if tired, to rest; she would need to have her skin kept clean, her head cool, feet warm, and her natural processes of defecation of waste matter kept active. Let us take her then as she lies, and proceed to keep the head cool, the bowels active, the skin clean by mild ablutions; to keep her room filled with pure air and her surroundings all comfortable; to keep her from undue excitement of the brain or shock of the nervous system by securing to her quiet—in other words, place her in the best possible conditions for the laws of her organism, which now operate disturbingly, to resume their natural way of working. To the measure that we do this, is our medical treatment skillful and likely to be successful; for if laws of her organism which now are compelled by certain causes to work illegitimately, can, by the removal of these causes, be made to work properly, her disease must leave her, and she must get well.

Then came up what arrangements should be made for her care? Her sickness might last only a day or two, or it might prove to be serious and protracted. I was disposed to apprehend the latter, because when I first saw the woman I felt that she was suffering from severe sympathetic nervous shock. She was in trouble, in sorrow, in spiritual obscurity; she had lost her clue to the way out of a labyrinth, and was really lost, not knowing which way to go, nor how to make progress. Her burdens were heavy, and she had no helper. When we came to her at first we found her cast down and in despair. The change which had come over her by our intervention, had been too sudden and too exhausting, and I feared that her disease would greatly tax her vital force. If she was to be sick for any great length of time, how should we manage? Frankie Hudson said: "We must have a nurse for her. We had to have Mr. Jones to nurse St. John when he was sick, and Chloe when I was sick, and Billy when Mr. Jones was sick, and again Chloe when Rhoda was sick; so now for Mrs. Nameless we must have a nurse. Fortunately we need not be troubled about the expense. Find the nurse and I will see all the expenses

paid. I never was so happy since I was born as I have been here with you all. I feel that the Lord has given to me the greatest pleasure of my life in letting me know you all and have such manifested love from you all. Therefore as I have received much, I want to give much if I can. How shall we get a nurse, for here we are, two men and four or five women, strangers to the people about us?"

Chloe came to our aid. She knew of a black woman whose blackness, she said, when compared with her's made herself look white. If we could get her she would be of service, and the best way to get her was for herself to go for her, Rachel driving her to town in the platform-spring wagon in which Mrs. Nameless had been brought to the Shanty. This then was agreed upon, and the two started. Arriving in the village, Rachel drove to the livery-stable and hired the wagon for another day; then they went and found the woman, who fortunately was at liberty, took her into the carriage, and brought her up. She was a short, broad-shouldered, large-waisted, strong-limbed woman. Her lips were thick, her teeth were white, her nose was broad and flattened, but she had an eye in her head like a gazelle's,—large, open, and frank in expression. She did not look very attractive when her face was in repose, but when she smiled, contracting some muscles and expanding others, thus altering their combined relation, she put on as beautiful a facial expression I think as I ever saw any person wear. I determined that so far as I had anything to do with her, I would keep her in a smile. Then I should be delightfully related to her, and I did work on that line very much to my satisfaction.

It turned out that Mrs. Nameless was sick of inflammatory erysipelas or what is known as St. Anthony's Fire. It is an inflammation of the skin, diffusive in its exhibition, generally affecting only a part of the body at a time, and is always attended with a fever. In bad cases the inflammation affects not only the skin but the subjacent tissues; and so far as there is any sensibility connected with it, a sort of stinging, burning heat is felt; while swelling and great redness are shown. In some instances the symptoms are aggravated by constitutional involvements, in which case there is danger that the patient may not live.

When, by the commencement of swelling of the left eye, it became evident that our patient had erysipelas, I feared that we should have constitutional involvement; and this turned out to be the fact. She was very, very sick. Knowing now the nature of her disease, I knew what to do. I have had in my practice a large number of cases of erysipelas, several of them seemingly

of the severest type possible for persons to have and live; most of them were of severe type, because the persons affected were diseased in other directions, thus making the complication not by any means easy to manage; but no person having erysipelas has ever died while under treatment from me. I therefore felt myself comparatively courageous, having no fear as to the result, except in the direction to which I have already alluded, that Mrs. Nameless had been suffering in ways which had greatly depreciated her available vitality, so that with this disease upon her, she might not have enough to recover. Her face swelled until all shape of it was lost. The inflammation ran down on one side and then gave way to treatment; disappeared and broke out on the other side; the feet swelled and some large portions of the body became red as red could be. Our method of treatment was to secure just as far as possible, the performance of the functions of the various organs in a natural way. We kept the skin clean and cool by compresses, packs and towel washings; the bowels were cooled by tepid injections, and compresses and bandages; the feet were warmed by jugs of water and by hand rubbing; cold compresses were kept on the head, and cool ones on the inflamed parts of the face; and the neck was well covered with tepid cloths. Such acidulous drinks as we could furnish we gave her. At no stage of the disease while it was active, nor during the earlier periods of her convalescence did we allow her any solid foods, but only those of the simplest character and in fluid form. Her severe sickness lasted ten days, when she became convalescent and gradually recovered, furnishing another testimony to the truth and value of the psycho-hygienic system of treatment.

When she was fairly well, it was wonderful to see how the old Mrs. Nameless had died and a new Mrs. Nameless had taken her place. Her sallowness of skin was gone, and as her flesh came back, the wrinkles of her face disappeared, her voice took on altogether a different intonation, her whole expression was that of another person, and there came to her a matronly beauty that was delightful to behold.

◆◆◆◆◆ "An Ounce of Prevention."

In the common estimation people are not considered sick until they take to their beds. Generally, most people are sick days before they do take to their beds. The great recuperator, rest, be it mental or physical, is denied until the last grain of endurance is exhausted, and even then it is made little account of. By many, powders and pills are supposed to be possessed of some mysterious virtues to heal, when in fact three-fourths of our complaints are the results of some form of exhaustion, requiring rest and good nursing far more than medicine—and don't you forget it.—*Graphic*.

[For the Laws of Life.]

Notes of a Traveler.—III.

THERE is something in starting on the overland journey that reminds one of a sea-voyage; and long before the trip is complete, one recognizes the similitude in more than one respect. The same unvarying and wearisome monotony of movement night and day, reminds you of the steamer's motion; and for the greater part of the way there is almost the same monotony of scenery. Where are the Rocky Mountains of our geographical imaginations? Except at a distance—until we had passed what a conspicuous sign-board informed us was the highest point—I saw nothing so high as the hills around Dansville; it seemed a steady but very gradual upward climb, and then as gradual a descent. For the first few hours after passing Omaha the scenery indicated a flourishing state of agriculture. Every station seemed a counterpart of its predecessor, and to consist of a gigantic corn-crib, an elevator and a stock-yard, with a store and a few other buildings. Gradually the signs of cultivation were left behind, and the next day found us in a new stage of civilization,—that of stock-raising. On either side of the railway, wander at will, but supervised by mounted herdsmen, thousands and tens of thousands of cattle. It is the ideal of the true-born American, this business of raising beef for the Eastern and European market—it pays well; the cattle-dealers sometimes borrow money at two per cent. a month, and then at a profit. The passenger train stops frequently to make way for long cattle trains bound for Chicago, which at this season have the superior right of way on our single track. At night you hear the engineer whistling with a most undignified series of locomotive shrieks; it is to frighten off the cattle, who persist in lying down on the track. Then gradually we leave even the broad meadows behind us, and only the dry, lava-looking surface of a desert greets our wearied eyes for many a mile.

An old man in an overcoat of buffalo-skin comes aboard the train—the very image of "Pathfinder!" Presently he is recognized by some former companion. "Why Jim, is that *you*? I thought ye were dead—heard so down at Laramie last year. Don't ye recollect the last time we were out together, and that tussle with the Indians we had at Fort So-and-so?"

And then the news goes round that we have old Indian Jim for a fellow-passenger, noted scout of the wild "Buffalo Bill" sort, I suppose. One wishes to read again Mayne Reid's "Scalp Hunters," or Cooper's "Last of the Mohicans," at the sight of the old man.

How curiously our American civilization lies as it were in layers, or strata, only side by side. Going back to the pre-historic age, the first glimpse we have of our savage ancestors is as cave-dwellers, as hunters and feasters upon the flesh of animals, pursued and killed for the sake of food. Ages untold elapse, and we find them watching flocks and herds, and dwelling in tents; they are star-gazers; astronomy begins in astrology; the patriarchal age has come. But the people multiply; the land is divided; the common pasturage becomes innumerable fields; agriculture begins, and then, quickly, cities are founded, new wants are felt and commerce is established. Now if we imagine a traveler to begin his journey eastward from the center of the continent, he would pass in the very same order through the successive developments of the history of civilization. First he would meet the hunter, the trapper, the Indian; then limitless pastures of the stock-raiser and herdsmen; then the broad cornfields of Nebraska, and finally the stirring cities of the great West. Would it be correct to continue the comparison, to hint that the higher civilization is continuously reached till one meets the Atlantic? that Boston is on another level than Chicago? Then the Englishman would tell us not to stop at Boston. It were safer perhaps to make our parallel end at Omaha.

* * *

We stop for supper. Two old squaws of incomparable ugliness beg of the passengers. A young and pretty one—pretty if she would only wash from her face the red paint—has a papoose on her back, its face covered with a bit of muslin. Some rude fellows of the baser sort want to see the papoose; the young mother, too suspicious perhaps, objects and runs off a little distance when they persist. A brakeman approaching, one of the men asks how they are to induce the mamma to show the infant; "Knock her down, that's the way I would do" and he passes on. But these men have just come from civilization; the advice is not taken, and the papoose sleeps on. Little sayage! will its life be worth living?

A stout and able-bodied brave is given a packet of lunch from the car window; he at once seats himself on the platform and opens his treasure unmindful of lookers-on. The bread and butter is a little old. "Ugh! All dried up!" and he throws it from him; a squaw picks it up. Fragments of cake and cold chicken are eagerly devoured. "Why don't you take some home to your squaw!" asks a pretty girl of sweet sixteen. "Aint got none," is the sententious response of the noble savage; and then, happening to glance at the face of the fair questioner he gallantly adds, "*I'll take you!*" His matrimonial offer was

* * *

received with such pretty shrieks of feminine dismay, and sympathetic laughter by the surrounding crowd, that I fancied a smile almost crept over the stolid countenance of the gourmand as if he dimly recognized the incongruity of his offer; but the sense of humor, if felt, was exhibited but an instant: mirth is not the badge of his tribe.

* * *

What is the solution of our Indian question? The East sees a martyr where the West recognizes only a vagabond. An English statesman, I am sorry to say a friend of Stuart Mill, John Arthur Roebuck, once declared that the duty of civilized man was to clear the earth of all noxious vermin, of which the savage was the worst kind. This is the local sentiment. "The only good Indian is a dead Indian," is a favorite proverb. He will not work if he can help it. At nearly all the eating stations, one may see representatives of the despised race, brave in new clothes, good boots, on his head a soft felt hat with a feather in it, and a bright-colored blanket wrapped around his shoulders. I did not see one, whose warm clothing would not have been envied by ten-thousand New Yorkers. As I looked at them muffled to the eyes in woolen blankets, I wondered if, after all, the invention of the coat was not one of the first signs of civilization in northern climes. Give fifty Europeans each a blanket, as an article of dress, and sooner or later holes would be cut for the arms; it would be pinned in front by a thorn or fish-bone; sleeves would soon be thought out; the coat in its primitive form would be evolved from a blanket; and its wearer, keeping warm, and with both hands at liberty, would go to work to plant fields, and build cities. But the ideal of the noble red man is not to construct, but to destroy. At one station a Chinese cook came from his kitchen and stood by the side of a well-bundled brave, both looking curiously at the train. It was a singular contrast; the stout, large-limbed, and infinitely lazy savage regarding with supreme disdain the clean-faced, slim-built Asiatic, the very personification of industry and thrift. There stood, side by side, the oldest semi-civilization and the latest barbarism; both unwelcome, both inheritors of far different destinies. For one race is fading away as leaves in autumn, fated perhaps within a century to become extinct; the other, if I mistake not, will leave its impress on the civilization of future America.

VIATOR.

Plant love and blessings, and blessings will bloom;
Plant hate, and hate will grow;
You can sow to-day—to-morrow will bring
The blossom that proves what sort of thing
Is the seed that to-day you sow.

[For the Laws of Life.]

Dentistry.—IV.

A. P. BURKHART, M. D. S.

THE MOUTH—ITS PARTS.

THE tongue is a complicated organ, lying on the floor of the mouth and situated within the lower jaws. It is one of the organs of deglutition (swallowing),—is glandular, to secrete, sentient, to feel and taste, and it assists in producing speech. It is covered with mucous membrane, which is thinnest on the under surface, where it can be traced along to the ducts of the submaxillary (under the jaw) and sublingual (under the tongue) glands. Beneath the mucous membrane lie mucous glands with minute orifices. Being a muscular body, the tongue gathers the food and moves it from side to side, the lips and cheeks assisting to keep it between the crown surfaces of the teeth. The food having become softened, the tongue collects and carries it into the pharynx,—a canal situated in front of the spinal column, between the base of the skull and the esophagus, which gives passage to the air in respiration and to the food in swallowing; the esophagus is a canal extending from the pharynx to the stomach. As a sentient organ the tongue is wonderfully acute, being endowed with abundant nerve supply. Its sense of feeling informs us of the size and form of the food, and when it is well reduced to a pulpy mass. Its keen sense of taste informs us as to the qualities of food. To the base of the tongue is attached a triangular flap, called the epiglottis. Its special use seems to be to cover the larynx—which is situated at the top of the trachea or windpipe—thus preventing the passage of food into the air tubes of the lungs. The tongue is liable to various diseases and injuries. Frequently ulcers are caused by the persistent irritation of the rough edge of a broken or decayed tooth or root. The inside of the cheeks are also liable to injuries of this kind. Whenever such irritations arise, prompt measures should be taken to overcome them. A case of irritated or ulcerated tongue, caused by a broken tooth, came to my notice during the past year. The patient became alarmed, thinking it a cancer,—which impression was intensified by the fact that a near relative had died from a cancerous affection. By dressing down the broken tooth, the supposed cancer soon disappeared.

The gums are composed of dense, elastic, fibrous tissue, covering the alveolar processes, surrounding the teeth at their necks, and is continuous with the membrane which covers the roots of the teeth and lines the sockets in which they are inserted; this membrane is called pericementum, is of tough fibrous tissue, and affords nourishment to the cementum or outer layer of the root of a tooth. After the death of the pulp

(nerve) of a tooth, this pericementum, by its nourishment to the cementum, aids to retain the tooth in its socket; it acts also as an elastic cushion, whereby the jar accompanying mastication is broken. Although the membrane is elastic, it cannot, with impunity, continue to withstand the foolish habit of cracking nuts between the teeth, or the raising of chairs, kegs of nails, etc.

The gums, in a healthy state, are remarkable for their insensibility and hardness, but exhibit great tenderness upon the slightest injury, arising from deposits of tartar, ulcerated teeth, or ragged roots.

During the infant state the central line or upper surface of each dental arch presents a white, firm, cartilaginous ridge, which becomes thinned as the teeth advance. In old age, if the teeth are gone and the gums uncovered by an artificial denture, they again resume, to some extent, their former infantile condition, showing what is termed "second childhood."

The upper jaw, called the superior maxilla, is formed by two bones united in the central or median line of the face. Each of the bones contributes to the formation of three cavities,—the roof of the mouth, the outer wall and floor of the nose, and the floor of the socket of the eye. Each upper jaw has a triangular shaped cavity called the antrum (a cave). The floor of the antrum is sometimes perforated by roots of the teeth if they are unusually long. This cavity is liable to severe injuries and diseases from ulcerated teeth or blows upon the face.

The upper jaw is wedged in by the outer bones of the face and has no power of motion. The lower jaw, however, is possessed of motion, and the muscles attached to it bring the lower teeth against the fixed upper teeth in the act of mastication. That portion of the upper jaw in which are situated the four incisor teeth has a separate centre of development, and in the early stages of intra-uterine life in man, is a distinct bone called the "incisive" or "intermaxillary bone."

The lower jaw, inferior maxilla, is the largest and strongest bone of the face, and though single in adult life, it consists of two symmetrical pieces in the fetus. It occupies the lower part of the face, is curved in front, and extends backward to the base of the skull. Near the skull it is wider and higher than in front, rising at an oblique angle, and its back portion consists of two upright parts on each side called the rami. The anterior upright part is called the coronoid process, and the posterior the condyloid process. The latter process is the joint or hinge of the lower jaw. On the inner side of the posterior portion of the jaw is an opening for the admission of the inferior dental artery and the

inferior dental nerve, which opening continues through the body of the jaw, forming the inferior dental canal. Between the two bicuspids and outer side of the jaw is an opening called the mental foramen through which pass the blood and nerve supply that is distributed to the chin, lower lips, and gum of lower jaw. This supply is derived from the inferior dental artery and nerve. The closure of the jaws is performed by four pairs of strong muscles, which are attached to the outer and inner sides of the lower jaw.

The alveolar processes consist of four plates of bone, an outer and inner layer for each jaw. These processes form borders for the jaws and supports to the gums. In a normally developed mouth, the alveolar border in the lower jaws describes a smaller arch than in the upper, causing the lower teeth to strike inside of the upper ones. These processes are divided by partitions of bone, forming sockets for the roots of the teeth. At the bottom of each socket is an opening through which pass the blood and nerve supply for the teeth, derived from the inferior dental artery and nerve. After the loss of the teeth the alveolar processes become absorbed, and sometimes to such an extent that the jaws become nearly flat, and as a consequence the roof of the mouth loses its arched form. This absorption, in many cases, prevents the successful wearing of artificial dentures. On the inside of the lower jaw, on each side of the mouth, are two depressions for the reception of the sublingual and submaxillary glands.

Danville, N. Y.

Husband, Health, Happiness.

February, 1881.

Dear Dr. Jackson:—A year has now passed since I came to you with my husband, a thoroughly broken-down man, with scarcely strength or courage to dress himself—too sick to take any interest in life or in the means used for his restoration to health. Though you admitted the case was a very grave one, you said, "He is curable." So we stayed at Our Home four months, and from the day of his entrance until the present time he has been steadily gaining ground; for it is one of the beauties of your Institution that it is not only a Cure but a school, a college if you please, wherein is taught the most useful of all sciences—the science of human life and health.

Mr. Jones now weighs as much as at any period of his life, having gained thirty pounds since our return home, and though still suffering much pain, he is hopeful of ultimate perfect recovery. He is at the Buffalo Medical University without any of the detriment which I anticipated from a close application to his studies. My own health which was very poor, is now slowly improving, thanks to the advice contained in your kind letter and the practical knowledge of hygienic cooking, for which I am indebted to the kindness of Dr. Jackson, Jun. While with you I lost no opportunity of instruction in the

ways of getting well and keeping well, and I have carried that knowledge strictly into practice, making an entire revolution in our habits. We are to-day a living refutation of the theory that persons may *live* but cannot work on two meals a day, for in our household all are laborers, and for nine months we have eaten but two meals a day. I apprehended much inconvenience from the children's attendance at school, but overcame it by having breakfast the last thing before school-call, and dinner on their return at four o'clock, with no luncheon. But the way the graham pudding, gems, and apple-sauce disappear from our table is wonderful to see. We eat a little meat (beef or mutton), a few vegetables, and a very little butter, our main food being fruit and grain.

In conclusion let me say, that no earthly consideration could tempt me back to the old-time habit of preparing for my family and eating three meals a day, made up of fried pork, rich pastries and sauces, doughnuts and buckwheat cakes. Like one of old, I have been cumbered with much serving, but have now chosen the better way which shall not be taken from me; and I am more and more surprised at the spiritual as well as physical freedom which comes from severing the bonds of a pampered and depraved appetite. Little care we for the slurs of our neighbors on our "starvation diet," so long as it keeps us in health and strength, for in my family of five children there has not been one day's sickness since we adopted it. More than this, for the last twenty-five years never a month, and for two years scarcely a week elapsed, that I had not suffered from a severe attack of sick headache until I changed my habits of living, when lo, it disappeared and I have not had headache once in the last six months. Is it any wonder, then, that I am enthusiastic over a mode of treatment and living which has given me back husband, health and cheerfulness.

I remain ever your sincere friend,

MRS. C. M. JONES.

Local Customs and Decorative Fashions.

THE impulse to art and decorative study which like a wave swept the country from the Centennial as a center, has settled down into separate wavelets or ripples, limited in their extent, covering only a neighborhood or embracing villages and towns adjoining. Some of our country readers, who, like ourselves, have not much opportunity to see the world, nor much time to spend in studying art or working up decorations, may be entertained and possibly receive some useful suggestions by an account of various pleasant little things that have come to us from friends by letter or otherwise.

PEACOCK FEATHERS.—A lady living in Pennsylvania kindly offered at Christmas to send us some of these, if we were not already supplied, as peacock feathers are all the fashion there, tied in bunches of six or eight and placed in vases, or in larger bunches, fastened with handsome ribbon, and placed above pictures on the wall. Sitting at my embroidery one day, a lady from the West came in and exclaimed, "Why

don't you embroider peacock feathers? You can't imagine how beautiful they are! Why, everybody embroiders peacock feathers with us;" and a little art student sitting at the other end of the room broke in with, "The style for peacock feathers is to have them painted. Margie McDonald in Indiana is making a specialty of it this winter."

PANELS.—Said student is copying in oils a pendant spray of wild clematis on a cardinal satin ground. It is highly artistic, showing not only the buds, fair open flowers, and remaining tufts after the petals have fallen, but the delicate and shadowy reverse of the flowers on the opposite side of the clusters. This is companion to a black satin panel with the goldenest of golden-roses, timothy grasses just in trembling bloom, purple thistles and yellow rudbeckias. These are the gift of a friend who found them the fashion in a New England city. Mounted on ebony rollers they show very handsomely against the cream-tinted panels of my doors.

HOLLY-WOOD.—Accompanying a package brought by the hand of a young lady patient, from a dear friend in a Canadian city, is the following note descriptive of its contents:

I send to each of you three, a holly-wood ornament, painted by myself. The bird's nest on the panel I found in my garden late last summer. Perhaps you have the same or better already. They are all the fashion here this winter. No matter how handsomely a drawing-room is furnished, every lady thinks she must have at least one holly-wood ornament, painted if possible, otherwise plain. But there it is.

We learned that the lady's husband, by order of a physician to make use of his hands while convalescing from sickness, procured the wood and tools and cut out the exquisite panel, horse-shoe, and fan, which prove the unpainted article highly decorative. We congratulate ourselves, however, on possessing the combined work of the two artists.

"AT HOME."—Another Canadian lady, writing to a friend, mentions a custom highly to be commended:

I went to an "At Home" yesterday, from four to six. These parties have been quite the rage here this winter. I like them. They afford an opportunity of meeting friends, with very little ceremony in the way of dress or entertainment, and are not too long. I am generally too tired to enjoy a ceremonious going out, and do not feel that I can dress for parties.

AMUSEMENT CLUB.—The following paragraph from a letter indicates wholesome progress:

There is no denying that dancing is a refined and agreeable pastime, though the objections to it as commonly practiced are well-founded; midnight balls are too demoralizing to be countenanced by any Christian community. Some of our sensible people, married and single, have formed themselves into a club for the purpose of availing themselves of the benefits of this recrea-

tion, while discarding its objectionable accompaniments. They hire music and meet at eight in a public hall, ladies and gentlemen coming in couples or groups, or ladies by themselves and gentlemen by themselves, as they would to any assembly, dressed no better than ordinarily for the street, and without gloves. No refreshments are had and the party breaks up by midnight, many leaving before. The general testimony is that they are the freest, most enjoyable parties of the kind ever attended. Some go who never dance, the music and sociality being the attraction.

A BRIGHT IDEA.—A Sunday-school in a neighboring city last week, at their anniversary, distributed to the scholars packages of ten kinds of flower seeds with clear, simple instructions as to the sowing and care of them. The superintendent of the school offered a prize to be given at midsummer, at a horticultural exhibition by the scholars, for the best result of this gift in cut or potted flowers. Could not our Flower Missions take a hint here? A package of flower seeds, a pot and earth costs only a few cents, yet what infinite enjoyment, beauty and life would they not bring into many a miserable, filthy tenement-room or cellar!—*New York Tribune.*

UNIQUE PIANO COVER.—A visitor tells us how she turned her embroidered pink satin bed-quilt into a piano spread, the idea being suggested to her by having seen in a very ancient house, an heir-loom in the form of a very rich cream-colored satin bed-quilt, handsomely embroidered more than a century ago by an ancestor of the present owner, who took a fancy to make its value and beauty available by using it as a cover to the piano in the family room.

TABLE SCARFS.—What is a table scarf? How is it used? Is it worn by the lady presiding at table? So we questioned, but we are enlightened, and we are going to have a table scarf, especially since we can embroider ourselves—we mention it with pride—in regular Kensington stitch. This article takes the place of a spread for a center or side-table, and has the advantage of showing part of the handsome table-top, while it serves as a mat for articles placed upon the table, and as the ends only are ornamented, it is made with comparatively little labor. Those we have seen are of old gold or cardinal sateen, eighteen or twenty inches wide, and so long as to allow the fringed and embroidered ends to hang some fifteen or twenty inches over the table edge. We have an idea of a departure from this plan, getting the hint from table-spreads recently made by some of our young artist friends. The body is fringed momiè cloth with satin corner-pieces painted in flowers, and set on. The middle part of a scarf might be made of momiè cloth, crepe linen, or unbleached crash, and the two ends of different colors, embroidered and fringed and set on, one edge of the scarf being bordered with one of the colors and the other edge with the other.

H. N. A.

Our Girls and Boys.

The Motherless Turkey.

The White Turkey was dead! The White Turkey was dead!

How the news through the barn-yard went flying!
Of a mother bereft, four small turkeys were left,
And their case for assistance was crying.
E'en the Peacock respectfully folded his tail,
As a suitable symbol of sorrow,
And his plainer wife said, "Now the old bird is dead,
Who will tend her poor chicks on the morrow?
And when evening around them comes dreary and chill

Who above them will watchfully hover?"
"Two, each night, I will tuck 'neath my wings," said the Duck,

"Though I've eight of my own I must cover."
"I have so much to do! For the bugs and the worms,
In the garden, 'tis tiresome pickin';
I have nothing to spare—for my own I must care,"
Said the Hen with one chicken.

"How I wish," said the Goose, "I could be of some use,

For my heart is with love over-brimming;
The next morning that's fine, they shall go with my nine

Little, yellow-backed goslings, out swimming!"
"I will do what I can," the old Dorking put in,
"And for help they may call upon me too,
Though I've ten of my own that are only half grown,
And a great deal of trouble to see to.
But those poor little things, they are all heads and wings.

And their bones through their feathers are stickin'!"
"Very hard it may be, but, O, don't come to me!"
Said the Hen with one chicken.

"Half my care, I suppose, there is nobody knows,—
I'm the most overburdened of mothers!
They must learn, little elves! how to scratch for themselves,

And not seek to depend upon others."
She went by with a cluck, and the Goose to the Duck
Exclaimed, in surprise, "Well, I never!"
Said the Duck, "I declare, those who have the least care,

You will find are complaining forever!"
And when all things appear to look threatening and drear,

And when troubles your pathway are thick in,
For aid in your woe, O, beware how you go
To a Hen with one chicken!"

—Marian Douglas.

Little Chick's Letters.

WHEN I woke up, God's day, your letter was under my pillow and mamma read it to me, and I could soon say it right off, every word. The way you wrote the last of your letter, was the beautifullest way you ever saw; and mamma 'splained it to me what immeasurable is, and what uncountable is, and I send you that kind of love and kisses too, and love you that way, and mamma has to write my letters the fastest you ever saw; and Jane she said she never in her life saw anybody write so fast as my mamma.

Oh, you darling! I didn't expect you would send two children, and I am delighted. Won't we feel very happy for four to go? If you possibly can, and I guess you can, and if you can't earn that much, I'll bet Dr. Jackson will give you a few pennies, because I know my papa would me. But then I don't want papa to, and I guess you don't, because that is the good of it, to earn it ourselves; or if it is given to us, not to buy foolish things with it. Won't those four children be happy, though? I want one to go that is in Harper's Young People, she is so disappointed. I will send you one, and please, Auntie, look at that picture where she is disappointed, and write if she must not go.

Last Friday I did not go over to my music lesson, there was such a snow storm; but Saturday

if I didn't have just jolly fun; Jessie laughed so she made all the rest laugh to hear her. But Jessie's grandma, and her father and mother thought it was too bad for even boys to be out in such snow; but Johnnie he did clap his hands, and he said I was the boss girl of all the girls he knows. I didn't get wet, for I had a thin hood under my hood, and with my woolen drawers and cotton drawers and my red and gray flannel drawers, and woolen stockings and leggins on, don't you see I couldn't get wet; and even my face wasn't cold. And Mrs. Ames was just astonished at me; she said if I was her child she would punish me awfully. I said mamma was willing, and she said she thought mamma meant to bring me up all right, but it was a mistake; and I said "my Auntie knows everything, and she says it is right;" and wasn't this mean? she said very cross: "No, your Auntie don't know everything, she hasn't brought up a family of children and I have." Mamma says it isn't strange, but I wanted to hit her only she is so lame and her hands all drawn up, when she said you didn't know everything. And then she said kinder pleasant like, "Chick, it has been a great many years since I have seen a child I thought so much of as I do of you, and you can make too sweet a woman to be spoiled by being made into a boy." That scared me awfully, for I don't want to be made into a boy and I couldn't hardly get home I was so frightened, and I made up my mind to be very careful, for mamma loves little boys, but girls the most, and I thought you would feel pretty bad too; and I just begged God not to make me a boy. I cried real hard the very minute I got to our house, and mamma felt very bad because I felt so bad; but when I told mamma I didn't want to be turned into a boy, I never saw anybody that way; she had to keep wiping her eyes with a handkerchief, the tears rolled down so, but all the time she laughed; and mamma said it was so ridiculous, she cried because she laughed so hard. And mamma promised me that I never, never in my life shall be a boy. I asked mamma if she would give me the whole world if I was, and she said she would; then I said: "Mamma say, Chick, honest and true you will never be a boy;" and mamma did, and then mamma said, God lets people know if it is a boy or girl when they are born, and he never changes them, never that anybody ever heard of. So now I feel satisfied, and mamma says if another snow comes, she wants me to do the very same way. And mamma is glad I spoke respectfully to Mrs. Ames, and mamma said if Mrs. Ames talked that way again, to say, "Mrs. Ames, mamma said not to talk about it, because mamma don't agree with you." Why didn't you write something about coming? I can't hardly stand it. If I am outdoors when you come I will turn a somersets and pitch down the bank, and if I am in the house I will kick and knock things over before I kiss you. I guess I could kiss Dr. Jackson when I first see him, but I must do something first before I run to you. If I am in my room I will muss up the shams or something. I think I shall have to. I would be so glad I wouldn't know what to do, and I feel the way now that I couldn't let papa or mamma have any of you, but I would let mamma because I think she looks kind o' sad when I tell her to write that. O, but I would hug you! My heart has many things to say, but I aint sure as I can be, if I can say them with my mouth. Good-bye from CHICK.

Little Chick's Letter—Received.

"My sheep hear my voice,
and I know them and
they follow me."

AT MY DESK,
MARCH, 1881. }

My Darling,

THIS morning I feel as you sometimes do, that I have so much to say I do not know how to begin. I read your last letter God's-day morning, and liked it very much. There were many things in it which went to my heart, about which I cannot write now, for I wish this letter to be about what you told me of your play in the snow, and how you were scared and troubled about it. One thing that I have enjoyed about you ever since I knew you, is your fondness for snow, and your mamma's willingness that you should play in it freely. When you were at Our Home, and only six years old, I used to take delight in seeing you out by yourself hours at a time, coasting and tugging your sled up the steep hill. This winter your mamma has written me of your tumbling and floundering in the snow, reminding her of a Newfoundland dog, and how one morning when there was more than two feet of snow on the ground, all smooth and clean, you dressed up in your snow-suit and went out and broke up every foot of snow in your yard, and afterward went over to Jessie's house and stirred up the whole of her yard in the same way. It made me remember how I liked the beautiful snow when I was a child and used to play in it with my brothers and sisters.

I am very sorry though, that there are a great many people who think girls should not play in the snow. One day your music teacher saw you plunging in it up to your head; she hastened in great distress to your mamma, who wrote me of it, to tell her that Chick was surely going to be sick, for she had been all over in the snow. Many children about your home were having diphtheria, and Mrs. Rowland thought you would have it and die; but you took off your outside wraps, and showed her that your clothes were just as dry and warm as if you had never seen any snow. And you were not sick one bit, and have not been sick all winter; but have been able to have all the fun and frolic you wanted. So do you not see that Mrs. Rowland was mistaken, and all those persons are mistaken who think it is not right or wholesome for you to play in the snow; and your papa and mamma are right in encouraging you to do it.

This is how it is. Mrs. Ames did not think for one moment any such thing as that you would be made into a boy; that is not what she meant. All she meant is that she has been taught, and ever so many people have been taught, that boys may play in the snow and may play in water and in dirt and dust and mud, building dams or bridges, or piling up

heaps; they may have spades and hoes, and dig in the ground and make gardens; they may catch horses and ride them, and climb fences and trees, and do anything in the world that they please to do that will make them well and strong and hardy. But people think that girls, for no other reason only because they are girls, must not do any of these things. That is what Mrs. Ames has been taught, and what she meant is not that to play in the snow would truly make you a boy, but only make you like a boy in your play. But, my dear child, it is cruel for persons to say such things to little girls, or larger girls, as she said to you. I am glad that you were respectful to her, for you know we must always be respectful to every person, not only when one treats us well, but just as much if one does not treat us well. I thank you for remembering quick and speaking gently to her. Besides, you can see that her heart felt kindly toward you, for she said how much she thinks of you. But she was mistaken in thinking you were wrong, and it was a sad mistake she made in telling you so. It is too bad that folks are not willing that girls should have any comfort out-doors. I want you to know, dear, that I would a hundred times rather you would be like a boy in your play than to be shut up in the house, as a great many mothers do with their little girls. Girls have just as much right to love the snow as boys have; and they have as good right to sleds and spades and hoes and hammers and saws and planes and chickens and dogs and horses, as boys have. They have as good right to run and jump and climb and coast and swim and skate and fly kites and ride and drive horses, as boys have; and to wade in the mud, and sit down in the dirt and make mud pies if they want to, as boys have. Neither boys nor girls have a right to make unnecessary trouble or work, or to be careless about soiling their best clothes, or about tearing their clothes, or to be rude or ungentle. But girls have as good right as boys, to have clothes which will not be hurt by wearing in the rain or dew or mud, so that they can go out and have a good, free time in all weather.

Do you remember when I was at your house the first time, that we went out in a neighbor's yard where are some apple trees, and while I played croquet with the ladies and gentlemen on the pleasantly shaded lawn, you ran and jumped and caught the limbs of the trees, and swung so merrily? Once I missed you, and wondered where you had gone, but very soon I heard you singing as joyous as a bird. I looked up, and there you were, perched in the top of a tree. That is the kind of a girl I like,—one who has the spirit to do anything that it is right for children to do, and who enjoys being out-of-doors.

I should not take so much comfort in your fondness for play, if you did not like study and work just as well. But you are diligent in learning to read, as fast as your mamma will permit; and the beautiful letter which you printed with so much care and patience, and sent me last week, shows that by and by you can write letters nicely yourself, and not have to get your mamma to do it for you, nor to read for you letters which you receive. Then think how many kinds of work mamma has let you learn. You can set the table and clear it away nicely, and make delicious bread-pudding, and you can make beds, and do many other things about the house; you can sew on buttons, mend stockings, and hem towels very neatly for a little girl not yet quite eight years old. And the best of all is, that you like to sew or do any work by which you can earn some money to buy things for dear little children whose mammas have not money enough to buy them clothes or playthings. You are willing to go without things to get money to send sick children into the country. This shows that you have a loving heart, and the heart is what makes a person sweet. I wish you, as truly as Mrs. Ames does, to grow up to be a sweet woman. The way to do so is not by trying to act like a girl, nor by trying to act like a boy, but by acting like a true-hearted, obedient, loving little child.

One of the best things you have been taught, is to try to live healthfully, so that now you are conscientious about it, going to bed early, getting up regularly, eating simple food, eating nothing between meals, and many other things; and the best of all is that you exercise a great deal out-of-doors. Now the beautiful spring is almost here, and do you be out all you want to, and not be scared by what anybody says, nor troubled by what anybody thinks, so long as papa and mamma approve. They are good, sensible people, and I am proud of them for bringing you up to be well and strong. Can you not think how much better it is for a sweet woman to be healthy than to be sickly? How much happier she can make her family, and how much more she can do to brighten everybody and every thing about her, and to help people who are unfortunate. It is because I want you to be strong in body and in spirit, that I encourage you to have all sorts of strong and hardy plays out-of-doors, and I wish all little girls would play that way a great deal.

I hope you will like the "motto" this week, and I am glad that you remember them all. I will tell you how I first came to write the mottoes for you. Almost when I first began to write letters to you, a letter came one day to my father, from a gentleman in England, and on one corner, at the top, he had written, "God is love." That pleased me, and I said to myself, "I will put the same words right on the corner of this letter which I am writing to Chick." When you dictated your letter to mamma for me next time, you said, "I liked the motto you wrote; write me some more." Since then, every week when I write to you, I put in some words from the Bible. It is almost two years now, and you must have nearly a hundred mottoes stowed away in your memory. What a rich store-house it is! Better than shining jewels locked up in a casket. Think of them often; cherish them in your heart, and they will do you good. I love you always,

AUNTIE.

A Glimpse at Our Correspondence.

MAPLE BEACH.

Dear Doctor Jackson:

Your kind greeting to the family at Maple Beach gave them more happiness and heartfelt comfort than you can realize, and adds to their indebtedness to you. How many pleasant memories cluster around this place! There is a sense of sacredness to us in the very atmosphere. I often think, as we go from room to room, what pleasure it will be in time to come, to tell our children that here, perhaps, was born the thought which carried, and still continues to carry, joy to the heavy-hearted, hope to the despairing, and life to the dying. Here, may be, was planned the battle for truth and freedom, and the victory has been such as none could win who trusted in an arm of flesh. How many in consequence have found relief from heavy burdens, and how many have accepted the precious truth, the need of which leaves the world in darkness! My sympathy is always with the unfortunate, but of late as I climb the hill or stand on its summit and look down over lake, valley, and hamlet, I feel like helping and cheering all who are unhappy, and I want to tell each one of the precious truth waiting for every willing ear and open heart.

It is a great joy to feel that we may, by word or deed, be able to add to the happiness of him whose teachings long ago saved us from suffering and sickness. Over sixteen years ago, a young man scarcely out of his teens left his work in the field, tired and discouraged, because he was sick; sick, because he did not know how to keep well; and wearied almost to despair from continued sickness. The golden grain stood waiting for the sickle. All nature was full of music and gladness, ready to cheer him in his work. But the arm that should have been strong was weak, the brain which should have been clear was clouded and dark. As his wife approached he felt like hiding his face. "James," she said, "when Miss — went away she left on her table a copy of the Laws of Life. I am much interested in it. It advocates a different way of living from ours." This was the beginning. Away went pills, powders, and bad living, and in their stead, gradually came health, strength and happiness. Since then the Laws has continued to teach us many things, needful for all to know.

We feel that we enjoy many choice blessings. We are all well, the children are getting along nicely with their studies, and already love their new home. The most important parties out of the house are Hector (the old cream horse), three cows, four sheep, forty-five hens, and Jack, the little black donkey. Hector has really won the affections of all by his noble spirit and his recent efforts to imitate Dexter. Jack has become such a favorite that we are about to adopt him into the family. He, with the rest, is sure to get his share of bits and love pats every day. One day not long since, Pa, under pressure of entreaties of numerous little folks, promised to harness Jack. Accordingly Hector's harness was reduced by strings and doublings to suit the occasion and Jack was hitched to the sleigh. First one, then two, three, and four of the children got in, and Jack, proud of his promotion, went down the road as none but Jack could. I think some of the party showed signs of being happy. But to have everything satisfactory, Pa must ride Jack; with much reluctance he consented to exhibit his horseman-

ship, and got astride the not very elevated inclined plane; then with an air of importance rode to the front door and was about to draw rein, when a slight elevation rearward, caused him to descend rapidly until his feet touched the ground, and somehow he could go neither forward nor back. He could not very well fall, and it was a difficult matter to stand. After some effort poor Pa managed to clear himself, but immediately sought a quiet place to rest. Some of those present will forget Sheridan's ride before they do Pa's ride on the donkey.

Old Conesus is still wrapped in his wintry cloak, but shows by continuous mutterings and grumbings that he is tired of confinement and wishes once more to play with the warm sunbeams as he takes them to his bosom.

JAMES PATTERSON.

My Dear Friend:

It would be a great grief to me if you and yours had come to live at Maple Beach, to be unhappy there, for I would have that place a source of the divinest peace and comfort to those who dwell within its boundaries. I rejoice always in the happiness of other people, whether man or woman, boy or girl, young or old, black or white, whether born over the sea or on this side of it, whether learned or unlearned, coarse or cultured.

There is no place on earth to me so fraught with imperishable memories as Maple Beach. The very air is fragrant with the odors of the heavens to me. I cannot think of the ripple of the waters of its beautiful lake, without thinking of the murmur, gentle and sweet, that the redeemed must hear as the waters of the River of Life flow by, while they sit upon its banks. The earth there seems to me sacred as the spot on which Moses stood when the voice from the burning bush told him to unsaddle his feet, for it was holy ground on which he stood. There, have strength and courage, faith, hope and love, come to my poor fainting, tired spirit, until she has renewed her strength like the eagle, and has been able to run and not be weary, to walk and not faint, in the work which the Lord hath set me to do. More and diviner inbreathings from God have come to me there than in any other place.

How many, many hours have I sat in my chamber window which faces the lake, and looked out on to its placid waters and imagined that instead of being nine miles long, as it is, it were long enough to run the earth's surface over, making itself a means of communication for me with millions of people who, living on its banks or sailing on its waters, had in them all the aspirations and ambitions of creatures struggling out of darkness into light, and out of ignorance into the knowledge of God. But for the work which the Lord has set me to do, and from which I cannot as yet separate myself, I should never have consented to part with the title to that property. There is no spot on earth where I would so gladly breath out my life, as I would at Maple Beach.

JAMES C. JACKSON.

MODEL LETTER TO A SICK FRIEND.

The following, received by one of our patients, chanced to fall under our eye (we are assured that it is but a sample of those received semi-weekly), and we solicited a copy of it for these

columns, in the interest of husbands and wives whose companions are, or are to be, absent from them for the purpose of recovering health. It is not everybody who knows how best to write to such ones. Indeed, the inconsiderateness, or else awkwardness, of such correspondence is surprising. Many times patients of ours are "kept in hot water" all the time by letters from home, and as a consequence their progress is retarded or rendered impossible. Every unpleasant incident is sure to be detailed; all doubts and apprehensions as to the curability of the patient, or the efficacy of the means employed, or the reliability and skill of the physician, have to be duly ventilated; the difficulty of furnishing funds must be dwelt on; and if one of the family has toothache or colic, that must needs be emphasized. In fact, the poor husband seems bent on making his wife carry half his home-burdens in addition to her sickness and suffering. Even his love-making comes out in the form of heart-breaking loneliness and longing.

Now here is a kind of letter which is a positive curative force to the favored recipient. It is filled with love, helpfully expressed; is cheerful, generous, and manly; gives a pleasant picture of the children who, with the whole household, are interested in the absent one; and is full of encouragement. It only needed, to make the letter perfect, that the gentleman should have added, that while every line from his wife is precious to him, he is willing to get along with few of them rather than that she should write to her disadvantage: *My Darling,*

The cherubs are both sleeping, and I will embrace the opportunity (having nothing else or nobody else to embrace), to write you. Before Bert went to sleep he wrote to you and Ray, and having attended to his correspondence, or rather dictated to his short-hand writer, he was overcome with fatigue, and the upbuilding process is going on in his case. Your letters are exceedingly interesting to me. I like to hear all about your daily treatment, the Doctor's talks, and whatever is going on. You see it is just *impossible* for you not to get well. If you were worrying or anxious about any thing it would be different. As for the expense it is nothing—it does not give me a thought. Why, bless your stars, at any time during the past two years if by giving up every cent we both have, I could have restored you to health, I would have done it joyfully. Now, I believe it is to come for a trifle, and with it a knowledge to you how to live, which will be worth ten times its cost to us both. *I tell you it is a bargain,* and you may tell the Doctor that I think he is just right in his talk to patients, as to their worrying about prices, and I am adopting the same plan in my correspondence. If you get well I shall feel like making my will in favor of Our Home and purchasing a free bed there.

Good bye. Aunt Mary always sends love and everybody about the house, and all are anxious to hear from you, and want to know you are getting well.

X. Y. Z.

Domestic Arts.

SELECTED.

RIGHT AND LEFT.—A little left-handed fellow was taught to use his right hand in the following way: His mother would draw simple pictures on his slate, and then rub them off with her finger, leaving only a dim outline. Then he would trace the rubbed lines, awkwardly at first of course, until little by little, the weak hand, which could not originate a single stroke, became as strong and useful as the other. He afterwards learned to write the alphabet in the same way. It is a good idea to educate both hands; most of us are one-handed like the little boy—we differ only in being right-handed instead of left.

TO CLEANSE SILK rub it with tissue paper; this will remove ice-cream stains from a delicate silk. Spots of grease may be removed from colored silks by putting on a paste made of raw starch and water. A soft flannel is best to remove dust.

A PRETTY WALL BRACKET is made by covering a stout pasteboard or pine bracket with quilted satin in bright colors, on which china is displayed. Poppy red and rich blue or old gold are most effective. White quilted satin is used for lining china cabinets, the delicate tints showing off well against such a background.

PASTING THE CARPET.—A good way to mend a ragged carpet instead of patching is to paste pieces of muslin on the under side. It is easily done, looks better than a patch, and will wear as long. Spots may be removed from the carpet by ammonia and water or ox-gall.

HOME-MADE CARPET STRETCHER is made by nailing a short three-sided piece of hard wood to a suitable handle—an old rake or hoe handle would do. Into this head, about a foot in length, nails or tacks are driven on the sharp side. These nails may be sharpened by a file to form teeth which take good hold of the carpet. The stretcher is used with a pushing motion and will save many a back-ache.

TO CLEANSE BOTTLES.—Dissolve an ounce of chloride of lime in one quart of water and fill the bottles with this liquid. After standing several days they should be well rinsed with water. Sawdust and water will cleanse bottles which have had oil in them.

RATS AND MICE.—Scatter chloride of lime about where rats and mice frequent and they will desert the place. Copperas mixed with the whitewash put on cellar walls will keep vermin away.

A Photographic Group.

The ministerial element has had its full share of space and influence in Our Home during the past season. Its nine representatives present at one time, agreed one day to have their pictures taken, inviting Dr. Jackson to be the central figure. Much credit is due both to the sitters and our Dansville artist, Mr. Betts, for the excellent likenesses of so large a number. The picture was so satisfactory that one hundred copies were sold among the patients. The names of those making up the group are: Chaplain Joseph Little, Ohio; Samuel N. Robinson, Pennsylvania; John S. Haugh, Connecticut; Asa C. Hand, Minnesota; D. H. Drake, Illinois; M. W. Gunn, Illinois; Jas. D. Smith, New York; Granger W. Smith, New York; Hobart H. Smith, Maryland.

"To the Guests of Our Home."

[It is a great undertaking for a chronic invalid to set himself to get well; for if he does so on a basis of permanent success, he must, in ninety-nine cases out of a hundred, change his ways of acting not only, but also his ways of thinking and feeling. Our Home, whose business it is to aid the sick to get back their health, finds the task sufficiently difficult, with the use of every agency and influence which it can bring to bear. As a help the proprietors have prepared, published, and copyrighted a pamphlet with the above title, to be placed in the hands of each new-comer.

We believe our readers will like a look at it, may be to satisfy a desire to know our plans, or may be to get some benefit from it for home use. We, therefore, transfer portions of the publication to these columns.]

EDITOR.

SUGGESTIONS FOR DAILY LIFE IN OUR HOME.

A family like ours, gathered from all classes of men and women, and from many parts of the world, accustomed to widely different habits and associations, is likely to exhibit many diverse elements. Only the exercise of the practical love that prompts the doing unto others as we would have others do to us, that worketh no ill to his neighbor, can unite its members and create a home atmosphere of harmony and content. The spirit of good-will, of love for others, as taught by Christ, which impels one to hearty self-sacrifice, is one of the most potent healing forces in the universe.

Long-continued invalidism is liable to direct the thoughts increasingly to one's self, and there is no greater drawback to recovery than selfishness. If you aim to gain for yourself the chief share of attention, care and comfort, without considering the needs of those about you, you will find the pursuit of health as difficult as the pursuit of happiness, here or elsewhere.

Possibly you may be called upon to dispense with many luxuries and indulgences enjoyed in your own home. If the lack of these gives rise to continual discontent and unrest *which you fail to overcome*, it is best for you to return to the home which offers you the desired gratifications. A quiet, purposeful state of mind is absolutely essential to the recovery of physical health.

Be resolute in your determination to get well. The first steps upward to health involve on your part self-discipline. Follow earnestly, not only in letter, but in spirit, the course marked out for you by your physicians; and if you have confidence enough in them to remain here, coöperate with them heartily in all their efforts for your welfare, and do not criticise them *to others*.

Disheartening looks, an unfriendly criticism, or a word of discouragement, even though only about yourself, may diminish the chances of a fellow-patient, and can by no possibility enhance your own. As a constituent of the family, you are in a measure responsible for its tone and temper. If this is healthful, you are benefited.

Cultivate in common with desirable physical habits, wholesome habits of thought and feeling. The two react upon each other. Health comes from inward development. It cannot be introduced from outside. Nothing more surely undermines health, or retards restoration, than uncontrolled passions or emotions, which lead to anger, jealousy, fretting, suspicion, fault-finding, causeless tears, day-dreams, and morbid imaginations.

Lectures and Parlor Talks are given from time to time by Dr. Jackson, senior, and other members of the faculty. Their aim is not only to instruct and guide the inmates of Our Home in their course toward recovery, but also to make them intelligent as to the best methods of preventing future sickness in their own families. No patient nor guest who is physically able to attend, can afford to lose these opportunities.

The value of sleep in restoring and preserving health is beyond estimate. No one can regain lost nervous tone without a fair amount of healthful sleep. Complete mental repose should be sought, especially during the latter part of the day. It is often difficult for new comers to adapt themselves to our early retiring hour,—a time when in ordinary life the brain is stimulated to especial activity. But the first hours of the night spent quietly in bed encourage sleep, which seldom fails, after trial, to visit seasonably and refresh the weary brain and exhausted nerves. The physicians earnestly advise every patient to set apart a time between 12 M. and 1.30 P. M. as a "rest hour," in which they shall observe especial quiet for bodily and mental repose, and if possible for sleep. The value of a noon-day nap in very many cases cannot be computed. After the retiring bell rings, the utmost quiet is enjoined, only whispering being allowed. After 9 P. M. all lights must be out and perfect silence observed. Life out-of-doors tends to induce sleep. If not absolutely confined to your room, you should sit or lie in chairs or hammocks or on stretchers on the piazza; and in summer weather, on the hillside, from three to five hours daily,—always thoroughly protected from cold, and having the eyes and head shaded from strong-sunlight.

In no direction is moderation more essential than in the writing of letters, or in general read-

ing. Few realize the amount of nervous power spent in correspondence with friends. Though a pleasure, it yet involves fatiguing and taxing labor in which you can ill afford to indulge while here. One hour spent with the pen may rob you of a day's gain.

Sewing, as well as reading, should be used by you here only as a means, never as an end. There may be healthy diversion in both, when regulated by sound judgment; but ladies are specially liable to become fascinated by fancy needlework, and forgetting the object of their residence here, exhaust their powers over it day by day. In this direction, therefore, be guarded.

System and regularity are important elements of success in the hygienic method of getting well, of which we desire all our patients to avail themselves. In so far as it is in our power, we provide that certain things shall be done at a specified time. In the little details which we cannot control, patients should be equally precise and prompt, rising, retiring, resting, exercising, after a systematized plan, and being always punctual at baths, meals, lectures, etc. Regularity in the little acts of your daily life goes far toward insuring the best and quickest results.

All the vital processes of the body being carried on under the influence of the nervous system, conservation and accumulation of nervous power are absolutely essential for curative purposes. Let your expenditures, therefore, in exercise, in social enjoyments, in games, and in every way, be kept *within* the limits of each day's creation. Visiting each other in private rooms presents a strong temptation to overdo socially. Better visit too little than too much.

We do most emphatically enjoin upon you not to converse with each other about your own, or others' diseases. In no way can you more surely retard progress toward health than by fruitless discussions and questionings on these subjects, so apt, when unguarded, to arise in a household of invalids. Such topics should be strictly confined to professional interviews with your physicians.

Uncomfortable and unhealthful dress is one of the most fruitful causes of diseases with women. It is very impolitic and uneconomical for our patients while trying to get well here, to leave this cause operative, in any measure. Here they are free from the pressure of that custom and fashion which makes the welfare of the person secondary to the style of dress. We urge you to avail yourselves of the liberty secured to you, and at the outset arrange your clothing so that it shall be an adjuvant in your recovery. Consider looseness,—the perfect freedom of action of every organ and muscle; lightness of material in

regard to quantity,—absence of all needless weight; lightness of color,—that rays of light may readily pass through; uniform thickness,—that all parts of the body may be alike protected; absence of bands,—which impose numerous thicknesses, and hurtful, though, may be, unnoticed pressure; shortness of skirts,—the promotion of easy and natural locomotion; loose, broad-soled, low-heeled shoes and warm stockings,—favoring the flow of blood to the extremities; simple dresses and few changes,—which demand little thought and expenditure of strength. There is no occasion to change the dress for dinner, the custom being here to dress in the morning for the whole day.

Gentlemen also need to study their dress as affecting health and comfort.

DIET.

Good digestion depends largely upon mental conditions and influences. Hence it is of great importance that pleasant, helpful topics of conversation be chosen at the table. The discussion of diseases at meals is especially harmful and annoying; it is very distasteful and altogether inconsistent with simple good-breeding. Equally ill-timed and injurious are fretting and grumbling about your food. Study to keep free from mental or emotional excitement before, during, and after meals, and do not take any violent exercise immediately before or after meals. Take no food whatever (fruit included), except at meal times, and carry no food away from the table. Eat slowly and masticate all foods thoroughly. As a rule, drink sparingly at the table, and do not drink freely within an hour before and after meals.

In selecting the diet, normal digestion and nutrition are considered of much greater consequence to our patients, than the gratification of their individual preferences or tastes. Your progress, in great part, and the future preservation of health, depend largely on the regulation of appetite, which costs no little effort, as a rule, on the part of invalids.

WALKS.

Walks, if prescribed, should be taken regularly. Begin each one slowly and quicken the steps in returning. Breathe deeply through the nostrils, with the mouth closed. If walks are prescribed directly after meals they should be taken with moderate pace. A brief rest on the seats, to be found at frequent intervals by the paths, will be of advantage in taking rambles on the hillside. It is well, particularly in feeble cases, to lie down after open-air exercise, for a few minutes, or until conscious of a sense of rest. In case of inclement weather, walk in the corridor, which is always well ventilated. In cool or cold weather take especial pains to clothe the extremities warmly. Wear loose, easy, walking-shoes or boots with wide, thick soles, and low heels, and if the ground is wet or damp, do not fail to put on overshoes. Do not attempt to walk with the arms fettered, as by shawls, or with the limbs encumbered by long, heavy skirts. Cheerful companionship in your daily walks is recommended. Pleasant conversation may be enjoyed during out-of-door exercise, through the summer months; but in cold weather, while in the open air, always keep your mouth shut. Serious disorders of throat and lungs may thus be avoided.

Good Advice to Boys at School.

From a letter of Dr. James C. Jackson to a boy friend.

I WANT you to be a lad who will have the courage to keep himself free from many of the habits and practices which are common to boys, and I will call your attention to some of them:

1st. If you would grow up to be a gentleman in manners and habits, as well as in principles, avoid as you would a plague, the use of tobacco. No matter if every other boy in your school smokes, do not you touch it. Have the clear-sightedness to say no to any one who offers you a segar, pipe or chew of tobacco. Let who will say to the contrary, no man is so quick to perceive and acute to feel, who uses tobacco, as though he used it not. Some of the finer chords of his nature become paralyzed, and he grows careless and inconsiderate in the sphere of manners, where, to be a gentleman of the highest order, all one's faculties need to be at their very best. Let alone tobacco, I beg of you.

2d. Do not touch liquors, distilled, fermented or brewed. They do but hurt one; they never help him. No man is better physically, spiritually or personally for drinking ardent spirits of any kind.

3d. Be thoughtful and careful in your food. Sickness comes oftener than otherwise from bad eating; death comes by sickness. You need not get sick from study nor from lack of physical exercise. If you do become sick, it will be from carelessness in matters over which you have control. Do not eat between meals, nor eat food that is not healthy. Live simply and maintain your health.

4th. Do not allow yourself to swear; it is ungentlemanly, profane and wicked. You can always find words enough to express your ideas without oaths. Do not use obscene words. A lad like you should keep his mouth pure, and grow up clean in speech and thought. Do not use slang words and phrases. Be choice in your use of language.

5th. Cultivate habits of order. A disorderly boy lives on the verge of vice. He is exposed in many ways to temptations which he will not be able to resist, simply because he is careless and heedless. Look after whatever you have, clothes, books, everything, and do not become lawless. A lawless boy is sure to grow up to be a vicious man. Have a place for your hat, your overcoat, your boots. Go to bed at night so that you might get up and dress in the dark, if the house were to catch on fire. Keep a strict account of what you own, so that if you miss anything somebody besides yourself has had to do with it. Order is a virtue in a boy, and it is power in a man.

6th. Be careful and economical in your habits of spending money. Your father and mother

may be willing to supply you abundantly. If so, all the more is it necessary for you to look out for your expenses. Do not waste money. Doubtless your parents allow you to spend liberally, but a liberal expenditure is never unthrifty. It is always made with a good object in view, and the spender knows why he spends it, and keeps an account of it. Have a memorandum book, and note down every cent you spend, so that you can present an account at any time to show where the money has gone.

7th. Obey the rules of the school. Try to show your preceptors that you are a pupil with a purpose in view. Let them see that you are thoughtful, dutiful and obedient, and that you can neither be coaxed nor threatened by your mates to violate any of the regulations of the establishment. You should not be proud, nor haughty, nor in any way officious or unpleasant in your manners to any of the lads with whom you associate. Be firm, not weak. Resist all influences that tend downward, and take hold of those that lift you up. Do not make a mistake and think it a nice thing to be lazy, disobedient or rebellious; that would only hurt you. Keep your self-respect.

8th. Let nothing stand in the way of your opportunity for learning. For it, be willing to be separated from father, mother, and friends. Do not be ashamed to study, but on the other hand be ashamed not to study. Leave nothing half done. Be thorough in your lessons.

9th. Be determined that you will master the English language. It is of less consequence to you that you know Latin, Greek, and Hebrew, than that you know French, German, Spanish, and Italian, than it is for you to comprehend the English language. Thirty years will not go by before our language will be everywhere recognized as belonging to the highest civilization. It is pushing itself close up to the side of, and in a few years will pass, the French; the German it has already passed. It will be the vehicle for the conveyance of ideas not only, but of the sentiments, principles and best impressions of modern civilization. It is a language exceedingly rich. It is full of expression, and is constantly growing. It is to be the language in which will be made the most fervid, profound, and lasting oratorical efforts the world has ever heard. Men are yet to speak the English tongue who will rival Demosthenes, Cicero, Æschylus, Lamartine, and Castelar. So master your own language. A military school like yours is a good place for a boy to take on discipline. As I have gone through life I have seen that a great many persons do not succeed simply because of want of proper training when young. They have no regularity; they show carelessness in business, and a want of application; they lack courage under trying circumstances, and have no power to hold on and go through with energy of purpose whatever they undertake.

You are a boy now. If you live, in spite of anything to the contrary, you must become a man; and a man, at his best, is but a boy of larger growth.

The Laws of Life and Journal of Health.

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FANNY B. JOHNSON.

OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

The Birthday.

THE 70th anniversary of Dr. James C. Jackson's birth, March 28th, was observed as a happy holiday. The weather was warm and sunny, as if typical of the gladness in all hearts, and prophetic of many useful, comforting years to come. By invitation, the faculty met with the Bright-side family at the usual hour in Dr. and Mrs. Jackson's cheery up-stairs breakfast room, around a truly festive board. Cut flowers and blossoming plants ornamented the table, and a graceful vine wreathed a large birthday-cake. On lifting the napkins, which were spread out over each plate in an unusual fashion, there was revealed, first, a gay little bird perched on an Easter egg, and underneath it was found some valuable or beautiful reminder of the Doctor's love, it being his custom to make gifts on his birthday. For instance, the potted hyacinths which were used for table and Hall decoration, were afterwards sent with his kindly regards to nearest neighbors, while bouquets were sent by him to each of the feebler patients, and little gifts to all those helpers who by their position are most nearly connected with him in his work. The occasion coming so near to Easter, some of the gifts to near and distant friends were the most dainty or elegant Easter cards.

At the end of breakfast a merry time was had in the presentation of numerous tokens to the Doctor, among them a large framed portrait of Mrs. Jackson, from a negative by Mr. Betts of Dansville, enlarged and finished in India ink in his most artistic style, by Mr. J. H. Kent of

Rochester. After many attempts in the past to obtain a good likeness of this lady, at last we have one which gives entire satisfaction. It forms a companion piece to a portrait of the Doctor, presented by him to Mrs. Jackson on the occasion of their golden wedding last September. The two pictures were taken to Liberty Hall, where, side by side on the platform, they made the center-piece to a setting of flowers and foliage, delightfully arranged. A beautiful basket of flowers was sent by a friend in town, and another was composed of the small bouquets prepared to be distributed afterward. These pictures, together with an ink-finished portrait, life-size, of Dr. Jackson's mother, copied from a daguerreotype taken when she was past eighty, showing finely her intelligent, spiritual face, were placed in the parlor in the afternoon, forming a very attractive group.

Exercises in the Hall began at 9.30. The opening hymn, "How firm a foundation, ye saints of the Lord," was followed by prayer by Dr. Jackson.

PRAYER.

Dear Lord Jesus, there is no help for us in the universe but in thee. All the sorrows and all the troubles and trials of our mortal lives will haunt us to our graves, unless thou dost absorb them into thine own matchless love, and give to us the peace of God that passeth understanding. There is no balm for sin but in thee—no cure but in thee. Thou dost make manifest the love of God to man. Thou art the only human manifestation of the Divine love which our natures can comprehend and take in and be everlastingly blessed thereby.

So on this morning I pray thee to come to us and bless us all. Thou hast been kind and gentle and loving to every one of us in ways uncounted, and at times innumerable. Thou hast a heart that is human in thy bosom; thou hast been here an earth-dweller; thou knowest what human sorrow and human suffering are; thou knowest how the heart may be made glad by God's love shed all through it, lighting up its darkest chambers until they are illumined as chambers of houses are by the sunlight. Thou knowest, Lord, just what each of us, and what every man, woman, and child on the earth, needs. Thou hast not gone off this earth to forget the poor nor the wretched nor the struggling and toiling here. How our hearts throb with love at the thought, and how our minds take courage and enthusiasm at the reflection, that thou art at work with all the power that God has placed at thy disposal, giving thee fullness of divine resource, to subdue all things to thyself, to make every man and woman living on the earth walk in the light as thou art in the light, and catch the illuminations of the divine Spirit so that their lives may be sublime if they will but accept help from thee!

For all the mercies that have come to me in all my checkered days, my heart goes out this morning with loving confession to thee. My memory fails not to take in ever so many instances of thy gentle and benignant providence, whereby and wherein I have been helped. Accept my thanksgiving and praise for the restoration of my own powers, for the good measure of human love that has come to me, for the many dear and precious friends that thou hast given me in days gone by, for the encouragement that has come to me by word and thought from them.* Wilt thou accept my thanks this morning for the gift of the Holy Spirit, who has been to me a divine guide, a leader, a helper along my somewhat wearisome way.

Dear Lord Jesus, I would now, as my earthly life draws toward its long shadowings, when it shall come to an end, bind myself anew to a faithful and sincere and devoted allegiance to thee. My tongue cannot describe what thou hast done for me. I do rejoice as the days go by, that in the unfoldings of my spiritual perceptions, I am able, in a measure, to understand and comprehend the height and length and breadth and depth of the great work thou hast set thyself to do in the saving of men. I bless thy name this morning, for the light that came to me many years ago, teaching me that there is a divine way to live on earth, and that whoever can find that way and follow it, will find his paths to be paths of peace.

O help us now to make this occasion not only joyous but serious; to set ourselves to reflection, earnest and faithful, to know what thy will for us on earth is, and knowing it, to receive it into good and honest hearts, so that we shall grow more and more fitted for comfort and joy and peace and happiness and usefulness here, and for that life everlasting which God hath made over to thee to give to every human creature who will ask it of thee and accept it at thy hands.

Bless us as members of this family; give us wisdom to perceive the right, and courage to follow it; give us, we pray thee, the heartiness to deny ourselves, and bear our crosses lovingly, that thereby we may have thine own presence with us here. Teach us how to love one another with pure hearts fervently; how in honor to prefer one another; how—those of us who are

strong—to bear the burdens of those who are weak, and so fulfill thy blessed law. Make this house, we pray thee, one where angels shall dwell constantly; where the sick can get inspirations from the heavens whereby to get well; where thine own great and divine vitality shall fill the place full, so that the sick shall inbreathe it, shall take it into their very spirits, and thus put away their diseases and go off this hillside wearing the full glow of health, their hearts full of praise to thee for the new gift they have gotten at thy hands.

In the days that shall come, may Our Home on the Hillside be more widely known and its teachings more generally and wisely followed; and may it be like a city set on a hill that cannot be hid, a light that shineth out into the great darkness beyond, showing the people how to live on earth so that they may put sickness from among them, and put an end to deaths untimely. The Lord bless us and keep our hearts true to truth and our faith in thee perfect, and thy name shall have all the glory forever. *Amen.*

Following the prayer, the congregation sang the hymn, "Thus far the Lord hath led me on," after which the Doctor delivered his speech, as given in the *Lecturer*.* As he approached the culmination of this grand effort, he seemed filled and lifted up by a sense of the vastness and importance of his subject. His hearers kept pace with him in their sympathies; when he finished, a subdued but enthusiastic murmur of expression showed that many hearts had received a new baptism of truth and righteousness.

A dinner, with birthday cake, was served at 3 o'clock in the fine dining-room, which was decorated in evergreens and flowers; the figures 1811, 1881, under an arch of green, were seen just back of the Doctor's chair. After-dinner speeches were happily introduced by Mr. T. J. Kirkpatrick, Editor of the "Ohio Farm and Fireside." He said, "We have listened this morning to the wonderful story of a remarkable man, who, from the brink of the grave came back to strength and ability to work, and has lived to three-score years and ten. He has shown in his life, the grandeur, beauty and super-excellence of principles and methods which may be of avail to all. Like the disciples of old we can exclaim, 'Did not our hearts burn within us while he talked with us by the way.'"

The toast, "Dr. James C. Jackson in 1811," was responded to by Rev. Dr. Robinson. He said that although it is probable the parents of Dr. Jackson indulged in some rose-colored prophesying in regard to his future, it is not likely they foresaw the Dr. Jackson of 1881—the man of a well-rounded life, which has impressed itself for good upon thousands of other lives. He spoke earnestly of the past, the struggle for liberty in which Dr. Jackson early took part, of the warfare which he had waged against wrong for fifty years. In closing he expressed the wish that Dr. Jackson might live to celebrate March

28th, 1891, and that all present might be there to see.

The next toast, "Our New Railroad," was responded to by Mr. A. O. Bunnell, editor of the "Dansville Advertiser." It was largely a tribute to the energy and public spirit shown by Dr. Jackson in years past when the first railroad to Dansville was built. To him also much credit is due for the new enterprise which stirs this valley, celebrated for its beauty, fertility, and healthfulness; where may come the halt, the blind and the weary of heart, and under the beneficent influence of Our Home, dip in the tide that flows from the All-Healing Spring, and go forth to a new world of health and happiness. He predicted that in the near future the familiar phrase, "See Naples and die," would be changed to, "See Dansville and live!"

The last toast, "Dr. James C. Jackson in 1881," was responded to by Rev. Hobart Smith. Quoting from Mr. Emerson he said: "It seems as if Deity dresses each soul which it sends into nature in certain virtues and powers not communicable to other men, and sending it to perform one more turn through the circle of beginnings, writes, 'not transferable,' and 'good for this trip only,' on the garments of the soul." This we know is true of Dr. Jackson. We have heard to-day of his life as an advocate of the abolition of slavery, in that great anti-slavery movement in which he was an agitator. I was born, or rather reared, among those who believed in slavery as a divine institution, and I only appreciated at all the work that had been done by these men as I came to years of maturity. When I became of age I took my stand apart from my own family, and apart from the associates of my childhood, upon the side of liberty; and to-day my heart thrills with joy at being able to come in contact with one of the original workers in the anti-slavery movement. But that was only a local affair. After all there was a greater work to be done; there was a greater slavery, one that presses down upon us all, in which you and I who are here to-day have been—a galling slavery—a slavery of sickness. And who was to break that yoke? Who was to say, "man, you can be free?" Why, there were those who believed in slavery as a divine institution, and there are multitudes who have believed that there was nothing for a great majority of men upon earth but infirmity or weakness; that they could not come up to the full measure and strength of manhood; that here and there perhaps would come one who might realize the ideal of strength, but there was to be only an occasional one, it was not for the masses. So when the Deity saw that this work of anti-slavery was to be limited—was only to stand for a little while, he called this man into a

grander work—that of freeing men from the bondage of sickness. The speaker said he felt so enthused by the ideas that had been thrown upon them to-day, and had awakened to such a realization of the blessings that had come to him through his connection with the Institution and through his relations to this whole thought, that he found it hard to limit himself to the few minutes allotted him. The lessons that we have learned to-day ought to be an inspiration to us in all our coming life. In conclusion he said: "Dr. Jackson, we read in Holy Writ that 'the righteous shall flourish like the palm tree;' that 'they shall bring forth fruit in old age,' and we read that the palm tree brings forth its best fruit in old age. So it is with you, and for you our prayers shall ascend that you may continue for years to come to bring forth still better fruitage to the honor and glory of God, and to the welfare of your fellow men whom you love from your heart."

More Good News.

At Brightside, noon of April 8th, Mr. Arthur R. Bailey and Miss Louisa M. Swift were united in marriage, the service being performed by Dr. James C. Jackson. Mr. Bailey is one of Dr. Jackson's short-hand reporters. The library was gay with flowers, and in the bay-window where the young pair stood, were massed flowering plants and vines. Besides the Brightside family, several expectant young bachelors were present, and formed a large part of the company which afterwards celebrated the occasion by a hygienic wedding dinner in the Brightside dining-room. The bride and groom took only their usual fare of granula, milk, and fruit, leaving untasted the delicate cake and custard, which, although very simple, offered them no temptation. Such a quiet, sensible wedding as this is rare. No long weeks of elaborate preparation—save that best of all preparations, the study of the laws of nature under the instruction received at Our Home—no useless expense in display, only a solemn promise to share with each other the joys and sorrows of wedded life; grandly simple, and suggestive of the serenity of those sacred relations which are not dependent on outward show and seeming for the happiness growing out of a union of hearts.

Owing to influences which we do not attempt to explain, our Hillside is passing through an unusual season of marrying and giving in marriage. Mr. Garritt Swift, Jr., the head clerk of our publishing department, is in Indiana, where he has gone to bring home his bride, Miss Fannie Spicer, formerly of Our Home. Mr. Swift has won his way to his present position by fidelity to business and enthusiastic support of our principles, and is one of us. All these young people enter their new relations with right ideas of its duties and responsibilities, with simple habits in all directions, and a resolution to make practical illustration of their value. We tender our hearty congratulations, and anticipate for them such mutual growth in strength of character as shall make their lives truly blessed. "Still there's more to follow."

[For the Laws of Life.]

Human Hygiene in Vegetable Hygiene.

REV. M. W. GUNN.

IN THE purchase of vegetables or fruits the buyer always asks if they are good. The fact that potatoes are of the Early Rose, or Peach Blow variety does not prove that they are good, and can be eaten day after day with relish and benefit. To tire of a certain vegetable or fruit and still persist in eating it, will, in all probability, produce digestive disturbance. If we could discover means by which all our fruits, grains, and vegetables could be grown to a degree of perfection termed good, so as to agree with a moderately healthy stomach when eaten at the proper time and in proper quantities, great advance would be made on the present condition of things. The New England Yankee eats corn only occasionally; for if he makes it a daily article of diet it is liable, sooner or later, no matter how carefully he manages the cooking and eating of it, to produce unpleasant symptoms,—sometimes nausea at the sight or smell of it, or irritation of the bowels or disturbed liver. There is only now and then a person who is not liable to disagreeable or unhealthy symptoms arising from the long-continued eating of corn, at and along the northern limit of the corn-growing belt.

Yet the resident of the Gulf States lives habitually on corn, from infancy to old age, and rarely or never finds it to disagree with him. This is not simply because he was brought up on it as an article of diet, for the northern man can go to the South, and with impunity fall into the habit of eating corn to the exclusion almost of all other grains; and this same man upon returning to the North will find the corn grown there to disagree with him again. In short, we find corn, almost if not quite as perfect a food when grown in the South, as wheat is in the Northern States. Scotch and Irish oatmeal is excellent food, while that raised in Illinois, Iowa, Kansas, or Nebraska is unfit to eat.

In certain seasons, garden vegetables relish much better and digest more readily than in other seasons, though raised in the same soil and climate. One farmer brings turnips to town, sweet, crisp, and tender, which may be eaten raw or cooked, day after day with delightful relish and the most satisfactory results. Another farmer sells turnips of the same variety in the same season, which are dry, strong, and stringy, and which prove as indigestible as they are unpalatable. The fact is, the first turnips were healthy, having been grown under natural conditions, while the last lot were sickly, having been grown under unnatural or unfavorable conditions; and so becoming dyspeptic they did not assimilate plant food, and hence made imperfect

plants. They are unpalatable because they are indigestible, and indigestible because they are unhealthy plants. In fact, they are invalid turnips and like all other invalids they are not fitted to their natural uses.

This general truth applies to every plant grown for food. The carrot has its best condition only in certain soils and climates. Raisin grapes can be grown as such only in certain limited districts. The fig of the Mediterranean dries well and can be kept indefinitely. The California fig dries passably well, but the same varieties of figs in our Southern States, rot instead of drying; and it will be found that wherever grapes or figs, corn or oats, are most perfectly developed, there they are most perfectly digestible, most hygienic as food for man. Other conditions affect the digestibility of vegetable growth. One is the manner of feeding the plant; another is the manner of cultivating it.

First—Plants should not be underfed, nor overfed. The overfed bullock is diseased and dyspeptic, and though the flesh is very fat and juicy, it is very unhealthy food because the animal himself was unhealthy. The flesh of one underfed is dry, gristly, stringy, tough, unpalatable, and contains a very small measure of digestible material. It can neither nourish nor strengthen the human system because the animal from which it was taken was not well nourished nor strong. For the sake of illustration, suppose we were to take our beef whole, bones and all. In the well-fed beef we should get a certain share of wholesome and digestible meat and a certain amount of bones and other indigestible material. From the half-starved beef we should get the same amount of bones and nearly the same quantity of other indigestible matter, with a far smaller proportion of digestible material, and that much poorer in quality than in the former case. In our vegetables and fruits we do eat bones and all, or rather the woody fiber or framework and all. The well-fed vegetable is juicy, rich, palatable, and nourishing, while those poorly fed are very unpalatable, and to a great extent, like the half-starved animal, lacking in nutritious material, indigestible, and unwholesome.

Second—As to the manner of culture, the cleanest and most liberal culture is best; but the young plant, while under care and constant attention, must not, especially in the later stages of its growth, be subjected to deep cultivation as the soil then is filled with small rootlets, full of little hungry mouths searching for food wherewith to nourish the plant. If these are disturbed or broken with deep culture, the plant will be rendered unnutritious. Neither can that plant be best for human food which is robbed of a

large share of its vitality by weeds or by overcrowding of its own kind; nor which is grown in the shade, nor on soil that is too dry or hard. Plants grown in hot-houses or under unnatural or highly artificial conditions are not healthy, and those high-livers who pay fancy prices for things in advance of the season, do not, after all, get the best, for the best can only be grown during the natural season.

I give a few practical hints derived from observation and experience. In general, garden products of all kinds need a very rich, mellow, well underdrained soil, not only because they belong to a class of plants that to an unusual degree require such, but because market gardeners and seed-growers give the highest kind of soil culture. Every improvement in plants which they bring out, is simply an added capacity of the plant to assimilate more plant food than others of its kind. Hence, getting as we do, directly or indirectly, our garden seeds from sources of the highest cultivation, in order to attain the best results we must give them the rich soil and high culture their natures require by habitude.

The potato never does well on a poor, thin soil, especially one that is clayey or damp. It may attain considerable size and look well, but will be lifeless and more or less watery. On the other hand, potatoes too highly fed are not often large in size, are soft, strong, and disagreeable to the stomach; being dyspeptic themselves they are inclined to produce dyspepsia in those who eat them. The potato does its best on a very rich soil. The Early Rose probably demands the richest soil of any potato grown, indeed, almost a market-garden soil for its most perfect development. The Peach Blow, perhaps, does as well on a poor soil as any good table potato; still it does its best on a soil much richer than a farmer would deem fit for corn.

A market-garden soil is a soil of the highest natural fertility, kept up to its standard by an annual application of from seventy-five to a hundred tons to the acre, of stable manure or its equivalent of some other fertilizer, and this well underdrained so that no standing water will remain more than a few hours on the surface. Nor need any one hope to attain the best results with garden vegetables on a soil less highly fertilized, except in the case of a very few kinds which need a somewhat poorer soil.

The turnip needs for its best development, thorough market-garden soil and culture, an abundant supply of moisture and yet well underdrained, with decidedly cool weather. In this latitude, turnips for the table should not be sown much before the first of August, and then be kept to their most rapid growth by high feeding, abundant watering, and thorough cultivation.

They should be gathered before the ground freezes more than the merest crust. Such turnips, either cooked or raw, are almost equal to apples. It is essential that the ground be well cultivated. Similar culture for late cabbage plants, transplanted about August first, will grow heads averaging near the size of a half bushel measure, and which will eat like applesauce compared with those the farmers bring to town after a dry summer. The same culture for blood turnip beets, planted about the middle of July, will produce an article which, saved for winter use, may be eaten without the pickling and spicing, supposed to be necessary to so disguise an ordinary beet as to make it pass the human palate.

In order to secure a sufficient and reliable supply of moisture, gardens should be irrigated. Where this cannot be done, the best results cannot be relied on, except in rare and fortunate seasons. Still, thorough fertilization and cultivation will give results far superior to those ordinarily attained, and which will pay financially as well as hygienically. But we can make the soil too rich and the conditions for assimilating plant food too favorable, even for the fastest-growing vegetable, some of which are found to absorb fertilizers, especially night soil, in such large quantity and in such crude state as to give to the plants, at times, a faint odor of the fertilizer, rendering them very unhealthy.

The best, richest, and most digestible bean is that grown on a very rich, well underdrained soil. Squashes, melons, and all the vine family need very rich, well underdrained soils and a warm climate. We cannot control the climate, but the warmest spots and soils at our command may be chosen. The squash needs a dry soil, while the melon needs to be plentifully supplied with water, and will then, in a warm soil, give wonderfully gratifying results. Fortunately grains give good returns, especially as to quality, over a far wider range of soil, climate, and culture than do fruits and garden vegetables. Here is a wide field for study and experiment, and one which promises to be of the utmost practical value to the hygienist. In buying food, go to the climate and soil that best perfects its kind. Get dried and canned peaches, and corn for table use, from the South; oats and apples from a humid climate; rye and buckwheat from a poor soil, and preferably a rather cool climate; wheat from a dry climate, where the farmer depends in part at least on irrigation. A malarial climate improves wheat, and to be at its very best it should come from soil which produces the most perfect grain in largest quantity. Any product of the soil, grown under conditions most hygienic to itself, will be most hygienic for the eater. Aside from mere palatableness there is profit in eating the very best.

La Salle, Ill.

Cookery.

MUTTON TOAST.—Cut in small pieces 1 lb. of mutton, the bony part is the best, and put on the stove early, in one quart of cold water. Cook slowly. When the meat is tender, strain the broth through a sieve and stand away to cool. After removing the grease which has risen to the top, let the broth come to boiling, and add flour thickening with a little cream or butter. Meanwhile toast slices of white or brown bread and dip in hot water to soften. Pour the stew over the bread, adding the pieces of mutton, and you have a simple, wholesome, palatable dish.

RICE SOUP.—Boil a soup bone or bits of meat left from a roast, for several hours. Cool and skim off all grease. Strain through a sieve and add one cup of rice to two quarts of liquid. Cook until the rice is soft. If the soup seems thin, beat up an egg in one-half cup of cream and add just before serving.

FARINA SOUP.—Add to two quarts of mutton or beef soup stock, one-half cup of farina and one-half cup of cream. Cook half an hour. An egg makes this soup a little richer, and bits of celery improve it for those who like the flavor.

WHITE GEMS.—Stir into warm milk, or cream and milk, white flour until it is of the right consistency to drop from the spoon. Just as it is ready for the oven beat in briskly, the whites of two eggs, whipped to a stiff froth. Bake quickly. Good, wholesome cake is made by adding sugar and chopped raisins. These gems are light, brown and crispy, and compared with the old-time, dyspeptic-provoking, saleratus biscuits, are infinitely superior both on the score of taste and health.

The above directions are given by a practical housekeeper and most excellent cook. They will be valuable for families who wish, at least occasionally, to place on their tables meats or soups in least objectionable form. For the benefit of those who desire simplicity in the extreme, we copy entire a circular on cookery which comes to us from a Canadian friend. We would suggest that in the recipes the term wheat meal or graham flour be substituted for cracked wheat, for the latter as understood by our people generally, would not be cooked through by any such process as described below:

UNLEAVENED BREAD—FORTY RECIPES—FOUR KINDS OF MEAL AND TEN WAYS OF MIXING.

No. 1.—**RUSKS.**—Mix some cracked wheat, oatmeal, barley-meal, or corn-meal with sufficient cold water to form a dough, roll out thinly, cut in strips, and dry them quickly. These rusks will keep well for six months in a dry place. They are to be dipped in cold water and laid on a plate a few minutes before they are eaten. Any kind of fresh, ripe fruit, figs, or table raisins may be eaten with them.

No. 2.—Three cups of cracked wheat, oatmeal, barley-meal, or corn-meal, three cups of cold water; mix quickly as a batter, and bake in shallow tins, with the oven hottest at the bottom.

CAUTION.—The meal must not be allowed to swell before it is baked; the batter, therefore, must not be mixed before the oven is quite ready. Use no sugar, salt, soda, yeast, nor raising of any kind.

The above caution refers to all of these recipes.

No. 3.—Three cups of either kind of meal, three cups of *fresh* milk; mix and bake as before.

No. 4.—Mix three new-laid eggs with either of the batters.

No. 5.—Add one cupful of chopped figs, chopped raisins, or currants to either of the batters, but it is better to eat table raisins or figs with the plainer breads than to cook them in the bread.

No. 6.—Mix one tablespoonful of caraway seed or aniseed with either of the batters.

No. 7.—Mix one tablespoonful of pea meal with either of the batters.

No. 8.—Mix one tablespoonful of buckwheat meal or hemp seed meal with either of the batters.

No. 9.—Mix one tablespoonful of linseed-meal or sweet corn-meal with either of the batters.

No. 10.—Three cups of either kind of meal or a mixture of two or more of them, one cupful or more of finely chopped onions, a little sage, and pepper, with either of the batters.

We advise persons to get their own mills and to buy the ripest kind of seed grain at the *seed-stores*. Beans or peas half boiled and then baked will pop much like pop corn, and are more life-sustaining when eaten that way, than if boiled.

Issued for the Gospel Health Movement by VICTOR B. HALL, P. O. Box 788, Toronto.

These unleavened breads were highly commended at the Toronto Exhibition, 1879, and were tasted and approved by his Excellency the Governor-General and H. R. H. the Princess Louise.

"That must be good for one's health."—*His Excellency the Governor-General.*

What They Said When They Subscribed.

The Laws and Lecturer are still very interesting and profitable to myself and husband. I should like once more to visit Our Home, as the instruction received there has been of untold value to me. Many thanks.—MRS. JOHN NEAL, MAINE.

Please send me the Laws of Life and Lecturer for one year; cannot do without them. I want to let you know that I am alive and at work, and that my health is steadily improving. I shall always be grateful that my steps were directed to Our Home. What I should be now, had it not been for you, it is sad to contemplate.—MISS LOU ROSS, INDIANA.

I cannot tell you how much good the Laws of Life has done me the past year, and how much I enjoy reading it. I wait for its coming as I would for a dear friend. I am more convinced than ever that in order to die well we must live rightly. It is my great desire to have, not only my heart, but my body a fit temple for the indwelling of God's holy spirit. This is what you teach, and I am happy in trying to follow out your teachings.—MRS. SARAH M. SMITH, MASS.

You may certainly count on me, for I expect to be a life-long subscriber to the Laws, even if to become so, I have to deny myself some nice things.—HENRY A. CALKINS, MICH.

I am gaining health and courage, thanks to God and you. I remember you all in my prayers. I am living by the Laws as well as I can, and myself and family are better for it. I preach the Laws at every opportunity.—GEO. BAKER, ILLINOIS.

Please find enclosure for the Laws of Life and Lecturer; without them I should feel lost. Through your good advice and wise teachings during my short stay with you at Our Home one year ago, and by the aid of these publications, I have been greatly benefited in health. May the Lord speed you on in your good work.—J. B. MILLIKIN, OHIO.

Medical Questions Answered.

BY HARRIET N. AUSTIN, M. D.

Hemorrhage.—Mrs. T. P. P., Marin Co., Cal.—Please tell me what to do for excessive menstrual flow, lasting about eight days, and sometimes passing in clots. I have had female weakness since the birth of my child, nearly two years since; had miscarriage last November.

Ans.—A woman so affected should use every means in her power to improve her general health; specially should she adopt a fashion of dress which leaves every muscle and organ entirely free from pressure, and which has no extra foldings, pleatings, ruffings, or added thicknesses, even in bands, about the waist or lower part of the body. The whole outfit should be as light in weight as may be, while affording sufficient warmth. The lower limbs should be well protected by clothing. All occasions of checking the circulation should be avoided, as also all social and conjugal taxations. The person should carry no burden of work, or of care and responsibility; hours should be spent in the open air daily; system and regularity should be observed in all the daily habits, and abundant rest in bed and plenty of sleep must be secured. No great and sudden change in diet should be made, but the tendency should be to simple and nourishing foods rather than to those which stimulate; tea, coffee, and hot drinks, if used, to be gradually diminished and dispensed with. Treatment for the object of overcoming the weakness is to be given during those times when the patient is at her best. According to her ability to bear them she may take two, three, four or six sitz-baths a week, at a temperature of 90° ten minutes, 85° five minutes, or even cooler, the feet being kept warm meanwhile, and the head cool, followed by rest in bed. One or two mild towel-washings per week, of the whole surface, to be had, and a wet compress worn at night over the abdomen, covered with flannel for warmth, and kept in place by a bandage pinned round the body. A day or two before the recurrence of the period, let the patient go to bed and remain there quietly, cheerfully, pleasantly, all usual treatment being omitted. After the flow has continued two or three days, protect the bed by rubber or enameled cloth, or by a folded quilt, and wring compresses, of four to six thicknesses, out of tepid water, say 90° to 80°, and place upon the lower part of the abdomen, changing every fifteen or twenty minutes, the temperature of the water being gradually lowered to 70° or 65°, and at this, continued for two or three hours; these applications to be made once or twice a day, and always by an attendant. Aside from this, a wet abdominal compress to be worn constantly, with occasional change. Let the patient be in no hurry to get on her feet, but as soon as she does so, she should go into the open air carefully, her room to be well ventilated while she keeps to it. We have a little health-dress tract, most valuable

to any woman afflicted with any of this class of disorders.

Asthma.—Mrs. L. S. E., Colburn, Ont.—I have a daughter and grandson who have had asthma from birth, also the grandfather before them. The child is eleven months old, the mother thirty-three years, and the grandfather about sixty. Tell me if there is any hope of a cure, and how to go to work.

Ans.—A person with inherited tendencies to asthma, and the disease actually existing from childhood, is in a hard place. Still, no matter what the trouble, if the structural conditions are all normal, there is always hope, provided there is a good degree of vigor. This grandfather who has had asthma for sixty years can scarcely look for mitigation, though even he might possibly find relief in change of location. The mother at thirty-three may well have sufficient hope for herself to justify any sacrifice necessary to enable her to adopt methods of living in the strictest accord with the laws of health as belonging to her individual organism. Let her find out what natural living is, and conform to it at all hazards. If it is needful that she move into the wilderness, and go down to the simplicities of aboriginal life, covering herself with rude garments, may be going bare-footed, and subsisting on seeds and berries, let her do it with a will; anything to conform to nature, after finding out what nature requires, in order radically and thoroughly to change her constitutional conditions, if, thereby, this terrible affliction may be removed. The child is just beginning life. It is comparatively easy to reconstitute him; and when this can be done on right principles, this disease may be eradicated as well as any other. If there is any physical state which requires a man or woman to take the vow of celibacy, and thus cut off that line from perpetuating itself, I think it is where asthma exists.

Neuralgia or Gastralgia.—Holland Patent.—I have been troubled with neuralgia of the stomach, or gastralgia, for several years. Please give me your mode of diet and treatment.

Ans.—In gastralgia or nervous pain in the stomach, one of two courses may be pursued; the first to diet, the other to take "treatment." If the person can take time, relieving himself from work and responsibility, and will go on to a very close but nourishing diet, and pursue this course right along for months and months, great things can be accomplished thereby in overcoming nervous difficulties located in the stomach. Graham pudding and crackers, and fruit, if fruit does not cause disturbance or suffering, constitute a proper diet. When one is under the necessity of having work or care, it may be difficult to diet rigidly. Fomentations over the stomach daily, or every other day, and compresses worn constantly, are indicated. Occasional warm foot-baths and other measures calculated to derive the blood from internal organs to the surface and extremities, are useful.

Headaches.—A lady wishes us to give some information through the Laws to her friend who has been a teacher for many years, is debilitated, half sick, and suffers from frequent very severe headaches.

Ans.—The probability is that this lady has overtaxed herself by her school and social duties until her nervous system is almost worn out, and nature, when driven to it, gets up a protest in the form of a headache. We know no help for

one so afflicted, but in rest. That is what every instinct of the system calls for—it is what reason would prescribe. Unhappily, scores and hundreds of our teachers are so situated that they do not know how to take rest; all we can do for them is to give them our sympathy, which we do in all sincerity.

Torpidity of Liver.—R. L. S., Brooklyn, N. Y.—I wish you would put a line or two in the Laws, which I enjoy more than ever, about torpidity of liver.

Ans.—This difficulty implies inactivity of the organ specially involved not only, but a generally disturbed circulation and great impurity of blood by reason of the retention of the material which is carried out by the liver when it acts rightly. A good course to be pursued by a person so affected is to go on to a rather spare and very strict diet, provided he can make his responsible activities correspond thereto. Dr. Oswald talks about whole meals and half meals. Speaking of torpidity of liver abstractly and without reference to the peculiarities or necessities of an individual case, I would recommend the person to live on one meal and a half meal a day. For instance, at seven A. M., two graham gems or crackers, or their equivalent in unleavened bread, with a saucer of uncooked, native fruit; at two P. M., a full meal of plain graham, oatmeal or rye meal pudding, with some form of graham bread, and abundance of fruit. Have life in the open air as the season will admit, but with no severe exercise; buggy-riding is advisable. Twice a week, at bed-time, have hot fomentations over the liver, thirty minutes; the parts then to be covered with a cool, wet linen compress, held in place by a dry bandage around the body, for the night; the compress to be worn the same every night. On removing in the morning, the parts covered, in fact the whole surface of the body, to be rubbed briskly by a soft, dry towel, six or eight minutes. Once a week, a wet-sheet pack with hot fomentation cloths over the liver and inside the sheet, from forty-five to sixty minutes, followed by dripping sheet bath, 90° to 80°, and rest in bed for two hours—which mid-day rest should be had each day in the week. Feet to be kept warm in the pack, and at all times.

Graham Flour.—E. B., Addison, Vt.—In one of your tracts on wheat, a method of grinding it by Mr. Readshaw, of Our Home, is mentioned. Can you inform me if there is any way of securing the same results elsewhere, or, more especially, if there is any method by which good graham can be prepared at home and in smaller quantities?

Ans.—You make the mistake, which is not infrequently made, of supposing that Mr. Readshaw is connected with Our Home. He is simply one of the millers of our village, with whom we have nothing to do except as we have for twenty years supplied ourselves with various kinds of flour and meal from him, he having taken great pains to learn how to prepare graham to suit us. We suppose any miller who will take equal pains may work out as good results. Mr. Readshaw gets the best, white, winter wheat, thoroughly cleans it by screening and fanning, and grinds it with sharp stones, set close so as to cut the bran very fine. Having become known to great numbers of persons who have been at Our Home, Mr. Readshaw has grown into an extensive trade at

long distances, by persons ordering a barrel or several barrels at once. There are hand-mills for families which grind cracked wheat and corn meal very satisfactorily, but it is difficult with them to cut the bran of wheat so fine as we like it.

Boiled Eggs.—N. H. R., Missouri.—Which is the easier digested, a soft or a hard boiled egg?

Ans.—It is generally believed that eggs boiled very soft are more wholesome than when hard-boiled. On the other hand, it is claimed by some that an egg boiled half an hour or longer, is thereby rendered very digestible.

Sweating of the Feet.—G. H. R., Manchester, Conn.—Please inform me through the Laws what is the cause of, and the remedy for, profuse sweating of the feet, and is it detrimental?

Ans.—Many persons have a predisposition to sweating of the feet, even in good health. It is a discomfort which may be relieved in some measure by wearing only cotton stockings, and these always as light as is needful for warmth, and frequently changed. Those whose general vigor will allow them, without shock, to dip the feet in cold or cool water morning and evening, may thus in a measure control the sweating. Where sweating occurs in consequence of derangement either of the nervous system or of the blood circulation, whatever tends to overcome the greater difficulty will relieve the lesser. But even here, hot foot-baths of short duration, followed by very brief applications of cold, may be serviceable.

Small-Pox.—J. N. Green, Mass.—Can you give us, in the Laws, treatment for small-pox? Do you approve of vaccination?

Ans.—Small-pox is a disease not difficult to manage under favorable surroundings, by hygienic and water treatment. The general plan is to give unstimulating food, better in liquid form—as gruels, and fruit; to control the fever by wet-sheet packings, towel-washings, wet bandages, and compresses; the feet should be kept warm, the room well ventilated, and the patient should be kept in good heart. Pitting is prevented by excluding air and light from the face. Doctors like gold-foil for this purpose, and wet cloths are sometimes used. One undertaking the responsibility of caring for a patient in this disease, should have a thorough knowledge of its symptoms and indications, and the different stages through which it passes; otherwise it is best to call in an experienced physician. The more progressive of the profession at the present day would be willing to dispense with the use of medicines, and allow applications of water to be made by an intelligent, judicious nurse. Under the best of circumstances, however, small-pox is not a nice thing to have in the family or neighborhood. If there is much liability of exposure to its infection, we would advise vaccination as the lesser of two evils. The risks of ill effects from vaccination are greatly diminished, if not done away with, by the use of bovine virus instead of that which is humanized. The latter is less expensive, and usually much more readily obtained by country doctors than the former. In fact it is not every druggist who claims to sell bovine virus—that obtained directly from the cow—who is sure of the genuine article. It is safe, therefore, to send to reliable parties, like Caswell, Hazard & Co., Fifth Avenue Hotel, New York City.



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

IN-DOOR LIFE.

"What is to the mind a healthy body,
To the body is a healthy house."

—*Fabio Colonna.*

NEXT to our dietetic sins, the abuses connected with our habits of domestic life have contributed the largest share to the great sum of human misery. Yet few evils might be more easily avoided. There are diseases which may be considered as visitations of national iniquities whose consequences are almost beyond the control of individuals; but for the sufferings caused by scrofula and pulmonary disorders we are indebted chiefly to our own prejudices. Prejudice and ignorance have filled more consumptives' graves than poverty. Even in large manufacturing towns air is free. If our artisans could realize the consequences of breathing miasma, they would prefer the life-air of the wildest wilderness to the lung-poison of their slums; like a caged bird, the tenement prisoner would refuse to pair rather than people the earth with cachectic wretches. The exodus of their workmen would soon induce manufacturers to imitate the founder of Saltaire; building speculators would find it to their advantage to adopt the Philadelphia plan, adding suburb to suburb rather than loft to loft; cities would grow outward instead of upward. A reform of that sort would imply various modifications of our present labor system; but before the enlightenment of public opinion such difficulties vanish like mist before the rising sun. There was a time when it was actually proposed to abolish the summer vacations of the French town schools "in order to enlarge their curriculum in proportion to the advance of modern science;" but, since we have ascertained that out-door exercise is more important than all the graphies and ologies of the Académie Française, it has been found that, with a well arranged plan of instruction ten months a year, five days a week and six hours a day are quite enough for any school. If the eight-hour system were generally adopted, operatives would not be compelled to live within ear-shot of the factory whistle, and in very large cities the daily influx and reflux of a suburban multitude would enable railroad companies to carry individuals at rates which the poorest would call moderate. Far enough from the city center to evade the region of dear building-lots, and yet within easy reach of all kinds of door and sash factories and planing mills, there would be no need of crowding three generations into a single room, and suffocating them with mingled kitchen-fumes and sick-bed odors. Three rooms and an out-house should be the minimum for a family with children.

In a tolerable location, the air of a three-room cottage can be kept pure enough without force

ventilators or any other expensive contrivance. Open your windows; in very cold weather, air the bedrooms in daytime and the others at night. In larger houses, the kitchen, parlor, and dining-room should be thoroughly ventilated every night, also in daytime at convenient intervals, during the temporary absence of the occupants. To save foul air for the sake of its warmth is poor economy; experiments would show that the difference in fuel amounts only to a trifle, anyhow. Ten or twelve pounds of coal a day ought not to weigh against the direct gain in comfort and the prospective, unspeakable gain in health. Breathing the same air over and over again means to feed the organism on the excretions of our own lungs, on air surcharged with noxious gases and almost depleted of the life-sustaining principle. Azotized air affects the lungs as the substitution of excrements for nourishing food would affect our digestive organs: corruption sets in; pulmonary phthisis is, in fact, a process of putrefaction.

No ventilatory contrivance can compare with the simple plan of opening a window; in wet nights a "rain-shutter" (a blind with large, overlapping bars) will keep a room both airy and dry. In every bedroom, one of the upper windows should be kept open night and day, except in storms accompanied with rain or with a degree of cold exceeding 10° Fahr. In warm summer nights open every window in the house and every door connecting the bedroom with the adjoining apartments. Before we can hope to fight consumption with any chance of success, we have got to get rid of the *night-air superstition*. Like the dread of cold water, raw fruit, etc., it is founded on that mistrust of our instincts which we owe to our anti-natural religion.

"Beware of the night-wind; be sure and close your windows after dark!" In other words, beware of God's free air; be sure and infect your lungs with the stagnant, azotized, and offensive atmosphere of your bedroom. In other words, beware of the rock spring; stick to sewerage. Is night-air injurious? Is there a single tenable pretext for such an idea? Since the day of creation that air has been breathed with impunity by millions of different animals—tender, delicate creatures, some of them—fawns, lambs, and young birds. The moist night-air of the tropical forests is breathed with impunity by our next relatives, the anthropoid apes—the same apes that soon perish with consumption in the close though generally well-warmed atmosphere of our northern menageries. Thousands of soldiers, hunters, and lumbermen sleep every night in tents and open sheds without the least injurious consequences; men in the last stage of consumption have recovered by adopting a semi-savage mode of life, and camping out-doors in all but the stormiest nights. Is it the draught you fear, or the contrast of temperature?

Is there no way of keeping warm? Does the north wind damage the fine lady sitting motionless in her sleigh, or the pilot and helmsman of a

storm-tossed vessel? It cannot be the *inclemency* of the open air, for, even in sweltering summer nights, the sweet south wind, blessed by all creatures that draw the breath of life, brings no relief to the victim of aerophobia.

In such countries as Italy and Mexico, where the plurality of the population pass the daylight hours in open air, unventilated bedrooms are almost the only cause of tubercular diseases; but in the north, where children have to be nursed like exotic birds, the chief defects of our domestic arrangements may be classed under three heads: impure air, want of sunshine, and want of room for exercise. The *beau-ideal* of a healthy house would be a well plastered stone building on some eminence, remote from swamps and stagnant creeks, but surrounded by sunny slopes available for play-grounds; spring or well water; out-door cellar, kitchen in an out-house, or at least not directly below the sitting and sleeping rooms; high ceilings, wainscots, or wall-paper of innocuous colors; deep windows, with projecting mullions to admit the air and exclude the rain; an airy veranda, and no shade trees on the east and west side, as sunlight is most needed in the mornings and evenings. Children cannot thrive in dark back rooms, and in the first eight years of their lives should have all the exercise they want. The countrymen of Dr. Fröbel are ahead in this respect, and the best arranged nursery I ever saw was the *Findel-zimmer* ("foundling-ward") in the convent of the Ursuline nuns near Würzburg, Germany. The room was about forty feet square, facing south and west, with three large windows on each side. These windows and the fireplace were barred with net screens, soft to the touch, but securely fastened, and strong enough to stop anything from a football to a forty-pound baby. The floor was carpeted with rugs, covered with a sort of coarse sheeting to prevent dust. From the floor to the height of the window-sills the walls were padded all round with old blankets, secured with muffled nails, and stuffed with something that felt like moss or cow's hair. The only piece of furniture was a cushioned divan in the corner next to the fireplace; but the floor was covered with playthings and movable nondescripts, balls of all sizes, and a big *Walze*, a sort of wooden cylinder, muffled up with quilts and cotton. From the center of the ceiling depended a hand-swing, two rings just low enough to be within reach of a youngster standing on tiptoe, the original sitting swing having been removed as liable to be used as a catapult in a general row. Above the windows, out of reach of the boldest climber, were shelves with flower-pots, reseda, gillyflowers, and winter-green. In this in-door Kindergarten, fourteen playmates—namely, twelve babies and two puppies—had been turned loose, and seemed to celebrate existence as a perpetual circus-game. They could run races, pelt each other with cotton balls, swing in a circle, roll on the floor, and ride the *Walze*; but the attempt to hurt themselves would have baffled their combined ingenuity. There were no nurselings, of course, but all mischief-ages from three to eleven, wrestling and quarreling now and then, but, as the nuns solemnly averred, never crying except for causes that would make the puppies cry—a squeeze or an inadvertent kick—all disputes being referred to the umpire, a flaxen-haired girl of eight, who often took charge of the Zimmer from morning till night.

The squalling of new-born children cannot be

helped; puppies will whine, and young monkeys whimper for the first three or four days—it is the novelty of existence that bewilders them—but, if babies of two or three years scream violently for hours together, it generally means that there is something wrong about the management. Indian babies never cry; they are neither swaddled nor cradled, but crawl around freely, and sleep in the dry grass or on the fur-covered floor of the wigwam. Continual rocking would make the toughest sailor seasick. Tight swaddling is downright torture. Forty per cent. of all the children born in certain manufacturing districts of Belgium and Great Britain die before the end of the second year. They are swaddled, of course; they must not crawl around, and bother people; and "paregoric" does the rest: the child cries for liberty and receives death. Opiates are sold under right pleasant names nowadays, and at popular prices in the larger cities; but a spoonful of arsenic would be a shorter and a kinder remedy.

Not every family has room and the means to construct a model nursery, but the poorest could spare a few square feet of space in some sunny corner, and, with old quilts and rugs, make it baby-proof enough for all probable emergencies. Then furnish a few playthings and trust the rest to nature. Man wants but little here below, and between meals a pickaninny will content itself with liberty, light and air, and a couple of rag-babies. As soon as the child begins to toddle, it should also have an opportunity to exercise its arms—a grapple-swing, or (if your ceiling be inviolate) a rope stretched from wall to wall. It is surprising how fast the clumsiest youngster begins to profit by such a chance. To the young son of man climbing comes natural enough to shock a witness of anti-Darwinian proclivities. The development of the shoulder muscles also tends to invigorate the chest, and a fifty-cent hand-swing may save many dollars' worth of cough medicine.

The progressive development of the motory organs prompts their frequent exercise, and there is no doubt that the gratification of this instinct constitutes the chief element of that physical beatitude which makes the age of childhood the spring-time of every life; and it is equally certain that compulsive physical inactivity inflicts on a healthy child an amount of wretchedness which no prospective advantages can possibly repay. It is hard enough that so large a portion of the human race have to rear their young in a latitude which half the year confines them to the freedom of their four walls; but it is harder that even this limited freedom should be curtailed by so many unnecessary restraints. I wish every houseful of children had a rough-and-tumble room, some out-of-the-way place where the cadets could romp, roll, and jump to their hearts' content. It need not be a heated room nor even an in-door place, as long as it has anything like a roof to it; children are naturally hardy, as they are naturally truthful; effeminacy and hypocrisy are twin daughters of our pious civilization. A wood-shed will do, or a lumber-room with old mattresses and hiding-places. Well-to-do parents might add some gymnastic apparatus, and for big boys a carpenter's table with an assortment of tools; mechanical dexterity may prove useful in many ways, and every normal boy has something of that instinct which phrenologists call *constructiveness*, and which makes the use of such implements a pleas-

ure rather than a task. But, for the youngsters, the rough-and-tumble play is the main thing; it will strengthen their limbs, lungs, and livers. Moreover, it will keep them quiet where other children are sure to be fidgety—in the parlor and at school. Every school-teacher knows that young ruralists are more sedate than city boys; out-door work has given them all the exercise they need; they can take it easy while their comrades are fretting under an irksome restraint. After an hour or two of German gymnastics, combined with wood-chopping and water-carrying, if you like, the wildest boy will prefer a chair to a flying trapeze; for, if the tonic development of the organism is not grossly neglected, sedentary employments *per se* are by no means contrary to nature; in the intervals of their play, the young of frolicsome animals will sit motionless for hours; even kittens and young monkeys; not to mention colts which have off-days, when they won't stir a foot if they can help it.

It would be a great improvement on our present system of school-education, if children could learn the rudiments at home and pass their infancy, the first eight or ten years, at least, under the immediate supervision of their parents; a transition period of three or four years of home studies would help them to steer clear of many moral and physiological cliffs. It is always the best preparatory school; only a private teacher has time and patience to *interest* a pupil in the dry *principia* of every science; but a still greater advantage is his independence of fixed methods and fixed hours. As a general rule, the forenoon is the best time for studies, and the airiest room in the house the best locality. Pure air has a wonderful effect on the clearness of our cerebral functions; the half-suffocating atmosphere of the average schoolroom is as stupefying as the influence of a half-intoxicating drink.

In large town schools, where hundreds of children have to breathe the same air, I would advise a change of rooms from hour to hour, and a thorough renovation of the vitiated atmosphere by opening every window and every door, and keeping up a rousing fire. The air-currents could be reinforced by mechanical means—canvass-floppers or revolving fans—and fumigation would greatly aid the good work. Young children ought to have a recess after every lesson, and should not be required to sit rigidly quiet. The best writing-stand for children is Schreiber's "telescope desk," a box-like contrivance, with a movable top that can be lowered or raised to suit the convenience of sitting or standing writers. In a latitude where the weather so often precludes the possibility of out-door recreations, every schoolhouse should have a recess-room, and every town school an in-door gymnasium.

Fireside comforts are almost inseparable from the idea of an open fireplace, and from an hygienic standpoint, too, the old-fashioned chimney, or an open grate, is far superior to a closed stove. But it should not be forgotten that the operation of the chimney-draught alone is insufficient to correct the vitiated air of a small room, it merely creates an outward current. An open window completes the renovating process; in cold weather a few minutes are sufficient to revitalize the in-door atmosphere for a couple of hours. What we call a cold is caused by the influence of impure air, or dust, on the sensitive tissue of our respiratory organs; subsequent exposure to the open air merely initiates the crisis of the disorder, the discharge of the accumulated

mucus through the nose or throat. If we postpone the crisis by persistently avoiding the open air, the unrespirable matter, instead of being discharged, will be deposited in the tissue of the lungs in the form of tubercles.

In the chapter on Diet I have stated the physiological objections to a late supper, and I will here mention an additional reason why the afternoon meal should be the last: It would give an over-worked mother a chance to close the kitchen-door at six o'clock, and devote the rest of the evening to her family. Domestic habits depend greatly upon the employment of the long winter evenings that have to be passed in-doors somewhere; whether at home or—elsewhere, depends upon home comforts rather than upon home missions; a treatise upon the art of making the chimney-corner attractive would be the most effective temperance lecture. Fredrika Bremer recommends fairy stories; in a North American city Scheherezade would probably avail herself of the circulating library, and a fascinating story book is, indeed, an excellent substitute for the old-fashioned remedies against gadding. Good books, flowers, and music, combined with pleasant conversation and a cheerful fire, would neutralize the attractions of the average "saloon." Playthings and social games, too, would help to compensate the youngsters for the want of out-door sports, and where they have a room to themselves I would suggest the introduction of some entertaining pet, a raccoon or a tame squirrel-monkey. Let the boys have some fun—provide pastimes; it is *ennui* rather than natural perversity that leads our young men to the rum-shop.

The end of the day is the best time for a sponge-bath; a sponge and a coarse towel have often cured insomnia where diacodium failed. Shower-baths in winter time are as preposterous as hot drinks in dog-days.

Our beds are our night-clothes, and ought to be kept as clean as our shirts and coats. Woolen blankets are healthier than quilts; put a heavy United States army blanket over a kettle full of hot water and see how fast the steam makes its way through the web; a quilt would stop it like an iron lid, and thus tends to check the exhalation of the human body. In order to disinfect a quilt you have first to loosen the pressed cotton; a woolen blanket can be steamed and dried in a couple of hours. For similar reasons a thick straw tick is better than a horsehair mattress, though a woven wire mattress is perhaps preferable to both. Feather beds are a recognized nuisance. Children over ten years should sleep alone, or at least under separate blankets, if the bedsteads do not reach around.

If you would preserve your children from wasting diseases, do not stint them in their sleep: chlorotic girls, especially, and weakly babies need all the rest they can get. If they are drowsy in the morning, let them sleep. For school-children in their teens, eight hours of quiet sleep is generally enough, but do not restrict them to fixed hours; in mid-summer there should be a *siesta*-corner in every house, a lounge or an old mattress in the coolest nook of the hall, or a hammock in the shade of the porch, where the little ones can pass the sleep-inviting afternoons. Nor is it necessary to send them to bed at the very time when all nature awakens from the torpid influence of the day-star; sleep in the atmosphere of a stifling bedroom would bring no rest and no pleasant dreams. But an hour after sun-

set there will be a change; the night-wind rises and the fainting land revives; cool air is a febrifuge and Nature's remedy for the dyspeptic influences of a sultry day. Open every window, and let your children share the luxury of the last evening hour; after breathing the fresh night air for a while, they will sleep in peace.—*Popular Science Monthly.*

Overworked Mothers.

SAID a hard-working mother to me, not long since, "It is of no use to try. I have given it up."

"Given what up?" I asked in surprise, for it was a new thing for my young friend to give up anything.

"Given up trying to keep up a respectable appearance. I have about made up my mind that since we cannot afford to hire one thing done, and since I have not the strength to do it myself, I might as well sink right down to the level where I suppose I belong. I am worn out trying to keep the house clean, the sewing and cooking done, and to attend to the calls which are made upon me from the outside world—from the church, and the society in which I move. I really have no time to read or attend to any of the children's natural and reasonable demands. I am cross and nervous, and so are the children. I do not understand why God should have given me so much to do, and not strength and time to do it."

Here the poor, overworked child of a larger growth bent her head over on the sofa and gave way to a long pent-up torrent of tears. He does give us strength to do all He requires of us. He doesn't always give us strength to do all that the world requires of us, though. Most of us absorb too much time in scrubbing and sewing, and baking, and dusting, and dressing to please the world. What satisfaction will it be to you, when you get to be fifty years old, and your little ones are grown up, separated from you, perhaps forever, to look back to this time and remember that Mrs. So-and-so never called and found their faces or pinafores dirty, your rooms unswept, or your toilet unmade? To remember how rudely you pushed dear little May aside, and brought the tears into her wistful blue eyes, because she dared to ask you to cut her out a paper doll, in the midst of your hurry to accomplish all this external order of things, or how sharply you reproved her for littering your cleanly swept carpet in her poor little attempts to cut one for herself? Which will dwell most pleasantly in your memory in these by-and-by times, when the house is still and in order, the fact that during these years of your children's youth, your kitchen floor was washed every week without fail; that you washed every pleasant Monday, ironed every Tuesday, swept every Friday, and never retired to rest on Saturday night until every garment was mended; or the sweet, sweet memory that out of every day while those dear ones were with you, you took a few golden minutes to play and be a child with them? You know as we sow, we must reap. If we want pleasant memories, we must make them as we go along.

Simply do what is necessary, first, and then what more you can, without overdoing. It is necessary to prepare wholesome food; to keep things in place, and so avoid confusion; to wash clothes and iron many of them; to sew and

mend; but it is not necessary to dust every day, if you are not able; or do elaborate cooking; or to strain every nerve in your body to leave nothing undone.

How many mothers are there, in your circle of friends, who would make plain dresses for their daughters, for the sole sake of spending the time it would take to trim them, in walking, talking and enjoying companionship with them? How many of them realize sufficiently that their children have needs far surpassing those of the body—needs which it requires time and leisure to supply? Times are hard; we all know that, but your children have their natural needs and desires just the same as if money were plenty. Because you cannot hire your work done, and have not strength to do it as you like to, your children, forsooth, must listen to your complaints of headache and back-ache; bear your impatience as best they can; repress their longings for sea and woods; and you, meantime, must stay at home and scrub, and wash, and iron, and flute, and cut, and alter, and contrive to keep your house of wood or stone in perfect order, and yourself and children nicely and fashionably clothed.

The world is different from what it was in the days of our grandmothers. In spite of all of the machines made to lighten labor, there are surely too many demands made upon women in the middle walks of life; women who are physically weak, and yet who have all their housework to do; women of intelligence who are fond of social intercourse and of reading, and yet feel as if they must give it all up, on account of the pressure of work upon them. Now what is to be done? Until somebody discovers, and puts in motion a practical system, and somebody will surely do it, of lightening women's labor by co-operation; by having washing, ironing and much of the cooking done out of the house, and, thereby, giving mothers time and strength to bear and rear their children rightly, we shall have to try and do simply this: Let those things which do not conduce to our husband's and children's happiness, and which do cause us to get overworked and nervous, and, in consequence, cross, go. That will be letting a good deal go. We must make up our minds bravely and firmly, that if we are poor, and must work, we will still use our eyes to see the beautiful things around us; that we will enjoy the breezes and the landscapes, the sea and the mountains, and will teach our children to recognize the source from which they all spring; that we will have our castles in Spain, if we cannot have them here; and that we will not be cheated out of the sweetest things in life, in struggling to keep everything around us in perfect order.—*Congregationalist.*

True Economy.

THE cost of living depends entirely on who it is that "lives." I would like to give an instance of rewarded economy. True, not every housekeeper would be willing to pay the price that this lady did, but I think it pays.

The home was in the suburbs of a prosperous city, and the husband's salary was \$1,200 a year. "A few years ago," the wife writes, "we were in debt for nearly the whole of our home, but now by judicious expenditure of the \$100 a month, the whole is paid." Their house is a large one, containing drawing-room, library, sitting room, dining-room, bath room, kitchen, and

all the other rooms necessary in a well regulated house. The library is well filled with choice books, the range supplies hot water on both floors, a fine pony stands in an adjacent barn, and altogether it is a most desirable home.

The wife has very poor health. Still, no work, not even the washing for the family of five persons is done by other hands. Every aid that well-laid plans, an ingenious brain and good machinery can supply, is given to every department of household labor. The clothing is changed often, and although the washings are large, they are not heavy, and many of the common garments are laid away without ironing, a great saving of strength. The mother, believing in elegant simplicity rather than cheap fussiness, finds no trouble in doing the sewing. The children have their separate tasks; even seven-year-old Pet knows she must scrub off the back steps and brush the crumbs from the dining-room floor. Thus all expense of hiring is saved.

By judiciously spending the sum given her, the wife so won her husband's confidence that he places his entire salary in her hands. On looking over the bills for supplies she found the cost of meat exceeded all other expenses. Then came coal, then butter. She could economize in the first and last of these, and by laying in a good stock of coal in summer, lessened the price of that. She settled the meat question by buying the cheaper but nourishing pieces and cooked them by hygienic principles, making soups, etc., so that they lost none of their nourishing qualities. She cooks her meats and vegetables in such a manner that little butter is desired, although it is always placed on the table. Fruit and early vegetables are not purchased when held at exorbitant prices, but eaten largely when the price has fallen enough to be reasonable. Good substantial clothing is purchased at times when it can be bought reasonably; no cheap goods nor flimsy material in that house.

A home nestled among shrubbery, a well kept lawn, good society, a well, even handsomely furnished house, an elegant dining-room, choicest literature, a happy family; what more could be desired? But how many of the young people starting in life to-day would be willing to pay this price?

Economy is often confounded with stinginess and meanness. They have no connection save in the minds of those who will not economize, and ridicule those who do so, as a balm to their smarting conscience. True economy is the soul of liberality and unselfishness.—*Golden Rule.*

CO-EDUCATION AT MICHIGAN UNIVERSITY.—President Angell's annual report for 1879 shows that co-education at Michigan University is in every way thoroughly successful. During the year, 134 women students were in attendance, an increase over the previous year of 41. One of them was candidate for the degree of mining engineer. Mr. Angell says:

"We have become so accustomed to see women take up any kind of university work, carry it on successfully, and graduate in good health that many of the theoretical discussions of co-education by those who have not had opportunities to examine it carefully, read strangely to us here on the ground. It is a cause of sincere congratulation that, both in this country and in Europe, the opportunities for women to obtain as thorough and extended an education as men, are rapidly multiplying."

The Death Vibrio.

It has been recently discovered that the tissues of dead animals, when left to the natural process of dissolution at the proper temperature, suffer certain changes which eventuate in the generation of an organism closely resembling the *Trichina spiralis*, and allied to it in structure and physiology, but having a very different embryology—one that establishes a fundamental distinction between them. This post-mortem organism has been pretty carefully studied within the last few months by American observers, and given the specific and suggestive name of the death vibrio. At a temperature of from 85° to 90° Fahrenheit, according to recent microscopic researches, it makes its appearance in the muscular and visceral tissues of defunct animals, in the course of from 24 to 36 or 48 hours—and earlier if the animal was suffering from febrile disease at the time of killing, or if the air is humid as well as hot. It is preceded by the development in vast numbers of minute spherical bodies about a thirty-thousandth of an inch in diameter; but whether there is any relation between the two is not yet settled. In its microscopic appearance and measurement the death vibrio resembles the *Trichina spiralis* so closely that only a thorough expert would be able to distinguish the one from the other, particularly when isolated from the surrounding tissue or existing in the free state. The trichina is, however, an encysted organism during the earlier stages of its existence. The ovum, which is originally spherical, or nearly so, and very minute, develops in the course of its rapid enlargement two protuberances which considerably increase its diameter in one direction, and usually lie parallel with the muscular fibre to whose sheath the egg is fixed. At the same time the internal contents of the egg become granular, and presently the young trichina appears in the centre coiled round and round like a mortally wounded snake. The sac ruptures and the worm escapes—an active and destructive rematoid for which, at this stage, the death vibrio may be readily mistaken. The latter, however, is never encysted, so far as it has been studied, although it may possibly become so in the process of reproduction. From the researches that have been made there is reason to believe that the existence of the death vibrio is a common, and perhaps nearly universal, phenomenon of animal decomposition. It has been found in autopsies on the human body very frequently, particularly in cases of death from febrile disease; and there are abundant grounds to suppose that if any industrious microscopist cared to institute an examination of the so-called cured meats offered in the market, he would be surprised at the prevalence of this organism in the ham, sausages, &c., consumed by our tenement-house population. That meats containing it produce deadly and sometimes fatal gastric disturbance, when imperfectly cooked, is shown by medical experience; but whether it is the presence of the organism itself or the state of semi-decomposition that is responsible for the result is not known. Again, the finding of organisms readily mistaken for trichinae at the autopsy of a patient in whom febrile disturbance was marked is not conclusive proof of death from trichinosis, unless the parasites are observed in the encysted condition or fragmentary remains of cysts, are abundant. As a general rule, save after a rigorous examination, householders should beware of cured meats, particularly of ham,

which is often so imperfectly treated that post-mortem changes are not completely arrested, and whose consumption must either result in septic fever, if the death vibrio is present, or in true trichinosis, if infected with the more deadly organism. The symptoms, according to medical observation, are very similar in both diseases, and the ratio of mortality about the same.—*New York Times*.

The Best Cure.

In whatever direction we look we see signs of overwork. The children in our schools are crammed and forced till nature revolts; young men and women in our colleges overstudy and ruin their health; our teachers and professional men in every department are "wearing out" and "breaking down" under the pressure of continuous and severe labor. Farmers and their wives, mechanics and their wives, are growing prematurely old and infirm under the tremendous pressures that seem to compel them to work every day beyond their strength.

As a natural consequence of this state of things we find the advertising mediums full of announcements of tonics, stimulants, restoratives, curatives, that claim to "knit up the ravelled sleeve" of overwork and make the weak strong, the worn-out new, the prematurely old young, the sick well. And thousands snatch at these various nostrums and fancy that they can take into their stomachs what will make their shattered nerves firm again, what will restore soundness to honey-combed health, and elasticity to exhausted brains; that they can wear about their persons some belt or medal or clothing that will by some sort of magic or hocus-pocus repair the breaches made in their constitutions by outrageous violations of the laws of health and life written by the Divine Hand in all their members. Let us consider this matter in the calm light of common sense. The heart, the lungs, the digestive organs, are constantly working. Day and night, year after year, from birth to death, they cease not their activities. Yet they work only two-thirds of the time; the other third they rest. Between every two heart-beats there is a pause; between every inspiration and expiration of the breath there is a pause. For eight and nine hours the brain is, in normal conditions, bathed in sleep, the muscles relaxed in sleep. For the laboring man ten hours is considered a day's work; the other fourteen he spends in such care of himself as will keep him able to work ten hours a day six days in a week. But the man who works with his brains cannot work ten hours every day without injury; everybody knows that brain labor is far more exhausting than muscular labor. Such are the demands or seeming demands upon many men and women that they feel compelled to work all the time; that is, all the time not absolutely required for sleep and eating. In order to do this they drink strong coffee, or strong tea, or beer or bitters or brandy, or use tobacco or opium or quinine or cocoa, or something that will keep up muscular and nervous tension. In all these there is not one particle of nutrition; they are poisons slow and sure; they are spurs and goads, or destructive tranquilizers. They drive the blood to the brain, they quicken the beatings of the heart, they tighten the nervous tensions or relax them, as the case may be; for the moment they give relief, seeming strength, concentration of mental

energy. This is just what the whip gives the horse. But the master who should rely chiefly on this agency to make his horse go would soon send him to the "happy hunting grounds." By-and-by, under continued applications of these various stimuli, the brain breaks down, the heart becomes diseased, the nervous system is prostrated, the digestive organs mutiny, and "general debility" takes possession of the outraged body.

What is the cure? It is REST. Rest of body, rest of mind, rest, till what is left of the vital powers begins to gather itself together again and accumulates force and momentum enough to resume at a mild rate, if it resume at all, its former activities.

When the mind and body are worn and weary, give them rest. Sleep, quiet, nutritious food, the absence of all stimulants and spurs and whips and goads—these skilled, positive, and negative workmen of Nature's own will (if anything can) restore the wasted vitality and bring back health and strength and soundness.

This is happily coming at last to be the wisdom of even medical practitioners themselves, and there is no safer test of the value of your physician's advice than to observe his tendency to advise medicine as the chief remedy. If his reliance is upon medication, call him only when you must. If, on the other hand, he tells you freely of the secrets of anatomy and hygiene, of the recuperative powers of the body, and of the dangers of too great strain—if he counsels you with a view to the prevention of disease not less than to its cure—call him often and pay him liberally, and advise with him as with your architect, your lawyer, your friend. It is far cheaper to pay him the same fees to tell you how to avoid disease than to suffer the disease and pay the fees too. Is it not?

Those who have no wise counsellor of this kind at hand, can easily communicate with the best of the class by mail, and when necessary they can find the best of treatment in a "Home" or "Cure" where restoration of vitality with little or no use of drugs is scientifically accomplished.—*New York Tribune*.

Water for Young Children.

EVERY mother should know that very young children often suffer for the want of fresh, cold water. This they should have every two hours, and more frequently if they become restless and fretful. Fretfulness is generally caused by great thirst. We have recently received a communication from a correspondent, who says: "While making a voyage at sea some years ago, I was greatly disturbed by the incessant crying, or moaning, of a child during the first few days of the journey. The child was about one year old, and very delicate. I suggested to the mother that it wanted water. She said that it never, to her knowledge, tasted water, as she thought it dangerous to give it to children so young. I assured her that she need have no fear, and recommended that it should have water every hour, a little at a time, until it became accustomed to it. This was given it, and during the rest of the voyage (of five or six days) I never saw a better or happier child. I believe the child's health was permanently impaired by the constant thirst that during its short life had been consuming it."—*Housekeeper*.

Children's Dress.

No CHILD is prettier for an elaborate design of dress. A single ruffle at the edge of the skirt does very well, but it is quite as well without it. And to cut up the tiny space of a child's dress with loopings and trimmings and ornaments seems to us to make them look like monkeys. Not even the sash is beautiful for a child. A child is constructed, first of all, to eat that it may grow, to receive impressions that it may learn; therefore the head and the stomach are large in proportion to the rest of the body. When the little figure is nude, so that the soft fleshy forms can be well seen, all this is beautiful; but to emphasize, in the draped form of the child the large stomach by a broad sash is utterly against all rules of beauty.

The legs and arms are often beautiful, but to show the legs by cutting off the dress at the hips is immensely awkward, and seems chiefly to serve to display the drawers, which are not a beautiful garment, and should be entirely hidden. Besides this, in winter our climate is wholly inappropriate for any such exposure, and we shall best see the beauty of a healthful child in its easy, untrammelled motion as it moves about in a simple dress (of as handsome a material as you like, provided it is untrimmed), which is long enough to be warm, and loose enough to be comfortable. If you want your children to be graceful let them be unconscious; if you want them to be healthy, let them be sufficiently warm. No woman can have a fine complexion who, as a child, has been habitually chilled; and we see in the winter many children who seem literally to have nothing on from the waist down. They could much better afford to put it the other way, and wear nothing from the waist up, the lungs and heart being at less expense to warm the upper portion of the body than the legs, which are further away from them.—*Harper's Magazine.*

Hog Cholera.

THE Michigan state board of health has directed its secretary to investigate this disease, and to find if possible any relation between it and any sickness in the human family. This paragraph from the report contains a note of warning to those who buy and eat meat from the general market:

The question which Dr. Baker was especially requested to investigate, whether this disease is communicable to man, is attended with much difficulty, because in the neighborhoods where it exists the people are very much afraid, and avoid contact with the disease or eating the meat; but at nearly every point they ship animals of this character, and purchasers only require that the animal shall be alive when put on the cars. They go from there to Chicago, Detroit, and perhaps to other places, and the difficulty lies in deciding just which pork belongs to animals of that kind.

One reason prompting this investigation was, that sickness, and in one case death, was attributed to eating sugar-cured ham in which careful search proved the absence of trichina. It has been found that the poison of the disease is somewhat easily destroyed, but whether meat from animals that have died of this disease is capable of conveying the disease to human beings who eat it as it is ordinarily prepared, is a question of very great importance, and one upon which conclusive evidence cannot yet be obtained.

Cheap Boarders.

A FRIEND has sent us a copy of the Augusta (Georgia) Evening News, containing a marked article with the above heading, which reads as follows:

The Winterville correspondent of Oglethorpe Echo, tells this curious story about two families in Banks county:—"There lives in Banks county two families, Mr. T. B. Bruce, with five children, and his brother-in-law, Mr. James Wright, with six children, who, for the past nine years, have abstained exclusively from the use of pork or bacon, and very nearly so from all animal food. Occasionally they eat some of beef or chicken, but their principal diet is and has been vegetables and bread. A few green apples, bread and water constitute their breakfast, and they often have only two of this per day. They claim that they can do more manual labor than any one on three meals of bacon. They use no coffee, tobacco or alcoholic drink, and their clear, rosy complexions attest the fact of their good health. No physician has been called in, except an accoucher, nor has a dose of medicine been given in five years. They also claim that this vegetation diet is more than one-third cheaper than that previously observed by them; that they commenced this system for hygienic purposes and would, under no circumstances, change."

Consumption.

James T. Hibbard, M. D., of Richmond, Ind., in the *St. Louis Med. and Sur. Journal*, says:

Consumption is a self-limited disease; and should, therefore, be managed through its stages, as is done with other disorders of its class.

Statistics point to the conclusion that rather more than eleven per cent. of consumptives will recover if left to Nature entirely.

Clinical study leads to the inference that judicious treatment may increase the percentage of recovery.

A survey of the popular professional methods of management raises the presumption that they are far from the best.

Consumption has no specifics and demands but little medicine.

Recognizing its real nature, the profession should set their faces firmly against the multitudinous remedies prescribed in many text-books, and positively repudiate the numerous nostrums now so industriously forced on the attention of practitioners by manufacturing chemists and other mercenary persons.

Rational simplicity in Therapeutics is desirable in all diseases; it is a scientific and a humane necessity in consumption.

Dangers of Vulcanized Rubber Nipples.

DR. FORESTIER, of Lyons, reports two cases of poisoning in young infants brought up by hand, both of which were probably due to the employment of white vulcanized rubber nipples. The symptoms were analogous to those of poisoning by the sulphide of carbon, and as that substance is employed in the vulcanization of the rubber, it was in all probability the cause of the accidents. One of the cases terminated fatally.—*Physician and Pharmacist.*

How to Drive Away Rats.

A WRITER in the Scientific American, in treating of the question, gives a simple plan by which any one can rid his premises of rats and keep the vermin away permanently. He says: "We clear our premises of these detestable vermin by making whitewash yellow with copperas, and covering the rafters and stones in the cellar with it. In every crevice in which a rat may tread we put the crystals of copperas, and scatter the same in the corners of the floor. The result was a perfect stampede of rats and mice. Since that time not a foot-fall of either rat or mouse has been heard about the house. Every spring a coat of yellow wash is given the cellar as a purifier and exterminator, and no typhoid, dysentery or fever attacks the family. Many persons deliberately attract all the rats in the neighborhood by leaving fruit and vegetables uncovered in the cellar, and sometimes even the soap-grease is left open for their regalement. Cover up everything eatable in the cellar and pantry, and you will soon have them out. These precautions, joined to the service of a good cat, will prove as good a rat exterminator as chemists can provide. We never allow rats to be poisoned in our dwelling, they are so liable to die between the walls and produce much annoyance."

Publishers' Notes.

The New Civilization.

Do not forget that this lecture, by Dr. James C. Jackson, published in the March Lecturer, is for free distribution save postage, one cent per copy. It is addressed to the young women of the Republic and every one of them ought to have the privilege of reading it. Friends, send us names of teachers, or those having in charge numbers of young women, and we will do our part to put this valuable lecture into their hands. We quote some of the approving words we have received:

In behalf of the women of this country I thank you for "The New Civilization." Your brave words are full of the promise of a better day for woman. To the worn workers in this good cause they come as a benediction; to those in the midst of the conflict, as an inspiration to more earnest effort; to the indifferent as a battle-call, bidding them "step forth in the Future's van." If woman, in the new civilization, is to take the position you have assigned her, it must be through the agency of such thoughts as yours. Since "no human being can utterly resist ideas except by keeping himself away from them," there is every reason why such truths as you have uttered and penned should be brought within the reach of every man and woman who can read the English language. Especially does it seem important that every voter should be brought in contact with the idea of the personality of woman and the need of her influence in the councils of the people. I am confident that if those interested in this question will prepare for thoroughly organized work, they may give this lecture a wide and more perfect circulation.

Mrs. Susan A. Jones,
Principal of Dansville Seminary.

Since reading thy most excellent address "To the Young Women of the Republic," I said in my heart I will and must write to Dr. Jackson and tell him how much I have admired it, and how fully he expresses what has been my belief for a length of time. How vividly it brought before my view what I passed through some twenty years ago, when I came to years of understanding—the distress of mind when I learned the degraded legal condition of the women of the United States and other nations, and what fashion and custom required of them. After a long time of mental suffering I saw, in the Divine light, that these things did not exist, as Christian men told me they did, with the approbation of the Almighty, but all came from the pride and self-conceit of man—his love of rule and desire to govern and control all things. Then I was comforted with a feeling of assurance that a day was dawning of better things for women, and a belief, if righteousness shall ever cover the earth as the waters cover the sea, that female serfdom will be abolished. I expressed but little of my "peculiar views" to my female associates, much less to men, for their remarks caused me so much pain, I shunned conversing on the subject, resting in the assurance that a great work was being carried forward which their combined forces could not stop nor hinder. I rejoiced in spirit when I heard of thee and learned how nobly thou hast vindicated, and still art vindicating the cause of the oppressed; and as champion of the right, with able intellect art pleading for the fettered and downtrodden, and with strong argument and clinching fact, showing things up in their true color and bearing. I wish thee every encouragement, and also in the health reform movement thou art making on the Hillside, for which I have a very high appreciation.

Mrs. Susan Brinton.

Upon the subject of woman suffrage, which I have regarded as a grave problem, you have given me some valuable suggestions. I think I shall be inspired thereby to give wiser consideration to my duty as a voter in our school district; and should, or should it not be mine to use the privilege and meet the responsibility of holding the state or national ballot in my hand, your encouraging words will assist me to so inform myself on the great principles of right and wrong involved in political economy, so as to be able to use my citizenship conscientiously and intelligently.

Mrs. Dr. Gilbert.

Lecturer for May.

WE have a large edition of this number, containing Dr. James C. Jackson's speech delivered on his birthday, in which he gives an exposition of his past experience in, and his present attitude toward, the treatment of the sick. Copies can be had for distribution, with engraving, at the rate of three cents per copy, and without engraving, at one cent per copy, postage prepaid.

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LX.

MRS. NAMELESS' STATEMENT:—I was born in the South. At the time when I was a girl of sixteen my father owned two hundred slaves. He was, after his view of things, a just man. To him slavery of the blacks did not appear wrong. You may not be able to comprehend such a conviction. The people of the North, born and bred under institutions altogether different from those of the South, cannot appreciate the ideas and opinions which the better class of southern men and women were educated to entertain in respect to the condition of the black race. Northern people think slavery is wrong. The Southerners think slavery is right—not perhaps in itself, but under the circumstances in which the South has always existed. Be this as it may, my father was a generous man and so far as treatment of his slaves was concerned, he never was cruel. Nevertheless he himself was a subject of the institution. Where social institutions exist, no person is free of their force. Custom, habit, etiquette, law, all bear down upon him, and however much he may in his own inner thought disapprove of them and their outworkings, he is never able wholly to resist their influence or to live independently of them.

My father, therefore, while always kind to his slaves as long as they were his, did not hesitate to buy and sell them in open market just as you here at the North buy and sell animals. That he thought it not wrong to do this I am certain, for I had good opportunity to know the height and depth and length and breadth of his conscience. He was a brave man, never violating his sense of right, always following it unless powerless to do

so; when he could not, he always left his protest as against the course he was obliged to pursue, relieving himself thereby as much as possible from any guiltiness that might otherwise attach to him by seeming consent.

Born to life amidst the influences of a system of involuntary servitude, and brought up to young womanhood under the pressure of these influences as I was, my training and education necessarily corresponded thereto. When I became old enough to require mental training and education, with the culture which these bring, I was sent North to school. Once domiciliated in the Seminary where I was to get my education, I found my circumstances and conditions, both personal and social, entirely foreign to my previous habits and to all impressions that I cherished as valuable, and I could not do otherwise than resist to the uttermost of my ability. I had been waited upon from my earliest recollection. I had been taught that I was of superior race, that the blacks about me were made to work for and wait upon me; therefore I knew nothing about caring for myself. All the necessities of my nature were to be met without any effort of mine. I was not expected to labor. To be industrious in the sense which indicates employment, was foreign to my thoughts as well as to my habits. Did I want anything, I asked for it and it was gotten for me. My father's purse was always at my service. I could scarcely conceive of needing anything which money could buy, that I could not have. So far as my dress was to be considered, silks and satins, ribbons and laces and jewels, entered largely into its constituents.

My tastes had been developed in that direction. I knew nothing of poverty except by contrast. I wore costly materials; my servant dressed at best in calico. She was born to serve; I was born to be served. She was born to have nothing except as it was given her; I was born to have everything and to have it given me. She could own nothing, for she herself was owned; I could own everything if I was able, for I was my own owner. There was a gulf of condition between her and all like me.

Thought is very influential in giving tone, temper, and character to a person when it is endorsed and strengthened by the feelings. Thought which lies within the brain as the result of intellectual activity, pure and simple, may not have very great guiding force upon him who evolves it; but when the feelings endorse the thought and the two are on the same line of expression, no one who has not considered the strength of their union has any idea how powerful in directing one's life are these twin forces. I had not only been led to think, but I had been educated to feel, that I was of superior race and therefore was entitled to and might justly claim the acknowledgment of my superiority.

When, therefore, as a young Miss coming to the North to enter school, I was compelled to associate with the daughters of working-men, whether these digged with spades or wielded a goose-quill, whether they used a scalpel or a scythe, whether they taught school or pleaded law, I found myself in society or under social connections that awakened in me a sense of outrage. I shall never forget how I felt after my first night's stay in the Seminary. When I was expected to get up and dress myself I was as helpless as a baby. Fortunately my room-mate was a kind and clever girl, vastly inferior to me I thought, though she proved herself vastly my superior, and afterwards gained much influence over me and held it for many years. Seeing how helpless I was, hardly knowing which garment to put on first, crying in vexation for my servant who had always looked after all these things—petty things they were in my home estimation, mighty things they were now since they were stronger than my knowledge of their use—she came to my aid and with rare tact helped me to dress. I do myself no injustice in saying that while I was glad to have her help I despised her because of her ability to help me. Her power to serve me made her a servant to me. How crooked and perverse the human mind can become under wrong direction!

However, after a while she had me dressed and we went down to breakfast. Was I ever so mortified in my life! A hundred girls sitting at long tables, each one eager to get whatever she

could lay her hands on in order to be sure that she would have enough to satiate her appetite! There I was. I had never eaten a meal at home that had not been served by at least three or four persons. A girl always stood at my chair ready to run at my slightest beck; a large young fellow stood opposite, waiting for me to lift my eyes or nod my head, when away he went to bring me what I wanted; to be told, if he made a mistake, in sharp and pert language, though not unkind as I thought it, of his mistake, when off again he went to correct it.

At my father's table there were always guests, ladies and gentlemen of the South, and, not infrequently from the North, and these paid deference to me. My father was accounted in the South, of great wealth, and I was his only daughter and therefore was looked upon as an object of interest, waiting for the years to develop me into womanhood, when I should have troops of suitors for my hand. I never heard anything about suitors for my heart. Wealth and place and power were the chief considerations with the men and women with whom my father ranked. Marriages were made from considerations of convenience more than from affection.

But at this school I was amid a mass of living creatures, all eager for their victuals, showing almost ravenous appetites and eating food as hungry animals would. I looked upon them with contempt. I said to myself, you need only to have black skins and you would be no better than my father's slaves. I could not quite feel thus, because color was to me a symbol of race. These girls were white, and to be white was to have something that challenged respect. I had often heard my father and his friends say of horses that "blood will tell," and I had seen this illustrated in the relative positions of white and black human beings. All whites had the better blood as I supposed; therefore they were the superior race and proved it by the superiority of their condition. I could not have imagined it possible for black men to enslave white ones. Had such a thought crossed my mind, I should have laughed at it. That the whites should be the superior and the blacks the inferior race was an ordination of God and could not be set aside. Hence, though great numbers of these girls did not seem to have anything like the good manners that our better class of slaves would have shown in a festive gathering, I had to pay homage to the color of their skin, and therefore did not feel toward them as I would have done toward a company of blacks exhibiting the same conduct.

How I got through my first breakfast I have no recollection except that my room-mate served me kindly and I ate; but when I rose from the table and went to my room, I was in such a state

of despondency and mortification that I felt like killing myself. I said to myself, "It is useless. I will write to papa and tell him that I cannot and will not stay here. He must let me go home and be taught there, where I shall not have all my sensibilities outraged by association with these coarse persons. I never can affiliate with them. They are not at all like me and I cannot become like them."

So I wrote to my father, not doubting that he would let me immediately return. Judge then of my surprise when on receiving a letter from him and reading it, he denied my request and said I must stay and acquire my education in that Seminary; that however unpleasant it might be for me, he doubted not it would, on the whole, be good discipline to me, and he brought this argument to bear which, young as I was, had its effect: "You are still but a child, my daughter, but you are, if you live, to become a woman. Suppose when you reach womanhood, you should meet a man who in all respects should be one whom you could love—rich, well connected, well educated, cultured by travel, of fine person and elegant in manners;—suppose he should seek to secure your consent to become his wife, and you should find that you loved him, and should consent to marry him; if it should turn out that he was a Northern man, when he should take you to a Northern home, what would you do? Altogether unacquainted with Northern people, never having mingled with them, knowing nothing of their habits, manners, customs, their type and order of social life, their religious methods, ceremonies, forms of worship, their civilization in fact,—what would you do? Now I do not say that you are to marry a Northern man, but you may, and you must have your culture at the North. Very many of our ladies do marry Northern men. I have seen enough of the unhappiness that comes from Southern men marrying Northern women and bringing them here where they know nothing of us and our customs, to convince me that you, my daughter, must have a broad education. You are the daughter of a slave-holder. The people of the North do not believe in slavery, and I am frank to say to you that I have no such faith in the institution as to make me feel that it would be the greatest calamity to the country, and to the South especially, if slavery were abolished and we were rid of it; though I do not see how we could ever live with our negroes if they were freemen. There would rise up between the whites and them, relations under freedom which would make it very difficult for us to live together. I adapt myself therefore to slavery and try to be content with it; but I want you to know just how woman is developed in the North. Then if you should ever go there to live you will

not be taken all aback. You therefore must stay, and I submit to you, that you should try to make yourself accommodative, polite and kind to your school-mates. In a school as large as the one in which I have placed you, there will be many very undesirable scholars with whom I would not care to have you try to establish companionable relations; but it cannot be that there are no girls who, if you will be patient and forbearing and not haughty, you cannot come to like, may be to love.

"Should you find any such, you will be at liberty when your vacation approaches and you are to visit us, to invite them to come to your home and see our institutions and our social life, which is as different from theirs as light is from darkness. If you do not know how to wait upon yourself, these friends of yours would be in as bad a plight with us as you are, only, on the other side: they would not know how to be waited upon. A Northern girl is taught to take care of herself. Likely as not, though she be the daughter of a rich man, she cuts and makes her own dresses and other clothing, looks after and cares for her own personal wardrobe, goes to the shoemaker's to order her own boots, and drives her horse to town for the mail; if she is a farmer's daughter she may milk cows and feed calves, while her mind may not be at all inferior to yours. Possibly she has a better intellectual development than you. I can readily conceive this to be the case, because where stress is put upon the mental faculties, development is the result, by reason of the discipline. You have been educated to have everything furnished to you. The Northern girl is expected to bear a hand along certain lines of industry, by which resources are developed, and she, in common with the family, is thereby enabled to secure to herself means of comfort and of culture.

"From what you say, I understand that you have a rather desirable room-mate. You say she is pretty in person and simple in tastes but very executive, and knows many things that you do not know. Well, you go to work and learn these yourself and cultivate her friendship. Very likely she has a warm heart. I know you have. Let your heart out, my daughter; live a little from the heart. We Southrons form a sect or a state that constitutes a close corporation, socially. We think we are the cream of humanity. We get very false notions into our heads, and our institutions tend to foster these. Do you be broad-minded in this direction. I do not ask you to become radical nor fanatical, but it is not well for you to take on the social culture to which your position entitles you entirely from the Southern view of what makes up true womanliness.

"Be as kind as you can, and as watchful. Seize upon, and make to yourself benefit from, every opportunity for growth. I should feel hurt if I thought my daughter was likely to become helpless by reason of opportunities which her father has furnished her to become helpful. I expect when you come home to see that you have grown, and that if you have taken on new ideas to any degree, they are of the better and more helpful sort. I do not want you to pick up, in your association with your school companions or with your teachers, their worst qualities. They have enough of these which are very distasteful to me, but they are a portion of mankind marked by much vigor of thought and great depth of purpose and breadth of endeavor. In my judgment, when two centuries shall have passed by, the civilization of the people of the North will be the highest in the world, and the South will have abolished slavery and in large measure have conformed their institutions to the Northern idea. We shall never be quite as coarse a people as the Northerners are, but it will require a great deal of training on our part to make us as strong and vigorous as they are."

I read my father's letter with mingled feelings, partly those of very great respect and love for him, partly feelings of indignation that he denied my request; for I was a passionate girl and full of positiveness, which had been cultivated only in undesirable ways, but which at the same time had given me self-assertiveness. Young as I was, in many respects I was a woman, having impressions, notions, and some ideas of my own as to what was right and proper for me in my station in life, and I felt that my father did not really perceive just what might be the influence of forcing me into such relationships as I would have to sustain in the school. As is often the case with persons who are mentally sharp but undisciplined, the effect of my father's decision on me was likely to prove injurious rather than otherwise. I had serious thoughts for a while of taking the matter into my own hands and going home without his leave, and telling him that I could not and therefore would not stay at the North. Very likely I should have committed the folly of running away, had it not been for the commanding influence which my room-mate insensibly acquired over me.

When one is in a passion, as I was, of disgust with my conditions, it takes, usually, a little time for such passion to come to a head. This was the case with me, and by it I lost my opportunity for acting indiscreetly. Before I could decide how to act, new meshes were woven all around me. I found myself under an extremely subtle but most powerful influence, which seemed to deprive me of my personal will. There was

nothing visible to hinder me from doing what I pleased. I was as free, apparently, as I had ever been, and yet I was conscious of being enthralled. What it was I did not know. I only felt it. I could not interpret it, nor describe it.

It was years afterwards that I came to know anything about it, and then, strange as it is, I learned it through you. You were the first person who gave me any knowledge of the law of magnetism, by whose operation one person passes under the influence of another without obvious effort on the part of either party thus to be related. My room-mate was a girl larger than myself, a brunette, and of a peculiar mental and spiritual organization. She was self-poised, resolute, positive, but not at all self-assertive. Her influence over one always exerted itself along the lines of persuasion. She never combated any one. Her voice was smooth and soft in its tones, and there was no harshness in her manner. She was not polite by culture, but by natural disposition, and she was sincere and honest. She had great strength united to great sweetness. She was clear as logic itself, and as far-seeing as inspiration could make her. I never knew a person in whom reason and inspiration were so blended as in her.

Our young friend Rachel Reason reminds me of her in the qualities of her mental and spiritual nature. Isabella Williams had no superior in that large Seminary. Every girl treated her with great respect. She was the confidant of a great many of the students. They trusted her with their secrets, and came to her in their troubles, but she was always equal to their needs. She had but little to say, but she always gave good advice, which was sure to be received as such, though it was not always followed.

I hardly knew how to relate myself to her. She assumed no airs of importance toward me, but was kind, gentle, and attentive. What impressed me more than anything else with reference to her was her willingness to do for me what I called menial services. She was ready to comb out my tangled locks and curl them and assist me to dress, seeming to think there was nothing derogatory to her position, condition, or character in doing this. I think I could not have been induced to yield to her if she had shown any sensibility about it; but she took the service as unconcernedly as though it was her proper place, as my black maid did when I was at home. Proud and haughty as I was, I made no opposition. I had such an idea of my superiority, by reason of my Southern birth, over her, because of her Northern birth, that for her to offer to aid me did not seem improper in my eye, nor was it undignified in me to accept it.

It was not long, however, before I came to be

aware that I was being handled by a person very different in the constituents of her making-up from myself. She might comb my hair and tie my shoe-strings, and do anything she pleased, which in my estimation was menial in service, but she left the impression on me that she was not only different from me, but very much my superior. I was under her influence as the potter's clay is in the hands of the moulder. She shaped and fashioned me as she chose, while there was not the least exhibition on her part of consciousness of doing it. It was the outcome of force running along its natural lines of expression, and making itself manifest constitutionally. The weaker, which was myself, gave way to the stronger, which was herself. Imperceptibly, as the change went on, I lost all antagonism to her, and took up in its stead the strongest sympathy toward her. What she thought, I thought; what she felt, I felt; what she did or wanted me to do, that I did or wanted to do. I was subdued. I was under an irresistible discipline. My will was apparently free, notwithstanding it was subject to her will. I was not thrown out of my consciousness. I knew myself, had all the recognitions of personality about me; yet my impressions as to what was important and desirable, nine times out of ten would prove to be hers if comparison were made. Herein, as it turned out, lay great help to me; but it might, just as well as not, have been a great injury. A thousand times since, I have said to myself: What if Isabella Williams, who possessed this power of absorbing another's will into her own, instead of being one of the best girls who ever lived on earth, had been one of the worst girls who ever lived? She would have ruined me; she would have ruined the school, for more than half the scholars were decidedly and positively under her influence, without her saying a word to induce them to become so. I never have failed to recognize the power of association. Had I daughters to educate, I never would put them into a boarding-school. All through their plastic years I would keep them under my own control, for there is no place on earth where one sinner can destroy much good more certainly than in a seminary.

Time passed on and vacation came, and when I went home I took Isabella Williams with me.

I must rest before I can tell you what occurred there. Come to me to-morrow morning and I will go on with my story.

Improving Health with Advancing Years.

Doctor James C. Jackson:

DEAR SIR:—Some months ago I called upon Mrs. Imogene Wheelock, having understood that she had been at your place. She spoke in the highest terms of your Institution, and kindly loaned me several numbers of the *Laws of Life*, which I read with much pleasure and profit; and at the commencement of this year I became a subscriber. Perhaps you might be interested in hearing something of my experience. I am of bilious temperament and was born with weak

digestive organs; was brought up on a farm, and lived as most farmers' children did in those days. My stomach would frequently get obstructed and refuse to perform its office; a dose of medicine would be given me to clear the passage, and then I would go on as before. When a young boy I contracted the filthy and vicious habit of smoking tobacco; this seemed for a time to assist digestion. I went on for years obstructing and dosing, until my stomach refused to be so treated any longer, and broke down entirely. I could not digest the lightest nor the least food with any comfort. My organs of respiration were so weak I could scarcely breathe without an effort, and my tonsils were terribly enlarged. I was able to walk but a few rods at a time, and in driving I had scarcely strength to hold the reins. I was very severely constipated and in my ignorance took frequent cathartics. For several years I was unable to do anything that required the least exertion. I gave up all hope, and expected to drag a load of disease to the end of my life.

About 1837, when I was thirty-three years of age, I became acquainted with the views of Drs. Graham and Alcott, which commended themselves to my reason and inspired me with hope. I at once discontinued the use of tobacco, which, by the way, was the hardest work I ever did, and put myself upon a strictly vegetarian diet. In making so sudden a change I suffered much from extreme debility and prostration. Were I to do it again I would make the change gradually. I soon began to rally, however, my bowels began to act naturally, and I had hope that I might continue to improve and yet enjoy a good degree of health; to be restored to perfect health I could not expect. The result has been more than I dared to anticipate. For the last thirty years I have been able to labor on my farm as many hours in a day as most of my neighbors, and now in my seventy-seventh year, I find myself in the enjoyment of my bodily and mental faculties beyond what is common for those of my age, and my health is still improving as the years go by.

My appetite is always good and my sleep refreshing, and though I still have some difficulties I can truly say, as Dr. Alcott did, "With me it is morning all day." I use no salt and no other condiment, no meat of any kind, no fish or fowl, and have not for the last thirty-three years, and almost none for seven years previous to that time; no butter, or eggs or milk. Milk tends to constipation in my case; I believe it was intended only for the young of milk-giving animals until the teeth became developed. Eggs I consider very stimulating. As for drink, I believe the purest and best is contained in fruits and vegetables, and for some months I have taken liquid in no other form. I eat but twice a day, use unleavened bread almost wholly, partake freely of fruits, both foreign and domestic, use wheat flour unbolted, rye and oatmeal; use nuts to some extent in cold weather, and vegetables I use quite freely. I believe there is a wide gulf between vegetable and animal food. The last causes inflammations and pains and woes innumerable. On the side of vegetable food, from which I would exclude all highly carbonized articles, it can give no serious pain except from overeating. I have taken no medicine in many years. Firmly believing in the gospel of health which you have so nobly advocated these many years, I subscribe myself your humble co-worker, DAVID BILLS.

[For the Laws of Life.]

Her Children.**THEIR MOTHER'S EDUCATION.**

SHE is less than a dozen years old; yet you sometimes hear her refer to her future children with loving assurance or tender anxiety, or with prudent planning for their health and education. It seems to me so sweet and altogether natural that such thoughts should occur to the incipient woman, that I think it hard and sad to suggest that a large proportion of women never have children or husbands or homes of their own.

Love of offspring seems to me one of the divinest traits of human nature. It is simply natural; but all our natural life is a basis for spiritual growth and character, and through parental love comes some of life's best discipline. There is much to remind us that this world is neither Paradise at present, nor the perfected kingdom of God "on earth as it is in heaven." One of the wrongs which I see no reasonable way of righting, is the necessity of childlessness which falls upon so many women. There are women who do not care, and there are noble women who cheerfully adapt themselves to circumstances, and the motherliness of their natures carries a blessing wherever they go.

Every girl should be educated as though there were an equal probability of marriage or of single life. All the training she gets which fits her for self-support will serve her some good purpose, however she may be situated. It is equally true that any training which fits her for the best wifely and motherly sphere will only make the whole woman more complete in character, whatever be her future lot.

I think it all wrong to educate a girl with no reference to her maternal capacities. Nature gives very decided hints of these in the female anatomy and physiology. Gradually, as she grows in stature and in years, the little girl will know the meaning of all this—best learned by frank companionship with a sensible and loving mother. The less she feels weighted or restricted by the mere fact of sex, the better. All healthy development and activity should lie open to her. Defer as long as possible the day when she feels obliged, by the stern laws of long-established custom, to put on the badges of woman's supposed inferiority and subjugation to man—long skirts and other feminine gearings, which are relics of barbarism yet remaining in the midst of our advancing civilization. These trappings are some of the real burdens and hindrances of women.

Though the little girl thinks naturally of her future family, she is not likely to think much about her future husband, unless it is put into her head by the people around her or by the

books she reads. The less said now about beaux and lovers, the better. A child's mind is not "opened" to a perception of married love, though it may somehow feel the heavenly influence when in the presence of a pure and genuine love of this kind. Let the little boys and girls play and work and study together, encouraged to confide frankly in their mother or in some wise elder friend.

A pure heart is the first essential of human character. Broadly considered, all the virtues are included in this. A heart purified of selfishness loves the neighbor as itself, and so cannot violate any portion of the Decalogue. Anything that can be done in this line is the best possible education to give our children, the best preparation for a noble motherhood. But moral, intellectual, and physical education go hand in hand, and each is somehow dependent upon the others for success.

Every child should be taught to regard the care of health as a religious duty. If children are careless of the laws of health, it may be well to remind them sometimes that their sins are pretty sure to be "visited upon the children," and to point out instances of inherited tendencies. It cannot harm them to learn early that in this respect at least "no one liveth to himself alone," and that it is our duty to society or to the human race, to make the most of ourselves, body and soul. Very few enter into marriage with any realization of the responsibility they are under to help on the progress of the race toward universal health and "peace and good-will among men." I wish our children could be made to realize something of this responsibility while quite young, and their instincts would at length feel the educating influence of it so that they would not be likely to "fall in love" on the wrong side or in the wrong direction. A girl who knows the power of alcohol, or who understands the effects of tobacco, will not be likely to love a man who is a victim of either. If she has learned of scrofula in its various forms and disguises, she will keep clear of that. If she learns something of the causes of hysteria and insanity she may also learn new reasons why she should practice self-control and moderation.

To educate a girl for the best motherhood, give her the best possible intellectual development; not stuffing, not mere knowledge, but conditions for intellectual growth and strength, cultivating a love for knowledge and a delight in mental work and achievement. This of course should be well balanced by physical development and the before-mentioned sense of responsibility for health. I never could see why a mother of boys and girls should not have the broadest and most thorough mental culture that

would fit her case as a woman. For she is first and always a woman. As a mother, there is no telling what especial knowledge may come into use on this or that occasion; and if the knowledge has been properly acquired (each day's portion duly digested and assimilated) the power remains which that process of learning has given, though the knowledge itself may become dim. I heard a little girl say, not long ago, "I shall study Greek and Latin, so that I can tell my children what words come from." She said this because it made her so happy to hear her own mother (from "over the wash-tub" perhaps, for they were very poor) able to tell her the definition and foreign derivation of words.

But these little girls may have a lonely fight for self-support, and a solitary hearth in the future. This is by no means the worst fate that could befall them, and they may realize the "blessedness" of life in full measure. For this most honorable career their early education should prepare them, and so it should be in all ways practical and thorough, that they may not only have some sure defense against starvation, but a means for acquiring an honorable and useful position in the world. Then they will never feel obliged to marry because they see nothing else to do, and will never in any case feel the degrading helplessness of forced dependence upon others.

FAITH ROCHESTER.

[For the Laws of Life.]

Dentistry.—V.

A. P. BURKHART, M. D. S.

THE GLANDS OF THE MOUTH AND SALIVA.

THE salivary glands are six in number, three on each side of the face, named the parotid, submaxillary and sublingual. These are prime organs, supplying the salivary fluid to the mouth during the act of mastication. The parotid gland is the largest and is situated near the ear. It is of irregular form and fills the large space between the ramus of the lower jaw and the posterior portion of the upper. The gland consists of numerous small lobes connected by cellular tissue, each of which may be considered a miniature gland, as each is supplied with an artery, vein, and excretory duct. This gland secretes or separates from the blood the greater part of the saliva furnished to the mouth. Its secretion is a clear, watery, alkaline liquid, usually small in quantity when the mouth is at rest, though the flow is increased by certain mental emotions, as well as by the act of mastication. The numerous minute ducts of the parotid empty into a larger one, called the duct of Steno, which passes through several muscles of the cheeks to the mouth, and finds an outlet opposite the twelve-year-old molars.

The submaxillary gland, next in size, is situated on the inner side of the lower jaw near the lower edge, being separated from the parotid by only a small space; it is also made up of numerous lobules, each having a small excretory duct, which unite and empty into a common duct, called the duct of Wharton. This passes upward from the lower jaw, then forward, entering the mouth below the tip of the tongue, directly back of the lower incisor teeth. The use of this gland is like that of the parotid. The secretion is clear, thick, and viscid.

The sublingual glands, the smallest of the salivary glands, are situated beneath the tongue; they are of lobular structure and have excretory ducts like the glands just described. Instead, however, of having one common duct, they enter the mouth by numerous minute ducts which find opening through the mucous membrane beneath the tongue and the lower bicuspid and stomach teeth. The fluid secreted is thick, glutinous, and ropy. Besides these six glands there are numerous mucous glands found, as the name implies, in the mucous membrane in all portions of the mouth.

The saliva is a glairy, alkaline fluid consisting of inorganic and mineral substances held in solution with water. Its chemical analysis is as follows:

Water.....	995.16
Organic matter.....	1.34
Sulpho-cyanide of potassium.....	0.06
Phosphate of soda, lime, and magnesia.....	98
Chloride of sodium and potassium.....	84
Mixture of epithelium.....	1.62
	1,000.00

The saliva keeps the mouth moist, a necessary condition in speaking; it prevents the adhesion of food to the teeth and cheeks; and, coating the mass, facilitates its transmission to the stomach. The frothy appearance of the saliva arises from the fact that in it are confined innumerable globules of air, which, uniting with the food, aid the final solution of the fluids in the stomach. Plenty of time should be given for the mastication of dry food, that it may become thoroughly moistened, so that digestion can proceed readily. Starchy substances also require to be well mixed with saliva; starch as such, is insoluble, and valueless as nutriment; saliva converts it into sugar, and thus it becomes soluble and nutritious. Swallowing at short intervals, awake or asleep, effects the opening of a passage leading from the ear to the throat, which permits the renewal of air in the cavity of the middle ear, showing that the saliva is necessary to the maintenance of perfect hearing. The secretion of saliva is not equal on both sides, the side in use giving forth the greater portion. In diseased conditions of the general system the character of this fluid is variously changed. It is liable to become acid or alkaline, acting upon the soft tissue of the mouth, causing ulceration of the mucous membrane, and producing softening of the bony tissues. To counteract the effect of acidity a mouth-wash should be used.

Dansville, N. Y.

Moliere Thermo-Electric Bath.

JAMES H. JACKSON, M. D.

BEING in frequent receipt of inquiries as to our thought in regard to the efficiency of this bath in the cure of certain diseases and in the relief of special conditions, we take occasion to say that having had three of the baths in constant operation in our Institution since October, 1879, we have become so satisfied of its value and utility as to lead us, this spring, to put in a fourth one. This gives us now in the ladies' department two, and in the gentlemen's department two baths. We should not have gone to the expense of this addition to our facilities had we not become convinced by experience of the great value of this agent in the treatment of our patients.

We have found it of especial value to those who suffer from congestions and inflammations of internal organs; one marked effect of its use being its tendency to equalize the circulation, calling to the capillary system in the skin its natural supply of blood, thereby relieving the overloaded central organs. Congested livers and spleens, kidneys and bowels, stomachs and lungs, are wonderfully relieved by it and enabled better to perform their functions; thus nutrition is increased and the strength and health of the patient promoted.

In another class of cases certain nervous symptoms and expressions are due to the presence of waste or poisonous substances in the blood. This may be either in consequence of the introduction of bad material in foods and drinks and medicines, or in consequence of poor excretion,—matters being retained which should be cast out. In such conditions, this bath is the best therapeutic agent we have ever known. Its power to eliminate from the system poisonous matters through the skin, thus relieving overworked kidneys and lungs and irritated nervous systems, is very great. Thus, in certain forms of neuralgia, in rheumatism, in gouty diathesis, in certain scrofulous manifestations, we have come to rely upon the Molière Bath as one of our most effectual appliances.

In a certain class of diseases, in themselves considered generally incurable, but in which the symptoms may, by proper methods, be greatly alleviated and life prolonged and made much more comfortable, this bath has remarkable potency. For instance, we have on record many cases of most excellent results from its continued use, in diabetes and Bright's disease.

As a matter of luxury to persons who are tired and need rest, we have never seen any bath which gives so thorough satisfaction. It refreshes and revives the strength, whether of nerve or muscle, in such degree as to make it very popular among those who, by hard work

have become worn and weary. On the whole we are highly delighted with our experience. The philosophy of the bath in its effects upon diseased conditions is closely argued in the February, 1881, number of this Journal, copies of which can be had by persons desiring further information.

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[For the Laws of Life.]

How to be Well Dressed.

IT is safe to say that the dress of women, whether considered from an æsthetic or physiological standpoint, is decidedly objectionable. Long skirts, weighted with lining, wiggins, facing, and pleatings, are gathered into a belt which laps over half a dozen other bands at the waist; heavy skirts hang on "loose" corsets unsupported by the shoulders, thus allowing the weight to drag down where such harmful pressure can least be borne with safety; snug-buttoned waists have inside hooks and eyes to make the unwholesome embrace closer; under-garments are doubled upon each other over that part of the body where it is particularly objectionable to have extra warmth; feet and limbs are inadequately protected from cold and damp: all these conditions and others of like nature show not only a want of intelligent thought on matters of vital interest, but the necessity for unsparing criticism. How many women are there of the present day who are not suffering the direct infliction as well as the reaction from wearing this poor apology for clothing? Let physicians testify when they assert that a large share of their patronage comes from women. And yet these same doctors, with rare exceptions, give drugs to cure while they leave the causes of disease operative.

No woman, however strong she may be, who dresses as women for the most part do, has any guarantee for future health. From babyhood a girl child seems doomed to the inevitable fate of an invalid. All influences, direct and indirect, which tend to break down nervous energy and produce congestions of every name and nature, are at work in her dress, habits, and social relations. We have actually seen on our streets during the past winter, a little girl whose bare legs showed between the tops of the thin stockings and cotton drawers. This was all the protection her limbs had—but then she wore a leopard-skin cloak and carried a muff to match. Fashion is largely to blame in such matters, and against her tyranny an indignant public sentiment should emphatically protest. Dr. Felix Oswald says, "No one who has been habitually chilled in youth can ever have a fine complexion." It would seem then, that on the score of beauty alone, we should shun such folly as is

shown in the dress of children. Clothe the little folk warmly and sensibly and their chances for good looks and good health in after life will be increased.

No woman can afford to be thoughtless in respect to her style of dress any more than she can allow herself to become indifferent to other matters involving right and wrong. Not that she should by any means make dress the absorbing interest of her life; let it be left for those who have nothing else to do to keep good the business of fashion-makers. The true woman should however make dress a matter of conscience, giving it her thought from a new standpoint. For the women who work, and those who desire to accomplish something in the world, it would be well if each would adopt some particular style for its own intrinsic worth, its fitness for her and her occupation. To do this and adhere to it, with such modifications as may from time to time be called for, would be to gain peace for internal fret, and repose for outward disturbance. How much precious time and vitality is wasted at the advent of every new dress, for fear it will not conform to the fashion, and how little thought is given to the healthfulness, comfort, or appropriateness of a new garment! "Not to think whether a dress is beautiful, but if it is the newest cut," as McDonald significantly says.

Beauty in dress cannot exist without fitness. A shop girl standing day after day behind a counter, cannot take for her model in dress a woman who reclines all day in easy chairs or rides in a luxurious carriage wherever she goes. Women who so carefully save their hard-earned money, are continually spending what is of far more value to them—their nervous energy—in a most lavish manner. Their very life gives way under the unnatural strain which comes upon the whole physical organism from wearing high heels, long heavy dresses and skirts, and unphysiological under-garments, together with their accompanying fret and worry. If these girls were robbed every week of a third of their wages, what a protest it would provoke; but all the time a worse robbery is taking place,—one which unfits them for work, brings complaining, sickness, despair and premature death.

In buying dress goods, lightness of quality should be the first consideration. It cannot too often be repeated that heavy materials, no matter if for coldest weather, should not be used for dresses, unless these are made in a form requiring the smallest amount of material practicable. A broadcloth princesse dress, made short, may be comfortable and suitable for some persons, but no bands or pleats of the same should be seen on it. As far as possible select light colors. Do not

habitually wear black, as it absorbs, rather than transmits the health-giving sunlight, and is pronounced by physicians to be disease-inducing. Good material is the most economical in the end. Remember that it takes as many stitches to make up a poor thing, which will soon grow shabby or wear out, and costs as much to have it done, as it does to make a good one. Trim simply; every ruffle is an added burden in making and wearing. Dresses as a rule should be in one piece, especially working dresses. Dispense with bands of every kind; they add to the pressure and the heat. Above all let the style of the whole conform to the wearer and her needs, not to the prevailing fashion without reference to these. If it is a nice dress, one designed to last a good while, let it be made so that it will not require making over in a few months. The wear and tear of keeping a wardrobe up to the ever changing standard of fashion, is incalculable. Consult the fashion for suggestions, if desirable, but do not be dependent upon it. Those whose work involves many trips up and down stairs will realize something of the blessedness of right-doing, by wearing the dress only to the tops of the boots. Every woman who does house-work in a long dress is manufacturing for herself, in the near or far future, according as her power of resistance and stock of nervous energy is great or small, a sure retribution in the shape of ills which

"—come not single spies,
But in battalions."

To dress well is to dress healthfully; to consider fitness and becomingness and, last and least of all, fashion. Never fret and lose temper over dress-making. Just before that point put it away for another day. No one can afford to dress well at the expense of her disposition and to the discomfort of all about her. Decide intelligently what to wear, and when once made and worn do not be ever mindful of the raiment of the body. Dress to live; health and comfort will come from so doing, and an opportunity to help and encourage others. Leave display in dress to fashion figures, and wire forms. Let women of thought, sense, and heart give their lives to other and better purposes, so that future generations of women shall have some cause of gratitude to the women of to-day.

ELLA F. EDWARDS.

Chapter of Marriages Continued, (not concluded.)

In the past month, two of our efficient and reliable young men, workers in Our Home for several years, have been married—Mr. Will Stevens to Miss Etta Malcolm, and Mr. Louis Swan to Miss Nellie Carmody. Both these ladies have also been for a short time, members of our working force, and have our best wishes. To all we extend our congratulations, with the sincere hope that they may have the wisdom and grace so to live that increased happiness and usefulness may result from the important relations which they have now taken upon themselves.

The Completeness of Christ's Philosophy.

A LETTER.

My dear friend: Philosophy if it is true, is good; but the inspirations of the spirit of God are better. No speculation, however profound, which originates in the brain of the wisest of men, can in its power to help human souls, compare with a revelation from God. He only can meet all the necessities of men.

I would not, in the least degree, underrate the wisdom which comes from learning and culture. They are very serviceable to whoever acquires them, and out of them may come so much of knowledge as to be characterized as wisdom, which may be very helpful to all to whom it comes. But the wisdom of man, individually or collectively, cannot be equal to the wisdom of God. Who, therefore, can get into communication with the Divine, so that there shall come to him the wisdom of the Heavens, which shall be unto him as a constant inspiration, touching him in head and heart, in thought and conduct in life, is better off than he could be without it, however much he may have of earthly wisdom. Very much of the wisdom of wise men is only serviceable to them while they dwell on earth. Whatever knowledge, and happiness in its use, may come to one while living in this world, which is only serviceable to him here, is far less valuable than that knowledge which can serve him both here and hereafter.

The conditions of living in the other life are so different from the conditions of living here, that knowledge which pertains to earthly use only, will be utterly valueless there. We shall be in many ways as unprepared to live the other life, by much of the knowledge which we have obtained how to live here, as a man living here, studying rhetoric, would be unfitted to work in a machine shop. To be good for anything, knowledge must be easily adapted to use under existing conditions. Of all the books that I have read I know of none which can at all compare with the Bible in teaching human creatures how to prepare for the next life. Therefore I value the Bible from this point of view, more than all the books that I have ever seen.

You call my attention to Mr. Emerson's writings. Doubtless he is a wise man in his way, and remarkable for his genius. But take all he has ever written, and bind it in one volume, and place it on a table beside the Bible, and it would not take me a minute to decide which I would choose for guidance and instruction. From the Bible we may learn not only of the life hereafter, but how to live on earth. Who can find the divine way of living on earth is sure to live healthfully and happily. No disease which is not deadly, rendering whoever has it incurable, can long con-

tinue to exist after the subject of it has found the divine way of living on earth. To live this way is to live healthfully, and he who lives healthfully must become healthy. One cannot be sick and live healthfully. The very fact that he so lives is his guarantee for health. No book that I have ever seen but the Bible declares this truth. If one sits down to study it, both in the Old and New Testament, he may learn there that whoever lives according to the laws of life and health must be healthy, if it be possible in the nature of the case.

The philosophy of Jesus is the largest, broadest, highest, deepest, grandest that I know. It is the farthest-sighted, farthest-reaching, has infinitely more of the everlasting in it than the philosophy of Socrates, Plato, Seneca, Zoroaster, Aristotle, Solon, Voltaire, Carlyle or Emerson. Each of these is great in his way, but then his way is small; each is well-rounded in his sphere, but then his sphere is narrow. Some of these appeared on earth, said their say, left earth, and where are their followers? Christ can count his in every nation, kindred, tribe and tongue. Men of very large ability, of profound learning, of broad and refined culture, count it their highest honor that they are disciples of Jesus. The mention of his name quickens their pulses. They hold the dearest and sweetest and purest relations to him. Their personal acquaintance with him is both companionable and confidential. The springs of everlasting life which are in him, flow out from him into and through them, keeping them fresh and growing, and will keep them growing and fresh forever.

Do not you be in the least troubled about the progress of Christ's philosophy. It will maintain itself as against all human speculation. Whatever Mr. Emerson or any other able man may say that is worth saying, that has in it the quality of endurance, you will find to be of service to human creatures just in proportion as it accords with the philosophy which Jesus uttered. Much more, perhaps, than Mr. Emerson knows, is it true that his best utterances have their germ or starting point in the utterances of Christ. See to it, I pray you, that your life conforms to Christ's life, that your love meets and matches in with his, your heart's throb answering to his, and you need not then be either afraid for yourself nor for him. He came to earth knowing well what he came for; he left the earth knowing well why he left it; he intends to return knowing well why he means to come back. He never will cease from his labors until he shall have subdued all things to himself and delivered the Kingdom over to the Father, that God may be all in all. I am, yours very truly,

JAMES C. JACKSON.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

Kidney Trouble.—S. A. J., E—, Ohio.—Last fall, my son, a man about 35 years old, began to feel lame on the left side just over the hip-bone, when twisting or turning his body. After a while he complained of feeling as though a weight was on his left kidney, and the urine was thick and dark colored. The lameness was somewhat relieved by a belladonna plaster, but not permanently. He has the same symptoms at present, with the addition of a dull pain in front, running down towards the bladder. He is inconvenienced when lying on the right, but feels comfortable on the left side. Appetite good, habits regular, is losing flesh slowly. Has for a week or two complained of burning or scalding sensation when passing urine. What is the matter? Is it well to take medicine for the trouble, especially medicine with camphor in it? What is the best home prescription he can follow? If it proves to be a serious difficulty what would be the cost of a course of treatment at Our Home?

ANS.—The symptoms as detailed lead me to believe that in some way a severe congestion or inflammation of more or less of the left kidney has been established. In the absence of a chance to make a physical examination and also to examine the urine passed, I cannot decide the extent or exact nature of the malady, and therefore cannot speak definitely as to the necessity of giving such remedies as might possibly be indicated under some circumstances, for altering the quality of the urine. In certain diseases of the kidneys and bladder it is very important to render the urine alkaline, and some simple remedies may be given at times for this purpose, to advantage. I should not think of advising a general course of medication for this case. Home treatment would be as follows:

Fomentations over the kidney and side three times a week for 30 minutes at a time, given by means of flannels wrung out of water as hot as can be borne and applied to the parts, the wet hot flannel being covered by a dry one for the purpose of retaining the heat; change as often as it becomes somewhat cool. At the end of the 30 minutes, the parts should be thoroughly sponged in cool water, and wiped dry. Three times a week, in the evening, I would recommend a sitz-bath at a temperature of 80 degrees, fifteen minutes, and 74 degrees, five minutes, followed by thorough wiping and rubbing of the parts. The diet should be simple. Salt and all condiments to be used in minimum quantity, or better not at all. Grease, fried foods, and all meats should be eaten sparingly, the staple diet being fruits and preparations of grains and milk.

The cost of treatment at Our Home would vary, according to room occupied, from \$10 to \$15 a week. I should think it worth your while when the disease appears to be giving special trouble, to send by express a 4 oz. bottle of urine for examination.

Sickness During Menstrual Period.—J. G. C., J—, Ill.—What is the cause of my sickness every menstrual period?—am taken with vomiting and purging; the uterus seems to be in good condition. I live simply, and my general health is pretty good. There is often a pain in the left side.

ANS.—To speak with absolute certainty in a case like this, a personal examination is necessary. It is probably owing to peculiar nervous organization and special nervous sensibility, and that reflex action exists between uterus, stomach and bowels. I have met with such cases frequently, but special treatment cannot be given. Such a course of life as will make you nervously strong and promote healthful activity of all your functions, is all that is required, unless, as I say, an examination should reveal a condition of the uterus answerable for the whole trouble.

Specks before the Eyes, and Bunions.—J. A. M., Pa.—What causes spots to appear floating before the eyes, and what is the remedy? also what will cure bunions?

ANS.—Persons often experience great inconvenience and trouble from seeing little spots before one eye or both, the existence of these being more or less permanent, sometimes coming to remain a little while and then pass away. There are various forms and kinds of these specks, some of which indicate organic disease, and others only a functional disorder of the eye. In this case I cannot tell which it is. Functional disturbance is more common, the spots being due to a little corpuscle floating in the vitreous body of the eye; this coming within the range of vision at times causes inconvenience, but nothing more. Their presence may indicate organic disease of the eye or some portion of the brain or kidneys, and I would advise in all such cases that the party consult a competent oculist and have a diagnosis made of the case.

The best cure for bunions, is a shoe that produces no pressure whatever upon the joint. Remedies which tend to straighten the toe, throwing it inward, in a natural line with the inner edge of the foot, poultices, and water dressings for reducing inflammation when it may be present, and in early stages painting with iodine, are all excellent and will give relief. If the bursa, lying over the joint, becomes inflamed, there can be no cure without a surgical operation in most instances.

Colds and their Cure.—M. A. P.—Please tell me where I can find an article by Dr. Jackson on colds and their cure?

ANS.—Send for the January, 1880, number of the Lecturer, containing lecture on catarrhs, acute and chronic.

Rupture.—T. A. T., S—, Minn.—Do you think a rupture of three or four years' standing is curable by means of a truss or any compounds and liniments? Is a surgical operation difficult and liable to be dangerous?

ANS.—It is very rare that a rupture in an adult, either of short or long standing, is curable by the use of a truss. A truss should always be worn, however, when it can be, in order to avoid the dangers arising from ruptures; these are strangulation and sloughing of the bowels, and consequent death. In young and growing persons a proper truss well set and persistently worn, often effects a permanent cure. For adults, I know of no liniment or compound or any form of truss which is to be relied upon to produce a permanent cure. There are certain operations which are not dangerous nor difficult that may be tried, but they are rarely successful. It must be understood, however, that all these methods, in certain cases, now and then effect cures, and

each case must therefore be treated upon its own merits. A competent surgeon should be consulted under such circumstances.

Sore and Weak Eyes.—S. C., Agnes, Ill.—Every such case as you mention should be treated only after a personal examination by a competent physician or oculist. I therefore cannot give you any information of value.

Dyspepsia.—O. T., Bangor.—Your case is decidedly chronic, and probably cannot be successfully treated outside of an Institution to which you should resort for examination and such a course of treatment as shall put you surely on the right road. Then with the knowledge thus acquired you can carry on and finish the good work at home. I have no doubt that your surroundings, circumstances, and labors have much to do with your troubles. You are overworking, I presume, and so keeping up certain sources of irritation. You should not labor so as to tire yourself. No bath is of value unless you get the beneficial effects of reaction from it. In addition, I can only say to you, read the answers to questions on the subject of dyspepsia, in the last two years of the Laws, and fit the advice to your own conditions as best you can. You ought, I think, to get well, with a good chance for living a hygienic life.

Chronic Diarrhœa and Dyspepsia.—B. A. L., Fitch Bay.—My husband has been sick with diarrhœa since last August; has a good appetite, at times craving; very little pain in bowels; also has kidney disease. Drinks strong tea for stimulant. Please prescribe treatment. My daughter is troubled with indigestion, headache, weakness in limbs and back. What shall I do?

Ans.—Let your husband read, under head of medical questions in August, 1880, number of the Laws of Life, the article on diarrhœa, and follow the instructions there given. Let him give up tea, but so gradually as not to suffer any nervous inconvenience from its non-use,—that is, let him take a couple of months in which to wean himself from the habit.

In the daughter's case I refer you to article under medical questions on Dyspepsia, in May number, 1880, and Causes of Dyspepsia, in August, same year, and Diet and Dyspepsia, October, same year.

Meat Eating.—B. J., C., Pa.—Do you think that the human race, after generations of meat eating, can abstain entirely from the use of meat with beneficial effects?

Ans.—I have no doubt of it. If to-day it should become impossible for the great majority of the inhabitants of this earth to obtain flesh for food, they would be none the worse, but immediately begin to grow better in physical conditions, and I think develop a higher civilization. The only difficulty would be with persons who have inherited or acquired peculiar nervous organizations—those which seem to demand a certain amount of stimulation, in order that the functions of life may be performed to the best advantage. These individuals constitute, however, only a very small class in any community, and would be equally benefited by the disuse of meat if they would leave it off gradually, so gradually that their vital or assimilative forces could adjust themselves to the supply of materials for repair of waste, and for reconstruction. This they would do if time were given nature to

adjust herself to the new diet involving the absence of a stimulating property. The argument for this view you will find in the Lecturer—published by Austin, Jackson & Co.—of May, 1880.

Sleeping During the Day.—C. S., B., Ill.—Where a person sleeps during the day-time and afterwards feels heavy and dull, would you recommend her to do it? Also, what is the cause of this dullness and how can it be overcome?

Ans.—Considering the great majority of sick people, I believe there are very few measures which are of more value and greater importance in insuring them a return to health than that of taking a period of rest sometime during the day, preferably toward the middle. Most all invalids suffer from more or less of nervous exhaustion, and usually are so situated that they spend in one way and another, each twenty-four hours, all the strength they make through food and ordinary rest. As sleep is nature's best method of restoring the nervous system to a proper degree of tone and functional activity, when combined with proper nutrition, it becomes in my judgment an important part of treatment with cases involving nervous exhaustion that they should break up the labor of the day and the excitement thereof, by an hour or two of rest, and if possible, sleep.

The great value of throwing yourself upon a bed and allowing the muscular tension to subside and the brain to become quiet is not properly estimated, and perhaps only can be so by the method being thoroughly tried by invalids. The cause of the heaviness and dullness is the relaxation to which the muscular system and brain is subjected under the influence of rest or sleep, and usually passes away in a little while after resuming the usual avocations. The brain during sleep has less blood in it than at other times, and all the purely animal functions, such as muscular activity, and the use of the brain and exercise of the senses, undergo large or complete abatement during sleep. It, therefore, requires a little time after awaking for the body to take upon itself renewed activity, and it is just this freedom from activity and labor that enables those intricate processes of nutrition which involve the repair of waste and the building up of exhausted energies, to take place. Hence it is by just this little thing that many persons who otherwise would not save strength enough from day to day to serve them a good purpose in a curative direction, find themselves, on adopting it, slowly and steadily gaining.

What Some Women are Doing.

Mrs. Dr. Alice B. Stockham, who has been for twenty-five years a practicing physician in Indiana, Kansas, and Chicago, and at the same time an active worker in various charities and reforms, is now engaged in the highest calling of the physician, that of teaching the people how to avoid sickness. She gives a series of lectures in each place, sometimes in churches, to girls and women, and has both the faculty and the knowledge to make her talks very acceptable and very valuable. We have a published paper of hers

on Health for Girls, which we hope to reprint, at least in part.

Miss Frances E. Willard publishes the following letter from Rev. Mr. G. She says: His health and fortunes were impaired, and his wife went to Dakota with her little boy, built a "shanty" house on their claim, hired help, worked on the farm herself, slept on the bags of seed, wheat and corn, endured all sorts of hardships. It was so brave a thing for a woman to do that I wrote him for data, which are here given:

Dear Madam:—It is your privilege and that of every woman, for a small fee (\$16 to \$18) to obtain from the Government one hundred and sixty acres of land for a homestead. Of course you will be obliged to maintain a residence on it. You could also, for a similar fee, get another one hundred and sixty acres as a "free culture claim." If you will write to the commissioner of the general land office, Washington, D. C., he will send you a copy of the laws on the subject. If you write to D. A. McKindlay, St. P., M. & M. Ry., St. Paul, Minnesota, he will send you information in regard to the Red River Valley lands. If you write to the land department of the Northern Pacific Ry., St. Paul, Minn., you will also get information. There is a vast area of land in the Red River Valley that with proper culture will produce from twenty to forty bushels of wheat to the acre. Mrs. G. has a farm of one hundred and sixty acres already broken, which is good for thirty bushels, and more, to the acre. We had it broken in the summer of 1879. We sowed it with wheat in the spring of 1880, and realized a fair crop. Some defect in the tillage lessened the crop somewhat.

The Miss Willard above, the devoted Christian temperance worker, and President of the Woman's National Christian Temperance Union, is now lecturing at the South, as we learn from the New York Christian Union, and says: "This is the most rewarding work of my life. Former leaders in secession are now the leaders for peace and good-will on this line. They have received me as a sister trusted and beloved. I wish that, instead of two we had two hundred of our workers actively engaged in the Southern States. After a few years of such fraternization, politicians would fail to keep 'the two sections' apart."

The Hartford (Ct.) Courant mentions and highly commends the latest feature of the work of Mrs. Virginia T. Smith, Hartford City Missionary, whose name has frequently appeared here. She has leased a building where her efforts in assisting the poor to become useful and self-supporting can be systematized and made most effective. The first floor is devoted to a sewing-school where the inexperienced are taught to fit and make garments, and skilled sempstresses without means are employed and brought into communication with people who want any kind of plain or ornamental needle-work done. In

the rear, rooms are fitted with all the conveniences, where families or individuals can have all sorts of laundry work done by poor women, in the best manner, under the managers. There is a cooking-school free to the poor, and also a class for a moderate sum can be taken through a course of lessons under competent instructors. There is a school for training girls to become good domestics in families, including all work, from the most menial to waiting handsomely on the door bell or at the table. We learn that many of the first ladies in Boston are active in similar ways to help the poor to help themselves.

We are always glad to notice again the good work of Mrs. F. M. Barclay Felch, who for a score of years and more, has been traveling all through the West, instructing the people in matters relating to health. Many hundreds of families have grown-up sons and daughters who never knew sickness, the parents having, before the children were born, been set going in the right direction by the zealous labors of Mrs. Barclay. Her residence is 459 Van Buren street, Chicago, Ill.

Miss Elsie Von Blumen, who started out from Rochester over two years ago as a pedestrian, has commenced practicing on her bicycle, in this city. It was an attractive sight to witness her gliding gracefully yet noiselessly around a large hall, first driving the wheel fast enough to make one dizzy at the short turns, and then riding so slowly that one was led to wonder that she did not tip over. She wears what is known as the Bloomer costume, with a basque fitting her figure and hanging gracefully from the form below the waist. On her head she wears a nobby Derby hat. Notwithstanding the fact that her costume is similar in most respects to that of a gentleman, she would never be mistaken for one, even at a distance. There is a difference in the manner of propelling the machine, and a lady certainly shows more grace than a man, in this as in most other respects. Miss Von Blumen has a new ten foot bicycle which separates through the middle and can thus be shipped. Of course, she could only ride such a large wheel with some kind of spring or adjustable pedals or treadles, and these she has invented for herself, and has applied for a patent on them. She has engagements to ride upon driving parks, or in large amphitheaters, all over the country during the coming season, and as late as November. On her large bicycle she will be able to move about as rapidly as the fastest flyers on four feet. She is a pleasant, modest, lady-like young woman in appearance, and no one could see her ride a bicycle without admiring her ease and grace of movement.—*Rochester (N. Y.) Democrat.*

It pleases us, when a woman undertakes to do anything, that she proves herself capable of doing it as well or better than a man. And this is the case with women in almost everything that they do undertake. One might consider it a vastly higher and fitter occupation for a woman to go about the country lecturing like Miss Willard or

Mrs. Dr. Stockham, than to go about giving exhibitions in bicycle-riding. But it is not so very long since most folks would have been as greatly shocked at the thought of the former as of the latter. Who knows but Miss Von Blumen's efforts may aid in making bicycle-riding so common that in a few years lady doctors, lecturers, and ministers will be visiting their patients and keeping their appointments, over miles of country, by this means of locomotion. We have repeatedly seen little girls in Dansville riding on bicycles, and it certainly seems a very proper as well as delightful and healthful exercise. If men are going to utilize this method of getting about, why may not also the women of the new civilization?

The Kitchen Garden was only one woman's idea a few years ago—Miss Emily Huntington's—and now it is a system with a metropolitan association to apply it, and annual meetings and reports. Nearly one thousand children of the poorer classes in this city were taught last year the hundred and one little household duties which they may have to perform some day as tidy servants in great houses, or as the mistresses of some little home of their own. The system has also been introduced among the colored people, and the managers in this city are striving to make it a regular part of the course of instruction in every industrial and public school. The system is spreading elsewhere. Successful classes have been formed in Brooklyn, Philadelphia, Boston, Albany, Troy, Pittsburg, St. Louis, Cincinnati, and many smaller places.—*N. Y. Tribune.*

A remarkable achievement in stenography was that of a lady who reported for the Boston Herald the speech of Carl Schurz to his German countrymen, in that city. The speech was translated off-hand into English short-hand notes, as it was taken, instead of being taken in German and afterward put into English, as is generally the case on such occasions. No other reporter is known ever to have done this.—*Newspaper.*

Our Patients Heard From.

David D. Chidister, Ohio.—I have been steadily though slowly gaining in strength and freedom from unfavorable symptoms ever since I left Our Home, until I am now almost up to my standard of former health. I still pursue the course marked out for me by you. Mrs. C. followed the plan of life taught in your works previous to the birth of our hygienic baby boy, and received great benefit by so doing. He is a fine, healthy fellow, seldom cries, sleeps all night, and has never had a sick minute. We are not unmindful of the debt of gratitude we owe you.

Rev. Isaac Mackey, Ohio.—I feel gratified to the Giver of all good for the great benefits which my son has derived mentally, spiritually, physically, through you and your superior Institution, and take pleasure in expressing my high appreciation of your teachings and methods.

Mrs. Senator L. F. Grover, Washington, D. C.—I am getting well now. Little by little my old strength seems to be coming back to me, and I never can cease to be thankful that in all the chances and changes of a somewhat changeful

life, I found my way to your peaceful hillside. My husband is also getting along nicely.

Mrs. J. T. Billiter, Ind.—Almost six months have passed since I said good-bye to the dear Home and its happy family. Not one day has gone by that my thoughts have not turned away from the world back to my pleasant stay with you. To open my album and take a peep at the loving faces of the Faculty seems to put new life in me, and encourages me to continue as I have started. My health is improving, and every day I can say, God bless Our Home. We are house-keeping and live as hygienically as possible. We have regular hours and two meals a day, breakfast at six A. M. and dinner at twelve M.

Mrs. Celia Conant Wright, Penn Yan, N. Y.—Since my return from the dear hillside Home, I have been a living wonder to my friends. All admit that the dial seems turned back on me as far as on Hezekiah. I am still living on two meals a day, and for the most part upon graham cooked in some of the various forms common to Our Home. On the Sabbath I often walk a mile and a half to divine service. This is doing well, I think, for a woman past seventy years of age, and who has been as helpless as I was when I went to Our Home.

S. N. Blend (Dr. Jackson's former Secretary), New York City.—My health is good although I am working very hard. I am doing, too, what I supposed I could not do outside of the Cure,—living on two meals a day. I find that I get along nicely with breakfast at eight o'clock and dinner at five. I really think there is no use in eating so much and so often as many do. When I left Our Home I had learned some very useful things, and have since found out that nearly all your views accord with my experience, where I let Nature take the sway. When I went to you I used a good deal of salt, but now I have not the least desire for it.

From a Letter.—You will remember Miss Mary Miner, of Ky., who was at Our Home years ago, and very seriously diseased. She is a cousin of mine. She is well, is married, and has three children.

Miss Mary A. Castle, Kansas.—I am better, am gaining steadily, and am thankful that I am so well. Every day I rejoice that I ever went to Our Home. It will last me all my life. How I wish everybody could feel and see and know the truth as you live it there. I am housekeeping for my father and do all the work; we live so simply, however, that it is not very hard work.

L. Belle Tenney, Mass.—My aunt, Mrs. Burr, is well as usual this winter, and sends love to you. I must tell you how nice our visit was at the Cure last October. It has been a bright spot in my memory ever since. The change did me a great deal of good, and I have been gaining ever since my return, and now my friends say—"Why Belle, your face is almost as round as the moon." I of course consider it quite a compliment.

You may be surprised to hear from Mrs. Ferdinand Sprague, in Nebraska, midway between the Atlantic and Pacific. Perhaps of the thousands whom you have blessed, myself and husband may not be recalled. We were with you for months, and were greatly benefited. We are now well and strong, compared with the invalids you treated fifteen years ago. I shall never cease to be grateful to you.

Geo. P. Eaton (another former Secretary), Waitsburg, W. T.—I am with Mr. Preston and his family, who were at the Cure two years ago this winter. They have extended to me the hospitality of their home since my first arrival in the country. He is a man of large influence and wealth, and has recently been elected to the Legislature. It would do you good to see him. He has greatly improved in health. Bertie and Charlie are fine boys; the former is attending school, and the latter is so much a convert to the cold-water regimen that he is almost constant in his entreaties for me "to go in swimming" with him, although the snow is deep on the ground. There are a great many hygienists in and about this place. Besides Mrs. Whitcher, there are the Bruces, Fudges, and Elders, who have been with you, and a great many others who are familiar with you through your writings as well as through the testimony of their friends. There is a well-to-do farmer by the name of Woodruff living near here who talks of making a pilgrimage to Dansville to see you. He says he thinks more of Dr. Jackson than of any man living; and well he may, for through your teachings he has been brought from a condition in which he was pronounced incurable, to a state where he considers himself a comparatively well man; and he certainly looks robust and ruddy. He is a thorough convert and considers "Different from other Folks" the best and most remarkable writing he has ever read. I am always sure of a good hygienic talk and dinner when I go there.

My own life goes along quietly, and on the whole satisfactorily, in doing whatever my hands find to do. Have just finished a term of teaching. I have had the pleasure of reading the Laws every month. I find it a real treat, and particularly the Golden Wedding number.

Cookery—Desserts.

SALEM DESSERT.—Peel and slice apples, or use other fresh or canned fruits; stew till done, then run through a colander, sweeten and season. Beat the whites of three eggs to a stiff froth, and just before serving whip them into a quart of the stewed apples. Eat with cream.

BROWN JENNY.—Soak brown bread crumbs and crusts with half a cup of oatmeal in a pint of hot milk. Stir in two well-beaten eggs when cold, add sugar to suit the taste, and a little juice and grated rind of lemon. Boil an hour or bake brown in the oven and serve with cream.

SIMPLE FRUIT SHORT-CAKE.—Roll out a dough made of two-thirds graham flour and one-third Indian meal mixed with thin cream, either sweet or sour, for shortening. Bake on plates or pans, making the cakes less than an inch thick. Cut open and place between the two, mashed strawberries, blackberries, raspberries, or even apple sauce sweetened to taste.

GRANULA PUDDINGS.—1. One coffee cup granula, two eggs, three tablespoonfuls sugar, three pints milk. Boil the milk and add it hot to the granula. Soak until cold; then add sugar and yolks of eggs. Beat and stir in whites of eggs just before baking. Bake in slow oven one hour.

2. One teacup granula, one quart milk, two tablespoonfuls sugar. Boil and add milk as above, baking a half hour longer. Raisins, currants, chopped sweet apples, etc., improve these puddings.

Our Boys and Girls.

[For The Laws of Life.]

Myrtie Goes Visting.

Telegram: We shall arrive on the evening train.

To SAY the least, Aunt Clara was startled. The atmosphere of the old Orchard House, where she and Bartholemew, the cat, had dwelt so long in supreme comfort and quiet, was a good deal disturbed; for although Aunt Clara knew that her nephew Fred was to visit her sometime during the winter, she had always thought of him as coming alone.

"I wonder who it can be," she said, as she read the mysterious "we" over and over again. "It can't be that he will bring any strange man here," she thought, as visions of the contents of pantry and cellar rushed through her mind, and she wondered if the swing shelf full of canned fruit would be enough to last while they stayed. As if a king and his retinue might not live at Aunt Clara's house indefinitely, and fare sumptuously every day! "How stupid I am, to be sure," she said, the next moment; "Of course it's Myrtie, Fred's little seven-year-old, whom I haven't seen since she was a baby, bless her! but"—and Aunt Clara looked positively alarmed—"Dear! dear! what shall I do with her, and how can I entertain her, when I know nothing about children? O dear, I am sure she'll be dreadfully homesick in this great, quiet house!"

An hour later the bell rang, and for a few minutes it would have been hard to tell which was Aunt Clara, and which her handsome nephew. As for Myrtie, she seemed to be everywhere.

The next morning after breakfast, Myrtie said: "Papa, will you please open my trunk?" How Aunt Clara's eyes looked up in quick questioning. Was it possible that the good-sized trunk in the hall belonged to this wee bit girlie?

Papa said, "Certainly, let us go now and attend to it."

When Myrtie came into the room again, both arms were full, not of her own clothes—all that she brought would not fill a quarter of the trunk—but of all kinds of playthings; whole doll families, with outfits and belongings; school books, picture books, drawing books, scrap-books, puzzles, balls, everything, in fact, that she was in the habit of playing with at home. The top of a spare table was very soon covered, and then began the work of setting her house in order. Gerty, the great wax doll, mother of the doll family, was almost as big as her little mistress, and completely filled the top tray of the trunk; she had on her nightdress when she was brought out, for Myrtie said, "As she had to travel nights, she could be more comfortable so." The first thing, therefore, was to attend to Gerty, and

after giving her a very thorough bath—a dry one—to comb her hair and dress her.

"Papa," said Myrtie, "will you lend me something that I can heat to crimp Gerty's hair?"

"Why, yes, I can," he answered; "but you know it is no longer fashionable to crimp."

Myrtie looked wise.

"It might do well enough," he went on, "in an out-of-the-way place like this; but if you were to take Gerty to Boston with her hair crimped, all the ladies would know at once that she was some foolish country girl, who didn't know any better."

Myrtie looked sober.

"But papa," she said, "just to curl this little bit in front; it's so short, you know."

"My dear," he replied, "even bangs are combed down straight now, and I shouldn't think you would want Gerty to be so unfashionable."

Myrtie looked convinced.

No, she didn't want Gerty to be unfashionable, and so she satisfied herself by fastening back the bangs with a band of velvet, and brushing out the long hair until it looked like a golden, fluffy fleece all about Gerty's head. For the rest, everything about her toilet was satisfactory, and she took her place at the head of the family.

The days went by so fast that Aunt Clara wondered if time wasn't running on a wager; but never once did she feel that her little visitor was unhappy or lonesome. Myrtie filled every unoccupied spot with her playthings, sang over her playing, and was as contented as a child could be. The trunk was a treasure-box, never empty, and each day something new was brought out. Myrtie had learned to draw from her drawing books, although she had never taken a lesson. She could paint, too, the pictures that were partly colored. Sometimes it was scrap-book work which filled the time; she could paste the pictures in very nicely—bright holiday cards and colored plates—so that Aunt Clara said anybody would enjoy looking at such a pretty book.

"Why, Fred," said Auntie one evening, "Myrtie is a perfect little jewel! How much you must enjoy taking her with you."

"O yes," he answered, "Myrtie and I have been about a good deal together, and I find her a model traveling companion. I don't know who enjoys it most, she or I."

"Papa," said Myrtie one day just before they went away, "I think I shall write a book of travels; other people do."

"That would be a good idea," said papa, always willing to listen respectfully to any thought of his little daughter's.

"And, papa, I think I will dedicate it to the Chinese; perhaps the book would amuse them."

"Indeed!" said papa, looking serious.

"Yes," she went on eagerly, "and I'll get Chang Lee, your laundry-man in Boston, you know, to send it to China for me, can't I, papa?"

"Yes, I think you could; but what will you say in your book, Myrtie?"

"O, there is only one thing to say—that I have been to several places and had a good time."

Papa smiled, and told his little girl he thought that would hardly fill a book.

"Isn't it too bad we must go, auntie," said Myrtie, when the day came for their departure.

"Yes, my darling, it is too bad, and the sunshine will go with you, I am sure; but you must come again, Myrtie, and be sure and bring your trunk."

"O yes, I will," said the happy-hearted child.

"I always take my trunk; papa says that keeps me busy, and then I don't get lonesome and trouble folks. Good-bye, Auntie, good-bye."

As Aunt Clara stooped to kiss the sweet, up-turned face, it seemed to her that the old house already felt desolate and empty, and the mist that filled her eyes, as she bade Myrtie good-bye, said more plainly than words possibly could, how much she should miss her little visitor.

AUNT CLARA'S NEIGHBOR.

The Blacksmith Man.

My mother puts an apron on to keep my coats clean, And wubbers on my little boots, and then I go and lean

Against the blacksmith's doorway, to watch the coal fire shine, The bellows heave, the hammers swing—I wish they were all mine!

The horses bend their legs and stand; I don't see how they can;

But I would love to shoe their feet just like the blacksmith man.

Tang-tiddle, tang-tiddle, tang-tiddle-tan!

What a jolly noise he makes, the blacksmith man.

When I grow up an old big man with whiskers on my chin,

I will not have a grocery store, or dry goods store, or tin;

I will not be a farmer, or a lawyer, not a bit; Or President—all the other boys are meaning to be!

Or a banker, with the money bills piled high upon the stand—

I'd rather hold the red-hot iron and be a blacksmith man!

Tang-tiddle, tang-tiddle, tang-tiddle-tan!

Oh, what a jolly noise he makes, the blacksmith man!

The blacksmith man has got such arms; his shop is such a place;

He gets as dirty as he likes and no one cleans his face! And when the lightning's in the sky he makes his bellows blow,

And all his fires flare quickly up, like lightning down below.

Oh, he must have the nicest time that any person can; I wish I could grow up to-day and be a blacksmith man!

Tang-tiddle, tang-tiddle, tang-tiddle-tan!

I wish I could grow up to-day and be a blacksmith man!

I mean to have a little house, with vine and porches to't,

And fixed up nice and clean for me when I get tired of soot.

I'd marry little Susie and have her for my wife—We've been so well acquainted with each other all our life.

Oh, I mean to be as hearty and as happy as I can, And be an honest, good, hard-working, jolly, rosy blacksmith man!

Tang-tiddle, tang-tiddle, tang-tiddle-tan!

Here goes the honest, good, hard-working, jolly blacksmith man.

—San Francisco Bulletin.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

Headache.

How pleasant it is! A snapping, splitting headache—a real retching, vomiting sick-headache every fortnight—an excruciating, prostrating nervous headache every week—how folks do like these and how much they are willing to pay for them! No sacrifice is too great! Family and business are of no account. Engagements, arrangements, plans are unhesitatingly set aside. Pleasures, prayer-meetings, works of necessity and mercy are forgotten, while they shut themselves up and revel in a regular old-fashioned headache.

A young girl, not far away, is intensely interested in music and painting; no necessity of home work, no urging of young friends to go to picnic or party, can tempt her from these pursuits. But let the first twinge of headache be felt, and with readiness, guitar and palette are put away while she devotes a day or two to her accustomed pastime. In the other direction is a married woman, who usually is much taken up in making home attractive and her family comfortable; but about one day in three weeks she appropriates to nervous headache, and though as a consequence her hair has nearly all fallen out, she nevertheless persists in this indulgence. Farther along is a professional man, and a good man too. Being diligent in business and socially inclined, when opportunity offers he likes to break away from home and go off with a party of friends or neighbors on a short excursion to lake-side or mountain-cataract. But so addicted is he to his headache that it seems next to impossible

for him to pass a single day in recreation, without getting off by himself in some quiet place and just abandoning himself to it, while his companions engage in fishing, games, and other pastimes.

As a matter of course they like it—else why do they have it? Headache comes not forth of the dust, nor does it spring out of the ground. Man is not born to it as the sparks fly upward. Neither is it thrust upon him. He achieves it.

If he does not like it, he need not have it. If it is not agreeable to her, she may take herself out of its grip. No doubt she will have a tussle, and that, too, with the worst of foes—herself. But in the conflict for right, she may even conquer herself. And is it not worth while? Which will you have, friend, a fight or the headache? Hundreds of persons who have had headache for many years, by entering upon the highroad of conformity to the laws of health, have left their affliction behind them. An instance just come to our notice is in point. Some six months ago a lady, who has lived three-score years, we venture to say, came to Our Home to stay with a friend. We have lately received a letter from her, portions of which we copy:

I was only a visitor for two months at your Home, not taking treatment; and though I was attentive to catch ideas that might be useful, I did not know the benefit I was getting till since I came home and put your teachings in practice in every way in my power. Now I find I do not have to suffer as I thought before was inevitable; for I have had for years, and always had, the

very best medical advice that could be obtained, and carefully followed the plans prescribed. Still I had distracting nervous headaches every week, and every few weeks a furious attack which lasted two days and left me as weak as if I had been through a fever.

To my astonishment and that of my husband and friends, I have not had one of my fearful attacks in three months, and I believe now I know how to avoid them, by careful eating and not going too far in using up my strength. It is truly surprising that I have gone through the varied cares of a mistress at house-cleaning time, and am well—no sign of headache! I am really growing young again and gaining flesh, and my friends can but say, "I thought they starved people at Dansville, but you do not look like it."

I know that whereas I was sick, now I am well, and I am thankful. We intend to hold on to the benefit we have, and shall try to help others whenever we can, notwithstanding the people think our new ways very strange. O dear, how the world needs this teaching! People have to suffer before they are willing to practice self-denying habits.

A Minister's Letter.

My Dear Dr. Jackson:

WHEN I left Our Home in October it was my firm purpose to return, but causes came immediately into operation which rendered it impossible. Now after an absence of five months, I report my present condition and future prospects. I can place my hand upon my heart and reverently thank God and the Dansville Sanitarium, that I am well. The throbbing and dizziness have gone from my head, the pain from my spine, and I never was in better condition for work than now.

My whole course of life is reformed, and now as I look back upon my former habits and methods of living, I can sum up the whole and say, "O wretched man that I was, never having known this better way." My habits are very regular. I rise at 6.30, breakfast at 7, rest at mid-day, and retire at 9.30. Since I was a farmer's lad, full of health and buoyancy and hope, with no care for the present, I have not known the blessedness of sleep as now. Tea, coffee, and tobacco I am done with. A brother clergyman, addicted to the weed, noticing I did not use it as formerly, asked how I succeeded in breaking the habit. I replied I never could have done it, had I kept up the old system of living,—eating so much meat, and having no fixed and regular habits of work and rest. But when I cut off the stimulants, tea and coffee and others that led to it, tobacco followed as a natural consequence. This is the true solution of the whole matter. If the Cure has done nothing else for me, I shall have reason to bless it all my days that it enabled me to break that chain of the devil. It is the filthiest and most swinish habit a decent man ever indulged in. 'Twas the curse of my life, and how glad I am to be free from it! Never before did I feel so like fighting the devil, nor have such an abhorrence of sin as now. The "All-Healing" washed out many a conceit, and swept in many a new and strong conviction.

The future is big with hope. God with his fatherly hand tore asunder the clouds that enveloped me, and I can see him in the fullness of his merciful love as never before. As I write, I think of the darkness resting upon many a soul because of disease, and how surely the white

light of the eternal throne would pierce that darkness, even though it be Egyptian, if the right methods only were employed. I think of the hearts cast down, the homes unhappy, through ignorance and prejudice. When I have a home of my own, it shall be regulated on the principles of a holy and common-sense way of living. Such living is the true and Christian idea.

I have met here some of your former patients, Mrs. Townsend, Mrs. McMahan, and Mrs. Hooper. They all claim to have a new lease of life from their stay at Our Home. I am so glad I went there. Although I chafed under the restraint, yet no event of my life has been so important since I gave myself to the preaching of the gospel of our blessed Lord. I want to express to you and the other members of the faculty my warmest thanks for the great change wrought in me. I am, yours very truly, E. B.

New York, March 1881.

A Doctor's Reply.

My Christian Brother:

HOW GLAD I am that you can speak as you do of your recovery of health! How much more glad am I that you are able, out of the depths of your consciousness to tell us how, henceforth, you mean to live! You can have no idea, as yet, what this new and divine way of living on earth will do for you. I have no words competent to express my sense of the inflow of spiritual life which a human creature can take in, by and through the vitality which is in Jesus Christ, when once he has his animal nature in thorough subjection.

My experience leads me to the conclusion that, to a very great degree, spiritual life is not known amongst men. Our fleshly life, when it secures to itself our conscious approval, builds up an impenetrable barrier to all spiritual conferments. Not one person in five hundred to be found in our churches, knows anything at all about Jesus Christ. He cannot say from his own knowledge whether Christ is alive or not. He has heard that he is; has been told that he is; has read in the Bible that he is; but from any personal acquaintance with him which amounts to knowledge, he can speak not a word affirmatively. The idea that man can have spiritual life and not be in fellowship with Jesus sufficient to *know* that he is alive, is not to be entertained. Who has spiritual life can get it only from Christ through the medium of the Holy Spirit. What is commonly called spiritual life is simply moral culture—better known, perhaps, in church phrase as piety, religion. But a man could have this and get all the benefits from it as well, though he had not heard of Jesus Christ, as though he had heard, if he stops at the point of hearing and never reaches the point of knowing.

To become spiritual one must get the flesh under. Paul found that the flesh was the great

enemy, and so he puts it in his Epistles. I rejoice that you have reached this conversion where the flesh can no more be your soul's master. Depend upon it, my dear friend, that having conquered the flesh, the world loses its power over you, and the devil will find it very difficult to assail you. Once you break up the compact of that trinity and the representative parties to it lose their influence over you. You will go on now to grow in grace. The Heavens will open to you, and your vision of the things that God hath prepared for those that love him will be beyond all possibility of words to tell. The divine perfections will spread themselves out before you and you will be able to say of Jesus:

"On Thy perfections, as on heights
Yet unattained, I dwell;
And in a love whose fullness doth
All other love excel,
My heart is happy with a joy
Words have no power to tell."

There will come to you one great comfort out of this deliverance from the power of the flesh over you, and the consequent increase of spiritual discernment: your influence over others, savingly, will greatly increase. As a minister, it will not be your learned essays, prepared in the depths of your study, which will be mighty through God to the conversion of sinners. It will be the savor of a holy life—a life wholly given to the Lord. Filled with his spirit you will communicate the spirit. Wherever you go persons will be impressed spiritually by coming in contact with you, or by close association with you. You will not be known, however brilliant you may be intellectually, as such a smart minister, such an eloquent preacher, such a fine scholar, nearly so much as you will be recognized as one who carries about with him the vitality of God, inbreathed through your close and intimate association with the Holy Spirit.

There is such a thing as spiritual life. There is such a world as a spiritual world. There is such a person as God, who is a Spirit, and who must be worshipped by those who seek to worship him, in spirit. Now you are loosed from things below, and things above are yours to appropriate. Go on, my young friend, cultivating the graces of the spirit, putting on the simplicity which is in Christ, and putting away from you the filthiness of the flesh. Let no day pass that you do not have personal communion with Jesus, and show to unbelievers and to disbelievers how charged with the vitality of the Heavens is your whole nature. Thus you will walk abroad amongst men, in this world but not of it; and men taking knowledge of you that you have been with Jesus and learned of him, and seeing your good works, will glorify your Father who is in Heaven. May you live many years to illustrate the power of Christ in and upon you, in fitting you to be a co-worker with him in his great plan of subduing all things to himself.

Faithfully yours,

JAMES C. JACKSON.

The Dansville Seminary—Once More.

THE readers of the *Laws of Life* and my personal friends know that for years I have greatly desired, and earnestly labored to assist in the establishment of a school in which the health of the pupils should be a prominent consideration. In this direction whatever of influence or moral support I have been able to give has been freely tendered and dispensed toward those who have had the Dansville Seminary in management. At one time the school was in very flourishing conditions, but the proprietors of it became embarrassed in the erection of buildings and their furnishment, and in consequence found themselves incompetent to go on, and finally had to abandon the school, since which time it has kept a halting pace, until now it passes into new hands under such relations to development and prosperity as to give it great elements of success, and I, therefore, am encouraged to call public attention to it.

There is very great want of a school whose philosophy of education and policy of management shall be to preserve the health of its pupils while educating their mental and moral powers and disciplining them along the lines of learning and of culture. There are five hundred thousand girls in this country and half as many boys who need just such a school as the Dansville Seminary is to be. As scholastic education at present is conducted throughout our country, our schools, whether primary or advanced, whether academic or collegiate, are apt to prove death-traps to the pupils. Who sends a child of delicate constitution and sensitive nervous organization, one quick in perception and impulsive in action, into any school of higher grade, sends him or her quite probably to loss of physical health and, of course, to failure in the practical endeavors and pursuits of life. Proofs of this are to be found everywhere in enfeebled young men and women, with whom if actual and positive loss of health has not come to exist, a lack of nervous energy is observable to such a degree that those who are thus deficient can make no name nor fame for themselves. With the young men who graduate at our colleges, not more than one in ten makes for himself character and position at all corresponding to the hopes and expectations of his parents and friends. He reaches a certain range of elevation and there stops. Beyond it there is no climbing, and for the reason that he has no nervous energy in reserve. His nervous energy was ruined in getting his education. The same, in quite marked way, is true of our college-bred girls.

To meet the want of the community in this direction, the Dansville Seminary is instituted, and to its support the physicians and managers of Our Home cheerfully give all our personal and professional influence. It is not our school. We sustain no relations to it except those of thorough approval and sympathy. Should it be remunerative in the highest degree, not a farthing of its emoluments would come to us. But we are advocates of its leading ideas in the education and training of the young, and I can say for myself and for all the Brightside family, that the school will open this fall under such management as justifies us in recommending our friends to place their sons and daughters in it, for they cannot, as far as we know, find a like institution anywhere else in the United States.

The principals of the school are persons of best repute, and of the highest attainments in the

departments which they will teach. They have excellent faculty to govern while they do not seem to do so. They will be supported by a corps of teachers of high rank, and their boarding-house arrangements will be of the first order. The food to be eaten will be healthful, the water will be good, the air breathed will be like that of Eden in its purity. All the plans will have reference to hygienic conditions, for the Institution will proceed on the principle that it is of more importance that the health of the scholars shall be preserved than that their intellects shall be pushed and their brains crammed with learning—which is a very different thing from knowledge—while their bodies, uncared for, assume forms of disease which, though subtle and at first not noticeable, ultimately ruin the health. I feel justified, therefore, in advising you who have boys and girls whom you wish to educate, and have their delicate constitutions strengthened and their health made firmer, and who have the money to pay therefor, to send your children to this Seminary.

There is nothing more unfortunate than to become the father or mother of beautiful sons or daughters, so constituted as to be capable of living to old age, and have them sink and die in early years because of want of knowledge how, or of opportunity, to give them an education, and at the same time keep them healthy in body.

An announcement of the plan of the school and its advantages will be found in another column. Read, digest, and act wisely.

Very respectfully yours,
JAMES C. JACKSON.

Granūla.—The Best Food.

AN AGENT for this food, sending on an order for a supply, encloses the following quotations from recent *bona fide* letters from his customers. There is no mistake about it,—wherever granūla becomes known, it will be held as the best food:

"We are out of granūla again and there is a perfect howl about me for it. I am distressed, as my girl let the last five pound package go which I had reserved for our own use. I feel as though I could not get along without it a single meal, and every one else who uses it feels the same way. A great many are waiting to try it. I divide mine up so many times for people to try that I shall be obliged to lay in an extra supply. Send a hundred pounds by freight. It is the best of all food."

"I wish you to have five hundred pounds shipped to me direct. I have made no special effort to introduce it, fearing the supply would not hold out if I should. Every one speaks well of it who tries it, and one blacksmith says, he can do more work, and more easily on it, than on any other food."

"Please send three one dollar packages of granūla. Those using it here value it very highly and are anxious to get more of it."

"I have been using your granūla for about two months, and am pleased to say that in the time I have gained about 15 pounds."

[For the Laws of Life.]

Tobacco and Tobacco Users.

NORMAN W. KEYES.

THE use of tobacco is an expensive and an offensive habit, breeding ill manners and impurity, and tending to idleness, poverty, and intemperance. Indeed, it is one form of intemperance; for Aristotle justly describes intemperance as "the use of that which injures you, and does you no good." Tobacco pollutes the breath and poisons the atmosphere; it is a narcotic, benumbing sensibility, depressing vitality, making those who use it stupid, and giving them, also, a vague and restless longing for something to stir up their lagging energies, and undo what tobacco has done. Nevertheless, almost all the fathers in our country defile themselves with this vile habit, and young boys, following their example, practice it nearly as commonly.

"Among the diseases engendered by the use of this noisome weed, in early youth, as demonstrated by the best physicians in Europe and America, are dyspepsia, organic derangement of the heart, epilepsy, partial paralysis, necrosis of the jaw, rheumatism, salt-rheum, nervous debility, consumption, and insanity. Careful experiments by a physician of repute, prove the practice to be very injurious. He took for his purpose thirty-eight boys, from nine to fifteen, who had been in the habit of smoking, and examined them closely. In twenty-seven he found obviously hurtful effects, twenty-two having various disorders of the circulation and digestion, palpitation of the heart, and more or less craving for strong drink; twelve of the boys were troubled with frequent bleeding at the nose; ten had disturbed sleep; twelve had slight ulceration of the mucous membrane of the mouth, which disappeared after abstinence for ten or twelve days. The physician treated them all for weakness or nervousness, though with little avail, until they relinquished smoking, when health and strength were speedily restored. All agree in declaring that it is the cause of impaired growth, premature virility, and physical degradation; but one of its worst effects is the provocation of an appetite for liquor. In the State prison at Auburn, N. Y., were six hundred prisoners, confined for crimes committed when they were under the influence of strong drink. Five hundred of them testified that they began their intemperance by the use of tobacco."

The entire cost to this country for tobacco is estimated at not less than \$80,000,000 a year, besides the loss of time and successful labor. The people of New York City pay more for tobacco annually than for all their religious, philanthropic, and educational institutions. It is the heaviest of their taxes. Some farmers

who cannot afford to pay ten dollars a year for the gospel, pay more than one hundred dollars a year for that which is only harmful to them. The United States was taxed last year for 1,332-246 cigars.

The sale of cigarettes is rapidly increasing. These are frequently compounded of refuse tobacco and the butts of old cigars which are picked up in the streets. The curled exquisite would probably throw his cigarette from him in disgust, were he aware that it had already been between the lips of a man afflicted, perhaps, with a contagious disease. There are instances on record where sore mouths, and even worse complaints, have been introduced in this way. Cigarettes are also made of Turkish tobacco, into the composition of which opium enters largely. The effect of a constant inhalation of this narcotic is directly and exceedingly injurious, both to nerves and the liver. The habitual smoker of so-called Russian or Turkish cigarettes soon becomes pale, jaundiced, and listless, the enervating drug sapping his life and leaving him, at the end of a few years, unfit for work, an object of compassion in his inability to free himself from the influence of the subtle poison. Another deleterious effect of cigarette smoking arises from the paper in which the tobacco is wrapped. In the manufacture of this particular paper white lead forms one of the component parts, and this deadly poison is absorbed into the system, producing blotches on the face, injuring the teeth, and making sores on the lips. The combustion of the cigarette makes it impossible to avoid inhaling large quantities of nicotine, one of the most deadly poisons. While many of our young men believe the smoking of cigarettes to be harmless, they will wake up by and by to nervousness, trembling, dyspepsia, heart palpitations, dizziness, or some form of incurable disease.

Tobacco belongs to the narcotic and exciting substances which have no food value, and absolutely nothing of use to the tissues of a healthy body. Its temporary stimulating and soothing power is gained by the destruction of vital force. Those using it do not recover readily from injuries or sicknesses; they are more liable than others to die in epidemics, and are good subjects for apoplexy or paralysis. The father whose blood and secretions are saturated with tobacco, and whose brain and nervous system are semi-narcotized by it, must transmit to his child elements of a diseased body and erratic mind; a condition of organic atoms which gives force to the animalism of the future being at the expense of the moral and intellectual nature. This is the law of hereditary transmission, the iniquity of the father being visited upon the children; thus the innocent are often made life-long sufferers by

their drinking, smoking, or licentious parents. Children born of such parents grow up weak and nervous; not infrequently they become epileptic, paralyzed, or imbecile.

Can not our young men be induced to abstain from the indulgence of fleshly lusts that injure and degrade them, and is not the desire and appetite for tobacco such a lust? It certainly is not a natural appetite, but one acquired against the emphatic protests of unperturbed instincts. No one of our natural appetites, reasonably indulged, wars against us, but is essential to our own happiness and to the welfare of society.

[For the Laws of Life.]

Water versus Drugs.

(The following account, condensed from the letter of a correspondent, shows what may be done in extreme cases by water treatment. Although somewhat heroic, it was very satisfactory in its effects.)

A severe case, pronounced by all the doctors to be spinal meningitis, and given up by them, after thorough medication, was successfully treated by Professor Otto, a man of influence in our neighborhood, who, making no pretensions to be a doctor, has not a little skill in the use of water in sickness. The patient, who had been delirious for several days, was placed on a mattress on the floor, with sheets and quilts covering him. For eight consecutive hours cold water was poured on his head, the symptoms being carefully watched. A sheet was then wet in tepid water and wrapped about him, closely covered by quilts. Occasionally the quilts were removed and water at an agreeable temperature was poured over the whole body through the sheet. This was continued for four hours, the head being kept cool during that time by applications of cold water. Three injections were given meanwhile. For the first time in two days the patient became conscious, and answered rationally. The fever did not return again, and recovery was rapid and perfect. The result of this treatment is creating considerable excitement, and the doctors are feeling alarmed at the innovation. But the effect upon the people generally is good, for they see the efficiency of simple methods where drugs are powerless. Many are expressing a desire to know more of this way of treating the sick, and also to learn that better way of preventing sickness by right living.

I wish you to send me without delay, for the enclosed draft, twenty-five copies of Dr. Jackson's book "How to Treat the Sick without Medicine," and other books named below. My only object in sending for these works is to benefit suffering humanity. I intend so long as I live to use the little influence I have, in trying to educate my fellow-men in such way that they may no longer be imposed on by the pretension that poisons are a benefit to the sick.

Our Home Doings.

EVENING ENTERTAINMENTS

Have been held repeatedly in Liberty Hall since our last report. We had a lecture on Temperance by Mrs. Henrietta Peckham from California, a very earnest worker; an instructive talk on Physiognomy as indicating character, by Prof. Willis of Boston, illustrated by plates and portraits; a concert made up entirely of vocal selections, solos, duets and trios, all gracefully and sweetly rendered by Mrs. Nichols and Misses Lyon and Bradley; and a singing and acting entertainment by a traveling troupe of young amateurs calling themselves "The Revellers." Some of the singing was fine, and some of the acting was exceedingly funny, affording the audience the benefit of a very mirthful half or three-fourths hour.

OUT-DOOR LIFE.

A snow-white tent is set upon the platform under the fragrant shade of the apple and cherry trees, in the very midst of their bloom, and the favored proprietors, "putting things to rights," remind one of a pair of happy birds making their nest, one of them flitting this way and bringing a straw, the other going that way and coming back with twig or string, or bit of down. It is a picturesque object, this tent on the green slope back of Ivy Lodge. The fly or awning is of striped canvas, scalloped and bound at the sides with Turkey red, and curtains of the same bright color close the door-way, or, looped back, decorate it and show a most inviting interior. Walk in, and see the arrangement: on the floor is a carpet of wood-brown, strewn with ferns and leaves; here stands a Boston-rocker covered with red and gray chintz, its open arms inviting the visitor to comfort; at the farther end of the tent, which is also open, framing like a picture a bit of the park beyond, is a capacious bureau, its top holding pictures and pretty trifles, with always a nosegay of flowers; and the desk with book-rack, is near the door, making work as near to a luxury as work can be. A small table, a type-writer and a chair or two, complete the furnishing of this cozy nest. At night two stretchers, folded during the day, are brought out and very easily made into comfortable beds. There the inmates live almost as much out-of-doors as the birds themselves.

Other tents are appearing among the trees farther up the hill, and before summer fairly sets in many of our family will be living largely in the open air. Every favored spot will have its hammock or stretcher or cot, where the days will be passed in healing rest. Perhaps nature calls more loudly on this Hillside than elsewhere; or else in the quietude of this place her low tones are more readily heard and heeded, and the result is improving health, and consequent increasing happiness.

GOLDEN WEDDING GIFT.

In the November number mention was made of a gift of gold coin from the family of patients at Our Home, to Dr. and Mrs. James C. Jackson, on the occasion of their anniversary, celebrated September 10th. The friends who made this expression of their regard, desired that it should be embodied in some artistic form worthy to become an heir-loom. The task of selection was committed to Drs. James H. and Mrs. Kate J. Jackson, and a recent visit of some weeks in

New York City enabled them to command the time needful for the purpose. They repeatedly went the rounds of the principal places where articles of *virtu* are sold, sending home careful descriptions of such as impressed them most favorably. Upon consultation, after their return, they ordered two pieces of bronze from Tiffany's, from which was chosen the statue of David, by the French artist Mercie, cast by Barbedienne, Paris, whose name upon any work of art sufficiently commends it.

The figure is about three feet in height, well-rounded and symmetrical, nude except for a girdle and turban, and represents the youthful shepherd standing with sling in hand. The attitude indicates calm strength, the face resolution and trust. Taken as a whole, it is very effective and has been admired by many persons of cultivated taste. We should be glad if all the friends whose affectionate regard this statue represents, might see it, and participate in the pleasure which it affords its possessors.

NEW COOKING APPARATUS.

Of all the recent improvements, the elevator excepted, none promises greater comfort and advantages than the fine new range just now established in place of the old one, across the north end of the kitchen. It is 16 feet long, has four ovens, each 28x32 inches, with a separate flue to each, so that all or any may be in use at one time. Usually all are fully occupied from early morning till dinner. It is so much larger than the old one that the huge cooking stove on the south of the kitchen is removed to the back cooking room, and in its place is erected a large brick structure exclusively for broiling, over charcoal, after the most approved manner. The range is manufactured by Duparquet & Huot, Worcester St., New York City, the same being in use in all the leading hotels, club-houses and restaurants of the city. These conveniences, with two large brick ovens, one 11x12 ft., and the other 8x11, furnish all desirable facilities, soon to be enhanced, however, by the use of steam in the range.

Cause and Effect.

AUSTIN Q. HAGERMAN.

Some time ago a news item stated that a certain United States Senator was taken suddenly ill from a rush of blood to the head. I quote:—

"The Doctor says the Senator has been suffering from headache for several days, from biliousness and derangement of the stomach, caused by too many dinners; though he has been more abstemious the past winter than heretofore. The Doctor also thinks the Senator smokes too much, and has forbidden him to smoke more than two cigars a day, one after each meal, but none on an empty stomach."

This frank and explicit way of reporting a case of illness in high places is interesting and satisfactory, and may even serve as a warning to some of the wiser ones among his constituents, while the simple will pass on and be punished, as usual. Too often we are put off with a brief announcement of the bare fact of illness, but here we have a succinct setting-forth of the causes which led to

the morbid situation. If every case of sickness among prominent men could be thus particularly reported, some of them who are not eminent for their public services might thus be made to contribute to their country's good. The whole nation with the mind's eye, might see the sallow, bilious face as a sort of yellow flag, warning the people to shun gluttonous ways of living.

But such Senatorial examples cost the nation too much, while a vast number of equally sad cases can be had for nothing, among the people who do not draw government salaries. Some day, perhaps, when civilization is more complete, a Senator will have his pay stopped while he is disabled on account of "biliousness" and "derangement of the stomach caused by too many dinners." Have not the sovereign people a right to insist that their public functionaries shall keep their bodies under, and bring them "into subjection," when unbridled, fleshly appetites interfere with the performance of duty?

Not long since I saw a news item which announced that a bishop of one of our prominent churches had suffered from a bilious attack, though the causes were not touched upon in the brief statement. It might have been interesting and instructive to both the Church and the world, if the reporter of this Episcopal illness had been as minutely circumstantial as was the chronicler of the Senator's sickness. Were too many dinners the main factor in causing the chief pastor's disorder? It is hardly likely that cigars had anything to do with it, for a goodly majority of the ministry of his church are opposed to the use of tobacco. Perhaps the bishop was over-tempted with the sumptuous fare provided by the well-meaning, but injudicious sisters, who generously entertained him at the conferences. When will Christian ladies preach a pure gospel of right bodily living at their own tables, and thus help bishops and lesser pastors to more cogently preach the gospel of a true spiritual life from their pulpits?

Let us have the cause in the cases of the reported illnesses of our notable men. If unavoidable casualties bring about the trouble, we can justly and understandingly sympathize with the sufferer. But where the sickness is as avoidable "as sin," we may pity the consequent pain and infirmity of the flesh, but need not greatly commiserate the victim as one smitten by some inscrutable Providence. We may be warned by the afflictive effects, and thus taught to shun the intemperate cause.

What says the inspired Word? "Fools, because of their transgression and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat and they draw near unto the gates of death." (Ps. 107: 17-18.) Then, when

they cry unto the Lord, he "saveth them out of their distresses." "He sent his word and healed them, and delivered them from their destructions." These texts state forcibly the cause of a large proportion of the bodily afflictions of mankind, and the way to be relieved. "He sent his word." Part of the fruit of the Spirit is "temperance," that is, as the Greek signifies, mastery over one's whole self—appetites, passions, all.

The New Civilization.

WE WISH to keep this lecture by Dr. Jackson before the minds of our readers as a most valuable document to be circulated everywhere. Copies in any number are ready to be sent to those who wish to distribute them, by sending postage, a cent per copy, to Austin, Jackson & Co. We give herewith samples of the estimate placed upon the lecture, in portions of letters, one from an old friend and co-laborer; one from a young lady, a former patient; and one from a Western lady, unknown to us personally.

682 6th Street, DETROIT, Mich.

Dear James:

I have received your able lecture on the "New Civilization." I should like to live along into the sunshine of the glorious time when Woman's cause and the Temperance cause shall be triumphant! I think I should feel as good old Simeon did! But it may be too much for those who have lived to see one such grand revolution as you and I have witnessed in this generation, to ask or expect to live to see such another emancipation as this! But let us work on—pray on—hope on. We know that

"Though we may not live to see the day,
Earth shall yet glisten in its ray."

So let us rejoice at the glorious anticipation.

Ever yours, GEO. W. CLARK.

Please let me thank you, dear Dr. Jackson, for the gift of your lecture on the "New Civilization." A grand and noble production it is, and certainly prophetic and will all some time be, I am sure. I am often thinking of what I can do to help the world in such progress. You have given me many beautiful thoughts, and I am sure every one who reads the lecture, must be better for the reading. Some of the best moments I ever lived were lived at Our Home. I know I am different for having been there.

HATTIE H. BRAINARD.

Florida.

The "New Civilization" has fallen into my hands, and I write you to express my deep gratitude for your noble and truthful thoughts on a subject which has long been dear to my heart—the political freedom of woman. God bless you a thousand-fold.

I have such a deep sense of the great wrong which humanity is suffering through our degradation, that no language to me seems too strong. Please send me fifty copies. I want them for gratuitous circulation. It is the best argument I have seen, and I am anxious that very many have the benefit of it.

Mrs. J. F. B.

Appreciation.

WE are in receipt of the speech of Dr. James C. Jackson on the occasion of his reaching the seventieth anniversary of his birth. It is full of entertaining reminiscences of his life and of valuable suggestions in regard to hygienic methods of prolonging life. It will be read with interest by his thousands of friends throughout the country, among whom we desire to be numbered, and to extend our hearty felicitations to him upon the popularity and prosperity that attend him in his declining years.—*Rochester (N. Y.) Democrat & Chronicle.*

In the May number of the Lecturer, Dr. James C. Jackson, the venerated head of Our Home on the Hillside, gives a history of his own life, the birth of the "new idea" in curative processes, and the rise and progress of the Institution at Dansville, which has become world-famous as a resort for the sick, and a "home" for the invalid, who is cured, if cure be possible, without the use of drugs of any kind, and by abstaining from stimulating food. Thousands have there learned "the laws of life," and practicing the hygienic principles which the Doctor inculcates, find that the new philosophy tends to promote their individual happiness and free them from many an "ill that flesh is heir to." Dr. Jackson's address is very interesting, showing the success of one who has tenaciously held to an idea which led him outside the paths trod by contemporaries, the old familiar road which the great majority still pursue.—*Rochester (N. Y.) Express.*

The good Doctor at threescore and ten is at the height of his glory. He is at the head of an institution of which Livingston county may well be proud. He has made it a great success. It is not only a county and state institution, but one of national reputation as well. The Doctor is a public benefactor of his day and generation, and the good that he has done will live after him. He has had opened to him a wide field of usefulness and he has filled it well. Future generations will rise up to bless him, and we are glad to know that the Institution which he has founded will live after him, being so well officered by his younger co-workers. The News sends its hearty congratulations to the Doctor, as he enters his seventy-first year. May he live to celebrate his hundredth anniversary.—*Nunda News.*

The Doctor has not only lived to a good old age, but has lived to some purpose. The world is better for such as he.—*Le Roy Gazette.*

[Thus say our neighboring newspapers—and they say well.—H. N. A.]

The Dansville Seminary.

THIS INSTITUTION is to be reopened in September, under a new organization. It is to be mainly a Preparatory School in which boys and girls are to be fitted for college. An additional scientific and mathematical course is prepared for those scholars who do not intend to enter college. Unusual advantages will be offered in Languages, Music, and Painting. French and German will be taught after the practical conversational method, by native teachers of ability and reputation.

The principals, Mr. G. W. Phillips and Mrs.

Mary Noyes Colvin, are persons who have had special experience in the work of preparing students for college. Mrs. Colvin has taught for the past few years in the High School in Worcester, Mass., and Mr. Phillips has been engaged as principal of a large and successful school in Pennsylvania.

The teacher of Vocal Music, Miss Emma C. Hartman, late of the Faculty of Vassar College, has a reputation for musical success in developing and training the voice. Miss Hartman will have charge also of the Italian classes.

Mr. Carl Krebs, late of Boston, will be at the head of the instrumental department and will give lessons on the Piano and Violin.

Miss R. W. Kupfer will have charge of the German department. She is a native of Berne, Switzerland, and before coming to this country gave private instruction in French and German to pupils in the families of the nobility in Germany and France.

Miss Carrie A. Brodt, whose latest teacher in painting was Mr. Swain Gifford, of New York, and who has for many years taught classes in painting and drawing, will have charge of that department.

Twelve boys will be received as boarders in the Seminary building, where they will have pleasant rooms and healthful board, and be under the personal care of Mr. Phillips, both in and out of classes.

Mrs. Colvin also will receive five or six young ladies into her own large, pleasant home on Elizabeth street, where they can have all the advantages of a refined, quiet home-life, under proper rules and restrictions, and at the same time have the stimulus of reciting in classes consisting of both boys and girls.

Young ladies who are not strong enough to do the regular work of school but who wish a partial or special course of study, will find here a generous but hygienic table, a pleasant social atmosphere, and at the same time the regularity essential to properly conducted school life.

Both Mrs. Colvin and Mr. Phillips are faithful disciplinarians. Their prospects for a successful opening of the school in the autumn are at present decidedly favorable.

AN EXTRACT from a letter written by Mrs. Garfield to her husband ten years ago is quoted by *The Student*, of Hiram College, into the hands of whose president it accidentally fell. "I am glad," Mrs. Garfield wrote, "to tell that, out of all the toil and disappointment of the summer just ended, I have risen up to a victory; that the silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought without labor, and thought makes the laborer happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself: 'Here I am, compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before."—*New York Tribune.*



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

OUT-DOOR LIFE.

"Disease is a hot-house plant."—Haller.

Every disease is a protest of Nature against an active or passive violation of her laws. But that protest follows rarely upon a first transgression, never upon trifles; and life-long sufferings—the effects of an incurable injury excepted—generally imply that the sufferer's mode of life is habitually unnatural in more than one respect. For there is such a thing as vicarious atonement in pathology; a strict observance of any one of the three or four principal health-laws rarely fails to reward itself by a long immunity from the consequences of otherwise evil habits.

Air is a part of our daily food and by far the most important part. A man can live on seven meals a week, and survive the warmest summer day with seven draughts of fresh water, but his supply of gaseous nourishment has to be renewed at least fourteen thousand times in every twenty-four hours. Every breath we draw is a draught of fresh oxygen, every emission of breath is an evacuation of gaseous recrements. The purity of our blood depends chiefly on the purity of the air we breathe, for in the laboratory of the lungs the atmospheric air is brought into contact at each respiration with the fluids of the venous and arterial systems, which absorb it and circulate it through the whole body; in other words, if a man breathes the vitiated atmosphere of a factory all day, and of a close bedroom all night, his life-blood is tainted fourteen thousand times in the course of the twenty-four hours with foul vapors, dust, and noxious exhalations. We need not wonder, then, that ill-ventilated dwellings aggravate the evils of so many diseases, nor that pure air should be almost a panacea.

Out-door life is both a remedy and preventive of all known disorders of the respiratory organs; consumption, in all but the last stage of the *deliquium*, can be conquered by transferring the battle-ground from the sick-room to the wilderness of the next mountain-range. Asthma, catarrh, and tubercular phthisis are unknown among the nomads of the intertropical deserts, as well as among the homeless hunters of our North-western Territories. Hunters and herders, who breathe the pure air of the South American pampas, subsist for years on a diet that would endanger the life of a city dweller in a single month. It has been repeatedly observed that individuals who attained to an extreme old age were generally poor peasants whose avocations required daily labor in the open air, though their habits differed in almost every other respect; also that the average duration of life in various countries of the Old World depends not so much on climatic peculiarities, or their respective degree of culture, as on the chief occupation of the in-

habitants; the starved Hindoo outlives the well-fed Parsee merchant; the unkempt Bulgarian enjoys an average longevity of forty-two years to the west Austrian citizen's thirty-five.

I have often been asked at what age infants can first be safely exposed to the influence of the open air. My answer is, On the first warm, dry day. There is no reason why a new-born child should not sleep as soundly under the canopy of a garden-tree on a pillow of sun-warmed hay as in the atmosphere of an ill-ventilated nursery. Thousands of sickly nurslings, pining away in the slums of our manufacturing towns, might be saved by an occasional *sun-bath*. Aside from its warmth and its chemical influence on vegetal oxygen, sunlight exercises upon certain organisms a vitalizing influence which science has not yet quite explained, but whose effect is illustrated by the contrast between the weeds of a shady grove and those of the sunlit fields, between the rank grass of a deep valley and the aromatic herbage of a mountain meadow, as well as by the peculiar wholesome appearance of a "sunburned" person or a sun-ripened fruit. Sunlight is too cheap to become a fashionable remedy, but its hygienic influence can hardly be overrated. Even in the glorious climate of the Latian hills, the Roman Epicureans constructed special *solaria*—glass-covered turrets—where they could bask in the full rays of the winter sun, the balm of old age, as Columella calls it; and, on the summerless Isle of Rügen, Nature has taught the poor fishermen to carry their bairns to the downs of Stubbenkammer, whenever the Baltic fogs alternate with a few sunny days. Dry sand is, indeed, an excellent medium of solar caloric. Children like it instinctively; most babies are fond of rummaging in some tangible, yielding element. In default of a sunny beach, get a car-load of river-sand, spread it and expose it to the sun for a couple of hours, then rake it together, mix it *ad captandum* with a bushel of pebbles (good-sized ones, lest they might be mistaken for sugar plums), divest your *bambino* of all superfluous clothing, and let him wallow—all afternoon, if he choose; if the surface of the pile gets too warm, instinct will teach him to dig down to the cooler substrata. Or take him to a meadow where fresh hay has been piled up in little stacks; climbing and tumbling will do him more good than lying motionless in a narrow baby-carriage. The inventor of the Kindergarten recommends a grassy hollow with scattered playthings, piles of dry leaves, etc., (near a shade-tree in mid-summer), where young squealers can take care of themselves for an hour or two, and warrants that they will not cry, unless their botanic researches should happen to acquaint them with the properties of the German horse-nettle. On mild winter days, too, self-motive babies ought to pass a few hours out-of-doors, even if the ground be a little wet; a sunny nook on the lee-side of a garden wall is a healthier play-ground than the dusty floor of a stove-room.

From the fourth to the end of the fourteenth year children should spend the larger part of every summer in out-door exercises. Next to a total reform of our dietetic habits, a general observance of this rule would be the surest way to regain the hardiness and longevity of our forefathers. The years of growth lay the foundation of our bodily constitution, and, under favorable circumstances, the human system, during that period, seems to accumulate a surplus of physical vigor, which in after-life will become available as an annuity-fund of health and happiness. Education, like charity, ought to begin at home; in boarding-colleges, protectories, orphan asylums, etc., the rudiments should be taught in *winter schools*. At the price of life-long infirmities, precocious erudition is too dear-bought; besides, it should not be forgotten that in the years when students can take a personal interest in their lessons they will make more progress in a single month than during years of involuntary confinement in boy-pens, as Dr. Salzmänn calls our municipal baby-schools. The employment of young children in cotton-factories is a crime against society, and ought to be legally prohibited, like the trade in Italian organ-boys and Chinese slave-girls. Swiss artisans, who have passed their boyhood in the mountains, are comparatively proof against the influence of in-door occupations. And, in the mean time, out-door life need not be a life of idleness. That children are fond of play means simply that they prefer entertaining employments to tedious ones. Youngsters under five years gambol instinctively like young puppies, in order to acquire the art of locomotion, but soon afterwards they begin to play with a conscious purpose, and do not object to playing at something profitable; young savages and peasant-boys join in the labors of their parents with an eagerness that vindicates human nature against the charge of innate frivolity. Make your boy a Jack-of-all-out-door-trades before you make him a classic polyglot; and, if you destine him for any trade in special, let him play with the tools of that special trade. "The best plan of education," says Goethe, "is that of the Hydriotes, the Greek-trading sailors, who take their infant boys out to sea and let them sport around amid oakum and belaying pins before they learn to handle them with a business purpose. Such a school has graduated the heroes who with their own hands could grapple the fire-boat to the flag-ship of the enemy."

Even for their children's sake, married men should never quarter their families in the heart of a great city. Not everybody can own a farm, but, wherever the suburban cottages adjoin waste building-lots and dry ravines, there will be no lack of opportunities for out-door pastimes. Let the girls make weed-brooms, and the boys construct fortifications, *à la* Uncle Toby, if they can do no better, and miss no chance to send them out in the country for a day or two. Our town parks are too exclusive; sauntering between inviolate grass-plots and prohibitory placards is dull work for urchins that long to commit horse-play; but there are few cities, even on the Atlantic seaboard, where the "open country"—woods, fallow-fields, and hillsides—could not be reached by a two hours' walk. There let your children spend every sunny afternoon; make arrangements with your neighbors, and engage a guide if you can not afford to go yourself; teach the youngsters to collect beetles and butterflies; encourage the fern mania if your girl has outgrown

the buttercup period; connive at a bird's nest or two; do anything to keep them out of the tenebrous dungeons. If you are blessed with a farm (or a tolerant country cousin), haymaking, apple-gathering, turkey-herding, repairing of ditches and garden-walls, will make earth an Elysium to every normal child; never-mind the weather; a summer shower, a chilly morning, or a hot afternoon will not hurt a healthy boy, and the girls will take care of themselves—or rather of their dress—if the grass is wet. If you send them to school before their teens, give them at least the full benefit of their vacations and of every free Saturday. In fall and winter a day of athletic field-sports will keep a boy in tolerable health for the rest of the week, and a vacation tour of six or eight weeks may atone for many months of sedentary life.

With the exception of deep-seated breast-coughs, "colds" may be nipped in the bud by a few hours of hard, *sudorific* work in the open air. It may be an heroic cure, requiring a good deal of will-force in cold weather, but it is an infallible and the only radical remedy. In half a day the nasal ducts and the perspiratory exhalants will throw off irritating matters which would defy the drug-doctor for a couple of weeks, or yield only to exercise their influence in another direction; for poison-remedies merely change the form of a disease. But the beneficial effect of out-door exercise is not limited to the respiratory organs: their quickened function reacts on the digestive apparatus, on the nervous system, and through the nerves on the mind; true mental and physical vigor in any form can be maintained only on a liberal allowance of life-air; those who feed their lungs on miasma become strangers to that exuberant health which makes bare existence a luxury. After years of in-door life the victims of melancholy, dyspepsia, and dull headaches come to accept their discomforts as the normal condition of mankind; but upon the first appearance of such disorders our instinct suggests the cause and the cure with an urgency which makes confinement in the atmosphere of our northern dwelling-houses the greatest affliction of childhood. If we reflect on the fact that our earth is surrounded by a respirable atmosphere of at least eight hundred million cubic miles, it seems a sad comment on the enlightenment of modern civilization that the unsatisfied thirst after life-air should inflict more misery upon millions of our fellow-men than hunger and all the hardships of poverty combined. "On the day of judgment," says Jean Paul, "God will perhaps pardon you for starving your children when bread was so dear; but, if he should charge you with *stinting them in his free air*, what answer shall you make?"

With a little experience vacation trips can be managed very cheaply. Professor Jordan, of the Hefeld *Pedagogium*, takes his summer boarders to the Hartz, or even to the Austrian Alps, at an aggregate daily expense of fifteen marks (three and a half dollars) for twenty or twenty-five big boys with North-German appetites. They carry their own beds in the form of a plaid and a pair of foot-sacks (boot-like felt socks), and sleep wherever they find a shade-tree or an open barn. Their portable commissariat consists of biscuits and brown sugar; with fresh milk and such *entremets* as the mountain inns may afford; they make out two good meals a day, besides occasional luncheons of nuts and huckleberries. Twenty-two of the twenty-four hours are thus

spent in the open air, but the long summer days are almost too short for all the entertainments on the liberal professor's programme. Zoölogy, botany, and geology are only collateral pursuits; the main thing is the uproarious fun in the mountains; climbing cliffs, tumbling boulders from projecting rocks, and chasing squirrels from tree to tree do not endanger the toilet of the excursionists, for every one of them wears *turner-drell*, a sort of coarse linen, as tough, though not quite as soft, as corduroy.

Observant managers of such expeditions soon get rid of the dismal prejudices against cold spring-water, "wet feet," and "untimely baths." The craving of a thirsty wanderer after cold water is not an abnormal appetency, but a natural instinct, and can be indulged with perfect impunity; a bath in sun-warmed river-water is healthy as long as it is enjoyable. Sunstrokes can be obviated by a simple and very inexpensive precaution—temporary abstinence from animal food. A refrigerating diet (vegetables, fruit, etc.) counteracts the effect of a high atmospheric temperature; but the caloric influence of meat and fat, combined with solar heat and bodily exertion, overcomes the organic power of resistance, the pyretic blood-changes produce congestion of the brain and sometimes instant death. I venture the assertion that in nineteen out of twenty cases of comatose sunstroke it will be found that the victims were persons who had gone to work in the hot sun after a meal of greasy viands. One to two P. M. is the sunstroke hour.

Among the permanent benefits which young persons may derive from a pedestrian tour, it is not the least that they will mostly get rid of the night-air superstition. Sweet rest and pleasant dreams he knows not who has never slept under a Mexican live-oak tree on a bundle of fresh-plucked Spanish moss, or in the loft of a Tennessee cotton-gin while the winds of the summer night play in draughts and counter-draughts through four open louvres. The advantages of a hardy education in all such things are quite incalculable; the word *hardiness* sums up the chief characteristics that distinguish the moral and physical life of the ante-Christian ages from the scrofulous effeminacy of our stove-room civilization.

The teachers of the *Pedagogium* and similar institutions assured me that their scholars were never more *aufgeweckt* (wide-awake) than during the first six or eight weeks after the long vacations; even the drawing-masters had no reason to complain about "club-fists." It is a very common but quite erroneous notion that the burly strength of the human hand impairs its capacity for delicate manipulations. The iron-fisted Gernsen-jäger of the Tyrolese Alps are the nicest marksmen; and Leonardo da Vinci, who could draw a perfect circle without a compass, could not the less break a silver piaster between his two thumbs and two fore-fingers.

The Ilfelders were also the first to make Saturday an hygienic sabbath. In spring and fall, all such Saturdays should be consecrate to the wood-gods; leaf-forests, under the influence of sunlight, exhale the antidote of our atmospheric poisons. Start the youngsters at sunrise with a basketful of cold meats, and orders for an equal quantity of strawberries, or, if the woods are safe, let them go on Friday night, and camp in the open air; they will long for the advent of that night as Tom-a-lin for the festival of the

fairies. Let them rise with the sun and spend the whole day in active exercise, the merrier the better; in a mountain country arrange a new programme for every week, explore the local Ararats, and let the boys scale them in succession as the members of the Alpine Club tackle their bergs and horns. If the weather should disappoint you, do not hesitate to *improve* the next sunny day, though it should happen to be a Sunday. The God of Nature can be worshipped in his own temple; the wonder of his living world is his most authentic revelation. Where Sunday is the only free day in the week, no puritanical tyranny or Jesuitical ingenuity will ever prevent the poor from making it a day of recreation; the only question is, whether that recreation shall be sought in the secret rumshops and back-alleys of the city, whose gates the sabbatarians would shut upon us, or in the free woods and mountains, where the worshiper of the All-Father can find inspiration as well as joy and health.

[Unquestionably the freedom of fields and woods on Sundays, particularly when denied on week days, is infinitely more desirable for the health of soul and body than the close tenement quarters, back-alleys and saloons of cities, and in country and village life, in Christian households everywhere, out-of-door opportunities on the Sabbath for young and old, are not inconsistent with Sunday-school or church culture, or the spirit in which Christ taught his disciples.—Ed.]

According to the Grecian allegory, the wood-craft goddess, Diana, was the antagonist of the Cyprian Venus; and a *penchant* for out-door sports is indeed the best safeguard against certain vices of youth. The precocious Don Juans of our great cities could be more easily reformed by a hunting expedition to the next Sierra Nevada than by all the homilies of Fray Gerundio. Like depraved humors, prurient propensities yield to active exercise more readily than to physic and prayer. Hunting tribes are generally continent, stalwart, and comely; wood air is a cosmetic; the finest types of the human form are not found within the precincts of the Palais Royal, but in the Caucasus and the Kentucky forest countries.

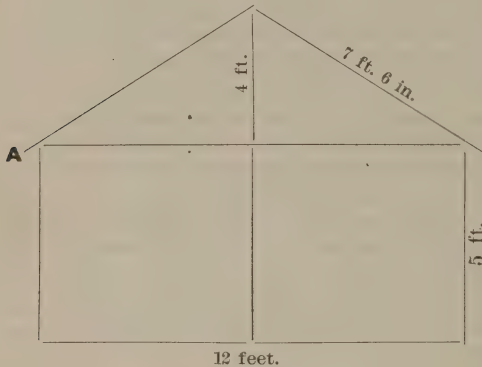
Enjoyable winter excursions are a privilege of the rich; still, a pair of good skates make a convenient pond or a small river a great blessing. From a sanitary point of view, the neighborhood of larger streams is not so much of an advantage; besides being the terror of parents during the skating season, a big river is apt to render the contiguous lowlands more or less malarious, especially after every inundation. In snow-bound villages children have to depend mainly on indoor exercises; cold air, however, is a powerful tonic, and a two hours' snowball-fight will generally suffice to vitalize a juvenile constitution for a couple of days. Mountain air, too, is a peptic stimulant, and pedestrian excursions are doubly invigorating if they include a good deal of up-hill work.

For those who wish to select their dwelling place with regard to the hygienic interest of their children, the best location is, therefore, on the whole, the bank of a small river in the neighborhood of a large mountain-range.—*Popular Science Monthly*.

Summering.

IT HAS not only become fashionable or customary, but in many instances necessary, for people actively employed, to seek recreation or rest away from home, or from the scene of their labor, during the summer months. We want to tell you how to do this in the most delightful manner, and at less than one-quarter the cost that you are subjected to at any of the noted resorts. In order that our instruction may be practical and therefore available, we enter into details.

Our plan involves camping out in tents that are tight and water-proof, yet cool and airy. Do not buy tents, they are far too costly; make them. We will tell you how:—Mark out a diagram on your barn floor like this,



and we will show you how to construct a tent 12x18 feet, that shall be water-tight, and cost you less than ten dollars, not counting your own labor.

From the diagram, it will be seen that you will require six strips of "duck," 7 feet and 6 inches long, making in all 15 yards. These must be sewed in a double seam, overlapping each breadth one inch. Make a hem one inch wide, upon the two ends that form the eaves. Through this run a rope the size of an ordinary bed cord; at every breadth work an eyelet to receive the cords that hold the tent to the pegs. The cord running through the hem prevents the material from tearing. The duck should not cost more than sixteen cents per yard. You will now require for the two ends, $21\frac{1}{2}$ yards of heavy unbleached muslin, worth eight cents per yard. Cut this into four strips seven feet long, and four more nine feet in length. Lay the two long ones in the centre and the two short ones on each side of them, over your diagram on the floor, and cut off the corners so as to have them fit into the gable of the roof. Sew them together, except in the centre, when one end of the tent is formed. Serve the remaining four pieces in like manner for the opposite end, then sew them to the roof. You will next need twelve strips of the same material, five feet long, for the sides. Sew six of them together for each side, overlapping the seams one inch, as in the top, and hemming it one inch wide at the bottom. Pass a rope through this hem and work eyelets at every seam. Sew the sides thus formed, to the top, so as to allow it to project three inches, as seen at A in our diagram. Now sew your corners together, and work large button holes upon one of the centre end pieces, from the ground to the eaves; on the opposite one, sew large wooden buttons, so that the ends can be

buttoned together in case of a storm. Next, you will need a fly. For this you will require six pieces of muslin ten feet long, which, when sewed together and hemmed in the same manner as the top, with rope and eyelets in same localities, will form a shelter over the entire tent, projecting fifteen inches beyond, to carry the water free from the sides. This fly catches the first shock of the rain and prevents its falling through the real roof of the tent in a fine spray. It also keeps your tent cooler when the sun falls upon it.

You now have your tent complete.

15 yds. duck @ 16c.....	\$2.40
$61\frac{1}{2}$ yds. muslin @ 8c.....	4.91
Necessary rope, say.....	2.00

\$9.31

When searching for a tent of this capacity, we were asked eighty dollars for it by a manufacturer, and of no better material than the one we made ourselves. Seven cords ten feet long, will be required, with one end tied in the eyelets made at every seam along the eaves. Marlin or tarred rope, about a foot long, must be tied in the eyelets at the bottom of the tent, to hold it to pegs which will be driven in the ground to hold the sides perpendicularly. Your fly will also need four ropes on each side, about fifteen feet long. Now make a strong brine, using all the salt the water will dissolve, and plunge your tent and fly into the pickle, where it may remain two or three days. At the end of that time remove it, and spread it on a line to dry. Then go over it with a very thin white-wash, made from fresh lime, putting the solution on with a white-wash brush. When dry, your tent is ready for use, will never mildew or rot, and will be ready for service during your natural life. When you take it to the woods, a ridge-pole eighteen feet long can be cut, together with two upright poles nine feet high with a fork upon the small ends to receive and hold it in place. The pins and stakes can be cut in the woods in like manner, so saving trouble of transportation. If you require a tent for your servant, sew three pieces of ducking together, fifteen feet long. Hem and work eyelets across the ends. Mark out your diagram on the floor as for the large tent, only making this one in shape of the letter A. Estimating your ridge-pole to be $6\frac{1}{2}$ feet high, and the sides of your tent reaching the ground, you will require two strips for each end $6\frac{1}{2}$ feet long, with corners cut to fit your gables. These, when sewed in the ends, and left open in the middle, at one end of the tent, will give you an A tent 6x9 feet on the ground, and costing less than \$3.50. As it is certain to rain more in the woods than when you are at home, you had better prepare another "fly," made of striped awning cloth, of about the size of the fly to your tent, and made in the same manner. This will serve you as a dining-room when stretched over a ridge-pole, supported by two forked poles planted in the ground, to hold them firmly. These poles should be ten feet high, and the eaves of your roof should not come nearer than five feet of the ground. Your table, made of drift wood, always to be found on a stream, or of branches of trees of about an inch in diameter, laid close together, and nailed upon suitable cleats, supported upon four posts driven into the ground, should be placed in the centre of this canopy. If you do not take camp stools, make them by boring four holes in pieces of slabs, or blocks of wood that are always at hand on all habitable streams of this day, and

drive legs into them. For this and other camp purposes, you will need a saw, $1\frac{1}{2}$ inch augur, hatchet, a four pound axe, and a quantity of nails. With these implements you can construct a home and furnish it comfortably and even elegantly, in two or three days, and enjoy every moment of the time you are so employed.

Now, who's going? If you take your wife and children—which we recommend, as they can be perfectly comfortable in such a tent, and will grow strong and happy in the open air—we advise you to locate on the bank of some stream, in a shady wood, near some farm-house that can supply you with bread, butter, milk, and eggs. If a party of four gentlemen are going to spend four weeks in trout or other fishing, select a dry spot under some large trees, near the best fishing pools, and take with you the following necessary utensils:

- Two long handled frying pans.
- A coffee and teapot.
- A long handled eight quart boiler (in which to boil your potatoes and to heat your dish-water).
- A dish-pan.
- A small teakettle.
- A wire broiler.
- Six common knives and forks.
- 1 butcher knife.
- 1 long handled iron spoon.
- 1 long handled iron fork.
- 1 dozen tin teaspoons.
- $\frac{1}{2}$ dozen tin tablespoons.
- 12 tin plates.
- 12 tin cups.
- 1 two quart pail (for milk).
- 1 four quart pail (for water).

These are all that are absolutely needed, but other useful articles can be added if your packing box will receive them. The extra number of plates are necessary to place your potatoes, fish, bread, and other articles upon, at table, while the cups are used for sugar, salt, syrup, etc. Your own ingenuity will teach you how to pack all snugly. Make a strong box of inch pine boards, four feet long, two feet wide, and two feet deep. Bind the corners with iron, and strengthen the top in same manner. Attach the top to the box by means of long strap hinges, and a strong hasp in front to hold it down. Eight inches from the top, at each end, bore two one-inch holes, through which put a piece of inch rope, wrapping the ends together on the inside, so as to form handles by which to lift it. In the bottom of this box pack the following provisions, which will keep four hungry persons four weeks, as well as any visitors that are likely to call upon you and enjoy your hospitality:

- 12 pounds wheat flour.
- 20 pounds corn meal.
- 4 quarts beans.
- 2 bushels potatoes.
- 1 peck Bermuda onions.
- 5 pounds rice.
- 10 pounds dried fruit (peaches are best).
- 10 pounds ground coffee.
- 5 pounds black tea.
- 25 pounds "A" sugar.
- 10 pounds dried beef.
- 12 pounds butter (in crock).
- 2 pounds candles.
- 5 pounds soda crackers.
- 1 sack salt.
- 1 package matches (tightly corked in bottle).
- Soap and towels.

To this add a quantity of bread and biscuit, and rely upon some farm-house for a fresh supply. Your sugar should be placed in a sugar-bucket with cover, to be found at all grocers. Your coffee and tea may go into tin cans, as well as your flour and corn meal. The tin cans used for fancy crackers, to be had of your grocer, will be very convenient for packing such articles,

and will fit nicely in your camp chest. After your provisions are in the box, throw your potatoes and onions in among them, to fill up the vacant spaces, then pack your cooking utensils, with axe, saw, hatchet, augur and nails, on top, together with a bar of iron an half inch thick, an inch and a half wide, and as long as the box. Your box will contain them all and your tent to boot! You can add to this list canned fruits, tomatoes, corn, etc., with some jellies and jam, that taste very well in the woods.

Erect upon one side of your tent two bedsteads, constructed in the following manner: Drive six green stakes solidly into the ground, forming two rectangles, end to end, four by six feet. Cut two straight saplings, twelve feet long, and nail them to the three stakes on a side, about eighteen inches from the ground. Across these nail slats, formed of round poles of as near the same size as possible, and across the ends other poles, to serve as "head boards." This gives you two bedsteads, foot to foot, upon which you can place two ticks, of suitable size, filled with straw from the nearest farm-house. If you are away from civilization, where straw or hay cannot be obtained, gather a quantity of hemlock or spruce boughs, pile them up a foot or more deep, over which spread a blanket or comfortable, and you will have a bed fit for a king to rest upon. In a large trunk or box you can pack six comfortables, four sheets and four pillows, all the bed clothing required, even should the weather be cold. A comfortable placed over a straw tick, makes a luxurious bed. Once in two or three days, the beds and bedding should be spread in the sun, else are they apt to grow musty.

Near your dining-room, pile up a lot of stones, about a foot high and four feet long. Build a wing on each end two feet long, cover the stones with sods and earth (and this reminds us that you will need a shovel), so that when it is finished you will have a fire-place shaped like this:

Now place your four feet bar of iron across the top of this, upon which to set your frying pans, your coffee and teapots, and your boiler, making one of the most convenient arrangements for out-door cooking that can be devised. Under this bar of iron, protected by the banks of stones and sods to the rear and on either side, hot glowing coals are always kept, and over which fried fish, flap-jacks, boiled potatoes, coffee and other food can be conveniently cooked. If your neighboring farm-house has ice, sink a flour barrel in the ground to its top, boring a few holes in the bottom for drainage, and place a large chunk of ice in the bottom, covering the top with a board or blanket. If a barrel is not to be had, dig a hole two or three feet deep and stone it up, where you can keep your milk, butter, and fish, cool and fresh, even without ice.

You are now ready for house-keeping, and if you cannot devise means for enjoying yourselves in the woods, or upon a fishing stream or lake, during the hot months now coming, we are sorry for you. If we can induce you to try the experiment just once, we have no fear but that we will find you enjoying yourself in the glorious woods every summer thereafter.—*The Bistoury*.

[We will add that Granula is an article which no one who knows its value could afford to omit on a camping-out campaign. It is easily transported, keeps well, requires no cooking, and is one of the most relishable and nutritious articles in the

whole category of foods. Soaked half an hour in milk, or in water, and eaten with cream, it constitutes, with fruit, a most satisfying meal. With it, we are sure some of the items mentioned above might be dispensed with. The very thought of tenting-life is most refreshing. It is not every family which can get away from home; but some who cannot, might put up a home-made tent on the most attractive spot on the farm or even on the village lot, and occasionally have a few restful hours and a meal there together.—ED.]

Practical Suggestions Concerning Milk as an Article of Diet.

THE value of milk as food for invalids is now so generally appreciated that I desire to offer some suggestions that may remove difficulties in the way of its employment.

The most common objection offered by individuals to the use of milk is, that in their case it produces "biliousness." In many instances this is due to a disregard of the fact that milk ought to be looked upon as an article of food, and not as a mere drink; consequently, to secure its perfect digestion it should be always taken at one of the regular meals, or at a point as near as practicable, midway between two meals, when something is required to bridge over this interval. Bread and milk eaten together, by both children and adults, being agreeable to the palate, is often hurriedly swallowed and in excessive quantities, and indigestion is the consequence.

Again, since modern chemistry has taught us the important part taken by the saliva in the preparation of all starch foods for digestion, we have a ready explanation of the failure of the stomach to digest bread that has been swallowed with milk without previous mastication. Most children and adults in vigorous health are able to digest bread even under these disadvantages. When milk is given to either children or adults with feeble digestion, I invariably direct the bread to be first thoroughly mixed with the fluids of the mouth and swallowed by the child or invalid before the milk is taken; the young child must be watched as it eats, mouthful by mouthful, until the proper habit is formed.

The digestibility of milk depends, in many instances, upon the temperature at which it is taken into the stomach. This is particularly true in the cases of nervous prostration, of varying degree, which are constantly presenting themselves to the physician. The digestive organs of these persons are almost invariably weak, and the reception accorded to milk when taken into the stomach will often depend upon its temperature when swallowed. From personal experience, as well as abundant observation, I am certain that the temperature at which it is ingested will determine whether it shall be gratefully received and readily digested, or, on the other hand, prove a source of discomfort.

On reflection it will at once appear that food, on being taken into the stomach, must first of all be warmed up to the temperature of the stomach, and this at the expense of vital heat. To raise a half pint of milk thirty or forty degrees involves the waste of no inconsiderable amount of animal heat. This, in a healthy person with vigorous digestion, may not only be disregarded, but may be agreeable in its effects; but it is far otherwise with him whose digestive organs, under any of

the depressing influences productive of nervous exhaustion, are taxed to their utmost to furnish fresh supplies of enriched blood to the enfeebled nervous centres. In these cases, milk at ordinary temperatures will be felt as a cold, foreign body, long after it is swallowed, and its ingestion will probably be followed by acidity and headache. It is manifestly far more economical of vital force, in these cases, to heat the food upon the kitchen range, rather than in the patient's stomach.

These remarks find a curious and important corroboration in the fact, that they are especially applicable to the use of food by such persons in cold weather. In summer, when the temperature of the atmosphere and of surrounding objects approximates that of the human body, drinks may be generally taken without being first artificially heated. On the return of cold weather the stomach again becomes conscious of the additional duty imposed upon it, and artificial heating again becomes necessary. This has been observed too often to be a matter of doubt, and is in accordance with what we might expect.

Much has been said of the value of external heat as a vital stimulant. Few, however, seem rightly to appreciate the value of heat introduced into the system as a vital restorative. No more acceptable mode of accomplishing this can be devised than the drinking of hot milk. Milk heated to much above 100° Fahr., loses for the time a degree of its sweetness and its density. I am persuaded, however, that no one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it, because of its having been rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately; and I am certain that many who now fancy they need alcoholic stimulants when exhausted by fatigue, will find in this simple draught an equivalent that shall be abundantly satisfying, and far more enduring in its effects.

What I have written was originally an outcome of personal experience, but the following statement is a gratifying confirmation of the value of these suggestions: A lady, whose nervous system had been severely overtaxed by the supervision of a large school for girls, and whose digestion had become seriously impaired, went to Europe for her health. She eventually consulted Sir Thomas K. Chambers, and in answer to his inquiries stated that she had made repeated attempts to take milk of ordinary temperature as an article of food, but it had never been tolerated. At the suggestion of Dr. Chambers she began to drink it after being heated, in the same quantities as before. This proved the turning point in her case. The heated milk was well borne and her convalescence dated from that time.—*Dr. Trask in Medical Record.*

Treatment of Choleric Infantile Diarrhoea.

IN the *Union médicale du nord-est*, M. Luton describes his method of treating the summer complaint of children. It is considerably at variance with the ordinary methods of treatment now in vogue. Absolute restriction of diet is the

prime requisite of successful therapy according to Luton. The only thing which the child is allowed to take is pure cold water. No other food or aliment is given. The water is given in copious draughts, provided the child shows an inclination to drink. All vials should be scrupulously cleaned. Luton states that the sick infants readily drink the water—in fact, they seem to have an instinctive craving for it, feeling, as it were, that its effects are beneficial. Soon the vomiting ceases, and the diarrhoeal stools disappear after the noxious bowel-contents have once been evacuated. In twenty-four hours convalescence is as a rule established.

A point of some delicacy is to return to normal alimentation. The first step in this direction is to add a few drops of boiled milk to the cold water, which the infants should continue to take. Gradually the proportion of the milk to the water is increased, until finally the former may be given almost pure. Cold milk, without the addition of sugar, should be taken for several days longer, and if any return of previous symptoms occur, the former treatment should again be employed.

—*Medical Record.*

Protection Against Mosquitoes.

QUASSIA is used in medicine as a powerful tonic, and the chips are sold by chemists from sixpence to a shilling a pound. The tree is indigenous to the West Indies and to South America. A young friend of mine, severely bitten by mosquitoes, and unwilling to be seen so disfigured, sent for quassia chips, and had boiling water poured upon them. At night, after washing, she dipped her hands into the quassia water, and left it to dry on her face. This was a perfect protection, and continued to be so whenever applied. At the approach of winter, when flies and gnats get into houses, and sometimes bite venomously, a grandchild of mine, eighteen months old, was thus attacked. I gave the nurse some of my weak solution of quassia to be left to dry on his face, and he was not bitten again. It is innocuous to children, and it may be a protection also against bed insects, which I have not had the opportunity of trying. When the solution of the quassia is strong it is well known to be an active fly poison, and is mixed with sugar to attract flies, but this is not strong enough to kill at once.—*Scientific American.*

SUMMER DIET.—All trustworthy hygienists and medical authorities are unanimous in recommending fruits and vegetables as the best and most appropriate food for this season, and the eating of much meat, rich gravies, etc., as carefully to be abstained from. And yet there is not one in ten who carefully and intelligently follows this advice. Many a person who is now nervous and shaky and out of sorts would have strength and elasticity of spirits and improved health if less meats and much more fruits were eaten. Depend upon it, a large proportion of the physical ills of life come from too much eating. There is but little danger of not eating enough. The trouble with nine-tenths of ailing and chronically complaining people is injudicious and intemperate eating. Leave off eating so much meat and greasy compounds and rich pastry, and try a simpler diet for a time, and, our word for it, you will soon experience a great and marvelous change come over the spirit of your dream.—*Rochester Democrat.*

Method of Restoring the Apparently Drowned.

DR. BENJAMIN HOWARD gives the following concise directions:

1st. Instantly turn the patient downwards, with a large firm roll of clothing under the stomach and chest.

Press with your weight two or three times, for four or five seconds each time, upon the patient's back, so that the water is pressed out of the lungs and stomach, and drains freely downwards out of the mouth. Then

2nd. Quickly turn the patient face upwards, the roll of clothing put under his back just below the shoulder-blades, the head hanging back as low as possible.

Place the patient's hands together above his head.

Kneel with patient's hips between your knees.

Fix your elbows against your hips.

Now, grasping the lower part of the patient's chest, squeeze the two sides together, pressing gradually forward with all your weight, for about three seconds, until your mouth is nearly over the mouth of the patient; then, with a push, suddenly jerk yourself back—

Rest about three seconds; then, begin again.

Repeat these bellows-blowing movements, so that air may be drawn into the lungs, about eight or ten times a minute.

Remember, the above directions must be used *on the spot*, the instant the patient is taken from the water. A moment's delay—and success may be hopeless. As soon as the water is pressed from the lungs, all clothing should be ripped away from the chest and throat. In making the pressure, either for the removal of water or for breathing, increase it *gradually* and thoroughly, and *suddenly* let go with a jerk. With women and children use less force.

Do not stop these movements under an hour, unless patient breathes. Be careful not to interrupt the first short natural breaths. If they be long apart, carefully continue between them the bellows-blowing movements as before.

After breathing is regular, keep patient warm with blankets, rubbing with warm hands, &c.

Prevent crowding around patient; plenty of fresh air is all-important.

Spirits and water only, in occasional small doses, may now be given; if hot the better. After this, encourage quiet and sleep.

The N. Y. Graphic thus calls attention to a fact not generally known:

Almost every newspaper at this time of year records some "sad drowning accident." It would be well, of course, if everybody knew how to swim, but this knowledge is not always necessary for safety if one understands somewhat of the buoyant power of water. Hundreds have lost their lives in the desperate struggle to climb on top of some floating object which is not large enough to keep them entirely above the water. If they had simply trusted the water to support the largest proportion of the weight of the body, and placed one hand on a chair, stool, piece of board, the overturned boat, or any floating object, this would be sufficient to keep the head above water, which is all that is necessary for immediate safety. A knowledge of the fact that anything which will sustain a pound's weight is enough to keep the head above water may be quite as useful in emergencies as expertness in swimming.

Home Treatment for the Sick.

I WOULD never advise persons to undertake treatment at their own homes who can find it practicable, even at considerable sacrifice, to come to Our Home. Here they have the advantages of personal examination, of constant skillful supervision, and of a combination of appliances and influences of incalculable value. There can scarcely be an exception to the rule that patients will make much more rapid progress here than at home, even in cases that are curable at home. Still there are a great many sick folks who cannot possibly come here. Such persons I am willing to undertake to treat at home, though I cannot undertake to be held responsible for successful results; for these must depend quite as much upon the surroundings, social relations, mental states, and good judgment of the patients as upon anything I can do for them. My terms are: for the first prescription, \$6.50, which also gives the applicant a right to a subscription for one year to the Laws of Life, as I decline to advise any person who does not regularly read this Journal; every subsequent prescription, \$3.00; the amount, in form of draft on New York, or post-office order, to accompany the application, also a concise statement of the symptoms existing at the time of writing, together with the treatment and regimen undergoing or undergone.

I have been able in the past to help hundreds of invalids to health by this means. I have confidence that I can help others, who have the faith to take time to grow into health on natural principles, provided their conditions are such as to admit of home treatment.

I am, respectfully,

JAMES C. JACKSON, M. D.,

Physician-in-Chief of Our Home Hygienic Institute, DANVILLE, Livingston Co., N. Y.

"How We Fed the Baby."

THIS is a book written by C. E. Page, M. D., of Biddeford, Maine. It is published by Fowler & Wells, and is kept for sale by Austin, Jackson & Co., price in paper, 50 cents; in extra cloth, 75 cents.

I congratulate the author on his fidelity to truth in the elaboration of his thought. He has rendered excellent service to humanity. The book read carefully, and its great truths put in practice discreetly, will build up a safe-guard to the lives of children. Every mother should have a copy. Every woman who expects to be a mother should read it. Take our work, the Training of Children, Dr. Katie Jackson's little work About Babies, and this book, and put them into the hands of every mother and she has a medical library that will enable her strongly to resist the invasion of diseases, doctors, and death. The price of all is so moderate as to bring them within the reach of every parent who cares to know the truths they contain.

"How We Fed the Baby," is radical, but radicalism in the direction to which it calls attention is needed; for of all who die annually within the limits of the United States, more than one-

half die under five years of age, and of all those it may be safely said that a very great majority die from defective feeding.

Food, as prepared and eaten in this country, induces more disease, which sooner or later ends in destruction of life, than all other of our physical habits put together. If we are ever to have children grow up and live to maturity, to die only when they shall have become old, our dietetic habits will have to be radically altered. In this direction this book strikes a good stroke, the resounding of which ought to be half an alarm and the other half a joy, in that it awakens our people to strive in the direction of which it treats.

JAMES C. JACKSON.

An Immortal Fortune.

A prominent business man whose home is desolated by the death of a fair bride, writes thus to a young father:

I heartily congratulate you upon your new life relations. A boy well-born is an immortal fortune, and his father need never feel poor; while a childless man is at the best a creature of transient notice, soon to die, leaving no trace of his individuality to posterity. Present my compliments to the proud mother of your boy. From a large observation I have come to fear that the average young woman of our fashion-enclaved age is incapable of normal maternity. The wife undeformed by dress, functionally able and mentally willing to become the mother of a large family of children, is to my conception, divine in her attributes, adorable in her character; one with whom the eternal Creator has entered into holy co-partnership in the acquisition of immortal treasures. I advertise somewhat in my business under the head "Wanted;" a card will bring a hundred artisans, master mechanics, painters, teachers, anything you please in the realm of wisdom or skill. But suppose I insert a card in every metropolitan newspaper as follows: "Wanted—a wife perfectly able and willing to become the mother of eight robust children." How many competent applicants do you fancy I would have? Why, the mandates of fashion make this phase of metropolitan womanhood anomalous, and the advertisement would be looked upon as a burlesque. Again I congratulate the parents of your well-born boy, and you will join me in congratulations to the boy who has so rare a mother.

Yours sadly,

"CHILDLESS."

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THE LAWS OF LIFE

AND

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NO. 7.

DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LXI.

MRS. NAMELESS' STATEMENT CONTINUED.

THE coming of Isabella Williams into my father's household was an event. I have already told you enough to let you understand that she was in all respects a remarkable woman, and that she held over me a more powerful influence than any other person had ever done. I had noticed while in school with her that this power of hers extended itself wherever she wished, and I had good reason to comprehend its extent and efficiency in her new position in my home. She had not been with us a fortnight before her slightest wish was regarded, and anything like a positive expression of her will was law. My father held high place in society as well as in public life. He was a man of very fine intellect, and of no small culture; was eloquent, persuasive and commanding. He was by no means a cruel man, even to his slaves, but on the contrary he had a reputation for kindness towards them, though he always insisted on prompt obedience to his orders, and would stand no failure nor refusal to do his bidding. This positiveness of character, however well concealed under courteous manners, made itself visible to an educated observer in all his home relations. He never forgot himself nor lost his self-possession. He was the head of the house, its living soul, its incarnate spirit. No one thought of disobeying him unless it was myself. My disposition to do this showed itself at times, because, being his pet, I felt that I could strain his authority without falling under his displeasure.

Yet Isabella Williams had been with us only a little while before I saw clearly that she was influencing my father just as truly as she had influenced me and others. I saw in him a deference or respectful attention to what she was saying—a sense on his part of its importance. Well he might do this, because I never knew her to say or do a foolish thing. She was the very embodiment of equipoise. However far she might vibrate out into space from a settled centre, she always returned to it to become as calm as though her nature had not been excited in the least. She was prudent and discreet though very determined. It was only a few days after our arrival before I noticed that she was talking with some of our slaves. They seemed spell-bound whenever she came near them. A look or word from her would stop any one of them stock-still, and you would have thought, had you been there to see, that the person had become suddenly dazed, or had half lost his or her senses. You can easily conceive that this young lady could not well get into communication with any of the servants in our house without producing a very sensible and powerful impression on them, to be extended from their circle to the remotest bounds of our plantation; and if you knew of slavery as I did and do, you would not be surprised to learn that by processes inexplicable, such impression would go through a neighborhood or through all the region round about. It was but a little while, comparatively speaking, before this girl had the whole slave population in that neighborhood at

her feet, not in presence, but in influence. They worshipped her; they thought her something more than human, and it came about in this way. We had as one of our house servants an African princess. She had been smuggled into the country from an African slave-ship and bought by my father in the slave-market. Whether she came directly from Africa or had been carried to Cuba to be transferred from that island to our State, I cannot now with certainty recollect; but when purchased she could speak only broken English and in such feeble way as to make it quite difficult for us to understand her, though she seemed to understand us very well. It was curious that while she was as black as any negro I ever saw, she had none of the outlinear formations peculiar to the black race. Even her hair was not woolly, but long and curly or wavy, like that sometimes seen on the head of a Spaniard. Her face was aquiline in its cut, she was more than medium height, and in every way she stood up well-built and beautiful to look upon, save her color. I never liked black as a color for a human being. I did not like it when a child. I came to have a disgust for it when a grown girl, and I have felt great detestation for it, if I may so say, since I was a woman. My innate distaste for it was so great that, when old enough to begin to reflect I felt there must have been somewhere a cause for the Divine displeasure, as a reason why human creatures were made black.

Now this black woman was very influential among her fellow-slaves. As soon as they became satisfied, one after another, that in her own home she was the daughter of a king, they all with one accord fell down and worshipped her. Her word was law; her will, when expressed, had in it all the authority of the worshipful; not a man of our plantation but consulted her, if in trouble.

I think my father was afraid of her. Her nature did not easily yield to authority, and as soon as he became her owner, it seemed as though he and she instinctively antagonized each other. I knew at that time nothing of the natural reason for this antagonism. Now I can see that it grew out of her dislike to the position of a slave, and his disinclination to view her as anything else. Arbitrary authority always wakes up resistance open or concealed. This slave woman made no attempt to conceal her dislike of what to her was degradation because of her condition. The element of submission was not in her; the quality of authority was. Unquestionably at home she had been in the position to make others servile; it fretted and wounded her spirit deeply to be placed now where she herself had to be servile. Fortunately the elements of her character were so grand that her influence was kindly upon all the slaves with

whom she had to do; her counsel and advice to them always, in every way possible, being not to rebel against their legal, authorized overseers, but to be patient and wait though waiting were wearisome. My father therefore found her serviceable to him in this indirect way and acknowledged it. She came in time to have a sphere within which she moved without much disturbance from any one.

When she and Isabella Williams first met I was present, and such an exhibition of quiet, voiceless struggle between two persons for supremacy, I never witnessed. Which of the two would go down before the other remained to be seen. For five minutes they stood before each other as statues, saying nothing, looking each other steadily in the face, their breasts heaving with internal emotion. It was a spiritual struggle, terminating at last in the yielding of the black woman to the white, showing to me the remarkable power of intelligence united with culture. One was ignorant so far as education was concerned; the other was highly accomplished. It was civilization contending against barbarism, and it was as thoroughly representative in its results as though two powerful nations had been in conflict, the one strong in numbers but simply savage, the other equally numerous in people and with all the resources and arts of civilized life at command. The black woman yielded, stepped forward to Isabella Williams, bent the knee, took hold of her hand and kissed it, then put the hand on the top of her head and bowed her face forward while one could count ten; then she rose, made a courtesy after her own fashion, stepped back and assumed what was clearly a position of submission, waiting as it were, to receive orders.

Then I saw what I never expected to see,—that which made me so angry I did not know what to do with myself. I saw Isabella Williams approach this negress, and, putting her hands on her shoulders, look into her face and kiss her on the lips, saying, "My sister."

Was anything ever done more calculated to outrage all the sensibilities of a young girl passing from youth to womanhood, than this utter breaking down of social partition walls? A woman holding me in her grip so that I had no will, as it were, against hers,—whose will to me was like a Divine revelation, so that I could not escape it,—breaking down our entire social system and making no distinctions in her manifestations of regard between my slave and myself. Not half an hour before she kissed this black wench, she had kissed me. I took an oath that she should never do so again; but I did not keep my oath, for such was her witchery over me, that within two hours of this occurrence she was sitting at the foot of a beautiful tree on our lawn,

and I was lying upon the grass, my head upon her lap, looking up into her face while she sung songs of such melodious measure as actually caused the birds amidst the foliage to cease their chirping and twitter to listen. What was I to do? What was to happen? My father would soon be at her feet if they were to keep up their relations. I was already her captive. She had subdued the proudest and haughtiest creature of all the slaves on our great plantation. What was to happen? Yes, what was to happen? Something most wonderful. In a little time after the meeting of Isabella Williams and Zenobia, for that was the name our African princess bore when my father bought her, Isabella Williams began to take long walks and to go out to the fields and houses of our slaves. Ere long she knew every slave on the plantation, and knew him by his name not more thoroughly than through the leading qualities which he showed. She was so observant that she could tell any one of them who came anywhere within the range of her vision, knew them by their peculiarities of motion, though they were walking away from her. She caught up and held in her memory their different tones, recognized the sound of their steps, and had obtained over them a mastery as much greater than Zenobia's, as one could well imagine. Happily for us she never influenced any of them to rebellious attitudes. Her teaching was all the other way, though she brought to bear all her knowledge, all her culture, and all the Christian force she possessed, to make every one of them hate slavery. As she became acquainted with my father, she hesitated not to charge with wickedness the whole system of bondage. I recollect several conversations between them, wherein, while I was compelled to admit that she had the better of the argument as to the abstract wrong of slavery, I felt more keenly and deeply the force of my father's view respecting the difficulties in the way of putting an end to it; and in that direction I think he greatly impressed Miss Williams. He was a person too straightforward in all his intellectual operations, to allow himself to be misled by cunning sophistries. While therefore he felt the force of what Miss Williams said in respect to the inherent wickedness of slavery, he did not hesitate to tell her that whatever might be organically wrong in the institution, there was no way of righting it which he could perceive. Things had to be considered, he said, from their actual state and not from any mere abstract view. Admitting the wrong, how was it to give place to the right? It was clear to him that sudden and forced emancipation would be the worst thing that could happen. If the slaves could all be exported it might seem to be the best way out;

but that was impossible. Their numbers were too great. Emancipated, they would have to remain in the country; what would they do with themselves in the way of securing a livelihood, if free and compelled to earn their own living? And what would the whites do in such case? They were unused to work. They would have nothing to work with, and when a man has nothing wherewith to labor, and, in addition, does not know how to labor, the problem of poverty ending in starvation does not present great difficulty in its solution.

I was interested to see how Isabella Williams would maintain herself from her democratic stand-point in relation to work. She had not had a servant. Herself was her servant. She cut and made her own clothes, washed, ironed and mended them; cooked her own food; knew all sorts of handiwork outside of the house, from feeding calves which had been taken from their mothers, feeding pigs, and driving cows afield, to saddling and bridling a horse when she wished to ride, or harnessing when she had occasion to drive. She knew exactly what to do if breakage of a harness took place; knew all parts of a wagon; knew how to plant and hoe corn in the field, and raise garden vegetables; understood how to raise chickens, turkeys, and ducks; she knew Latin, Greek, and Hebrew; was a wonderfully acute and intellectually sharp young woman, and cared no more for distinctions between persons, founded on wealth or on family status than she did about the buzz of a mosquito about her ears. She was full of physical energy, with healthy blood; she was a wonder to me and to all of us. A short time after she came to us, I found her in the kitchen, with skirt turned up and pinned behind, and apron over it, sleeves rolled above her elbows, hands covered with flour as she stirred things together, everything about her looking neat and tidy, teaching Peggy how to make some article of food. She was singing a little song and chatting with the servants, while they were half stupified, the reverential in them developing itself superstitiously into the worshipful, till only a little less of common sense was needed to make them feel that she was not of earth, but a creature who had descended through the blue and dropped onto the plantation.

I think I was as angry when I saw her thus working over some form of cake or biscuit, like a common cook in the kitchen of a Northern hotel, as I was when she kissed Zenobia. Here was democracy with a vengeance. I say "with a vengeance," for it did really make me vengeful. I felt hateful. My pride, prejudice and self-conceit were all outraged. She made me feel that I was nobody, and this is not a com

fortable feeling, no matter who has it nor how it arises. One likes to be regarded as somebody.

When she saw me standing in the door-way looking stern and angry, she gave a laugh whose music rang to the rafters. I was thoroughly disarmed, so magnetized that I could not help myself. Pleased or displeased, mad or sad, I could not help myself, and what is one to do when she becomes helpless? With a sense of powerlessness and incompetency, with a lack of spiritual strength to assert one's own personality, what can be done but to submit and make the most of it? During our acquaintance we had many times had such silent conflicts: from points of thought and feeling, from points of reasoning and impression, from points of habit and conduct in life, we had collided and clashed, and in every instance I had been compelled to yield. She was so uniformly in the right, so clear-sighted, so well-balanced intellectually, and above all, so spiritually-minded, loving truth better than she loved her life, that I was powerless before her.

This brings me to a thought which I consider very important. I did not understand its nature nor its comprehensiveness then as subsequent intercourse with Miss Williams enabled me to do. She first gave me a practical illustration of what the Apostle Paul meant by the term "spiritual mindedness" when he says, "to be spiritually minded is life and peace." I have asked a hundred persons to tell me what he meant, but no two of them exactly agreed. I never asked her what she understood to be the significance of the term, for I saw it interpreted in her own life. She gave me the clearest idea of its Scriptural meaning, and satisfied me of the truthfulness of her interpretation to such a degree that I have rested in it with great comfort ever since. This is my idea about it:

Jesus, when about to leave the earth, told his disciples that as it was necessary for him to go away, he would not leave them alone nor comfortless. He would send to them the Holy Spirit who should lead them into all truth. Spiritual mindedness, then, in the meaning of the apostle, is to be in the spirit of truthfulness. Whoever wishes or desires to become spiritually minded must come into that condition of mind where truth is dearer to him than everything else that he can conceive or consider. To search for the truth as one searches for hidden treasure, and not be content till it is found, and when found, to love it with all one's heart, to labor for its spread, to live for it and to die for it if need be,—this is to be spiritually minded. It is to be brought into such connection, relation, and association with the spirit of truth that one's whole spiritual nature under this influence becomes conformable to truth—truth in aspiration and

conception; truth in perception, in practical living, on the basis that truth is everywhere; that all God's creations are but manifestations in form of existing truth in principle.

Isabella Williams had her power over me, over Zenobia, over all our slaves, over my father, over everybody with whom she came in contact, because she was in perfect, consecrated sympathy with the spirit of truth, and all deception, all falsity, all falsehood, all perversity of action, were detestable to her. Her nature had been so enlightened and enlivened by her acquaintance with the Spirit of truth and his Divine influence upon her, that to act in any other way than in harmony with the truth as it might be made clear to her, was abhorrent. By reason of this conformity of her entire conscious being to truthful conduct, she became interiorly enlightened and able not only to see things clearly as they happened, but as clearly to see how they were to happen. I never knew in my life one so provisional as she. Did you ever think what a magnificent security for the provisional one has by being provisional? If you can foresee you can provide. She lived so on one day that she knew what was going to happen the next. Her future was secure to her because it lay mapped out in her present. This was the real secret of her power, which there was no resisting. Wherever she walked, she walked with God and she found God in Jesus Christ. God was no myth to her. She understood him by having become intellectually acquainted with Jesus, and by knowing Jesus she also knew man. Thus was demonstrated to her the character of Jesus. He was a mediator between God on the one hand and man on the other. That is, he occupied a middle place between Deity and humanity, and represented in his own person the qualities of both. In him were manifested all the qualities of man, and in his manhood were manifested the qualities of God. He was God manifest in the flesh to her. By becoming thoroughly truthful she had come to know him through the teachings of the Spirit. O! if I had known what I since have been permitted to know; how life can be dignified, elevated, made happy, made sublime, by and through the influences upon one of the Spirit of truth, I should have been saved great sorrow, but I cannot say more to-day, though I have much to say to bring you to understand how I came into the sad condition in which I was when you found me.

GOING a summering, somebody suggests, may be facilitated by improvising a hammock in this wise: Bore two holes in each end of barrel staves, and string them on two ropes or strong cords, running the cords in back-stitch fashion, so the staves will not slip. The staves running across form the bed of the hammock. Tie the ropes together at the ends and hang them to trees.

Heredity—Prohibition in Maine.

DR. C. E. PAGE TO DR. JACKSON.

THE FORMATION of the Institute of Heredity constitutes a great step in the reform which you have so long been working for, and should offer encouragement to all who realize the true state of this most vital question; though but little can be expected—that is, no great showing can be made in one day. Your last letter to me—commenting on the effect of a “bed-rock” diet, on the crookedness that is born and fed and drilled into us, and that can only be straightened by the second birth, correct diet, and self-discipline, and the importance of having the germs of goodness born in us—has very deeply interested me. How little this matter is understood even by those we designate the elevated classes! I over-hear such remarks as this frequently, and with even gentle people the same ignorant view is taken, if expressed in gentler terms: “If that young one was mine I’d break him of that or I’d break his neck;” while the poor little dear is just what his birth and training have made him. Yet to tell people this is, with many, to excite derision. We are apt to forget, however, that this same charitable view must be held to shield the parents and guardians from too great a measure of reproach.

It is true, as you remark, that the present temperance movement is an utter failure so far as banishing drunkenness is concerned. Were you thinking of our prohibitory laws? If so, they should be considered along with all laws prohibiting all sorts of evils that spring from ungoverned passions and wrong views of life. None have the effect to abolish the evils at which they are aimed. In spite of the distorted evidence circulated by the rummies and the temperance-license men of our State, no really observing temperance man in Maine would willingly see our laws changed. Crimes of all sorts have, as reported, increased far beyond the proportion of increase of our population since the prohibitory laws were passed thirty years ago; but one other most significant fact should always appear alongside of this, viz., that the character of our population has changed in the meantime. Our State has become more a manufacturing State and less agricultural; the best of our young men have gone west; the poor old farms are poorly tilled by the poor old parents; rural districts that thirty years ago had forty or fifty Yankee boys and girls of all ages up to twenty-one, packed into miserable little unventilated school-houses, now send but six or eight—about as many as can get decent air, with a window apiece for crevice ventilation. It amounts almost to an exodus of our native population, and there has been a corresponding influx of a low class of Canadians to

swell the census of our cities and large towns; this class entirely, or almost entirely, crowding out American men and women and youth from our factories—cheap labor. Thirty years ago, however, almost every grocery store, from village to cross-roads, was a grog-shop as well, and stepping into the back shop for a three-cent glass of New England rum was altogether respectable. Now, while we have not altogether driven this trade into the slums, and through fault of non-enforcement of our laws our main streets even are disgraced with “fruit stores” with back shop, our decent people mark all those who enter.

[For the Laws of Life.]

Health and Longevity of the Jews.

Dr. S. Gibbon, medical officer of health for the Holborn district, in his report for the past year, states that whatever may be the cause, there is no doubt but that a Jew's life in London is, on the average, worth twice as many years as a Christian's. The Hebrews of the metropolis are notoriously exempt from tubercular and scrofulous taint. It is very rare that one meets with pulmonary consumption amongst them. The medical officer of one of their large schools has remarked that their children do not die in anything like the same ratio as Gentile children, and in the district of Whitechapel the medical officer of health has reported that on the north side of the High street, occupied by the Jews, the average death rate is 20 per thousand, whilst on the south side, occupied by English and Irish, it is 43 per thousand.—*London Ins. Record.*

There is no doubt that this exceptional health and longevity of the Jews is due, in great measure, to the superiority of their diet. As a class they are not notorious either for large, airy, or cleanly dwellings, nor for their partiality to pure air and plenty of it. They rarely choose the country for habitation, and still less rarely for occupation, and are commonly found (especially in Europe) in the more crowded, dingy, dirty and squalid quarters of large cities. But it must be said to their credit that in proportion as they are attached to their religion the greater is their attention to purity of diet. Their ritual enjoins a priestly inspection of the animals slaughtered for food. If an ox or sheep is found to have the marks of disease, such as ulcerated lungs or liver—a very common trait of fatted beef cattle—it is condemned and rejected; sold to the Gentiles. The animals are killed without previous torture and pain, and the blood thoroughly drained. Pork, in all its forms, is forbidden as “unclean.” There are other elements in them favoring length of life, such as their pride in early and large families, their domesticity and love of kindred, their thrift, which do something to offset their faults of smoking, burdens of jewelry, their over-eating, and not least, their inordinate greed of money, which leads them to more than the usual amount of mercantile duplicity. R. T. C.

[For the Laws of Life.]

Cases Reported.—III.

BY E. D. LEFFINGWELL, M. D.

INCURABLE DISEASES.

IF YOU pick up any standard medical work and carefully examine its contents, you will find that from the stand-point of prognosis, all diseases may be arranged under three distinct heads. We have in the first division a number of self-limited affections, which rarely if ever prove fatal when allowed to run their natural course; wherein, in other words, "Nature always recovers herself," without the assistance of art. We have, secondly, a very important class, consisting of diseases, which, although intrinsically curable, are very often not cured; wherein Nature, though generally in herself sufficient, must often yield but for the assistance of art; wherein, however, too often both nature and art are unable to prevent a fatal termination. We have, thirdly, a large division—nearly as large as both the others combined—the class of incurables. Here Nature, with all her recuperative power, is utterly unable to check the morbid process; and art, while it may alleviate, and in many instances help to prolong an imperfect existence, can never cure. I have, hitherto, in reporting cases, selected representatives from the second of the above divisions. I purpose now to present two cases from the third division—the class of incurables.

It may be asked what is the use of treating a man whom you know you cannot cure? This question is often asked by patients themselves, yet I think I echo the opinion of the best men in our profession—the men of greatest practical experience, the leaders of modern medical thought—in saying that there is no class of men whom it so thoroughly pays to treat. The time has gone by, when a thoroughly educated physician gives very much medicine for diseases of the first class. He either leaves such a case entirely to Nature or prescribes some harmless remedy to satisfy the mind of the patient. You will find men of narrow intellect, enthusiasts in every school, allopaths, hydropaths, homeopaths, and eclectics, constantly quarrelling with one another over such cases; each pointing with conscious pride to his success, each arguing the great superiority of his peculiar "pathy," in curing patients whom, if left entirely alone, Nature would have restored to health, perhaps in shorter time. Such men, when brought in contact with incurable diseases flounder hopelessly about, evidently far beyond their depth. Unable to discriminate between disease and symptom, ignorant of the real lesion, they are apt to proclaim a cure where there has been merely a lull in the storm. Their mistakes would frequently seem comical, did they not so often end in tragedy.

The amount of suffering in the world to-day from incurable diseases is beyond all estimate. I remember walking one morning through the wards of two of the largest hospitals in London, where in the course of two or three hours I was brought in contact with nearly six hundred men and women, every one incurable. With their diseases gradually hemming them in, seeing no relief on any side, they enter the hospital with no hope of ever leaving it till they shall exchange its noise and discomfort for the quiet and the comfort of the grave. Such cases are often held up as the opprobrium of physicians, yet it may be said in defense that there is no class of patients in the world to-day who are receiving a larger share of medical thought and labor than the incurables. From a thousand laboratories, public and private, ten thousand microscopes are slowly but surely unravelling the essential nature and causes of these diseases, and the time is surely coming when we shall be able to diminish their mortality.

Meanwhile, obliged to confess our inability to cure, we must seek to palliate; and in its ability to relieve in cases where no man can cure, Our Home—as the representative of that Rational School, which is bound to no one order or method, but recognizes as legitimate every agency which experience has shown to possess real curative value—challenges comparison with all schools and with every "pathy." The cases which I shall now consider, will be remembered by many patients who have been at Our Home during the past two years. They are examples of widely different diseases, with a common, prominent symptom. That symptom was dropsy.

This is often spoken of as a disease, but it is in reality only a symptom of several utterly distinct conditions. It may be defined as an accumulation of watery fluid in some of the natural serous cavities of the body, or in the connective tissues, or in both. In every case the blood-vessels are over-distended, either from some impediment to the circulation or from an accumulation of excrementitious matters. The underlying cause of dropsy may generally be found in an impoverished state of the blood, or in some organic lesion of lungs, heart, kidneys or liver. When due to disease of lungs or heart, the access is gradual, beginning with the swelling of the feet, and extending little by little upward to the body. When dependent upon disease of the kidneys, the face is early affected, the eyelids becoming puffy and swollen, especially after a night's rest. When due to organic disease of the liver, the first symptom is always a distension of the abdomen. The prognosis of dropsy depends of course upon the underlying cause. If there is

no structural disease of important viscera, a permanent cure may often be effected, and sometimes occurs spontaneously. When the kidneys, heart, or liver are organically diseased, the dropsy may sometimes be temporarily removed, though it often resists all diuretics, purgatives, diaphoretics or emetics—the weapons with which it is commonly combated. In such cases the dropsy may cause the death of the patient many years before the organic disease would in its uncomplicated course have destroyed him, and if we can, therefore, relieve a patient of this symptom, we have in reality given him a new lease of life.

It must be borne in mind, in order to form a fair judgment of the cases which I shall detail, that like many of our patients, they did not come to Our Home till they had exhausted every ordinary medicinal agent known to our profession, and had been given up by their physicians to die.

CASE FIRST.

This patient, a gentleman fifty years of age, came to Our Home about two years ago. Something over a year previous to his coming to us, he had first noticed a swelling of feet and legs below the knee, accompanied by a puffiness of the eyelids and face on rising in the morning. He had undergone a severe course of treatment with purgatives, diuretics and diaphoretics, and had taken a course of Turkish Baths in Baltimore, but his dropsy had steadily increased, till it had forced the diaphragm up into the chest, embarrassing the heart and impeding the respiratory movements. The patient was unable to lie down night or day. He slept, or tried to sleep while sitting upright in a chair. A bronchitis of several years' standing had so increased in severity as to trouble him greatly, and it was evident to all that unless something could be done to relieve his dropsy and procure refreshing sleep, his system must soon succumb from sheer exhaustion. Chemical examination of the urine showed albumen in large quantity, and the microscope revealed the presence of fatty casts, leaving no doubt that we had to deal with chronic Bright's Disease of the *fatty kidney* type. After a stay of about six months, patient went home, every vestige of his dropsy gone, and with his general health greatly improved. In a letter written May the 20th, 1881, he says: "I verily believe that I am better to-day than I have been in thirty months, if indeed I am not entirely well. I am not only able to be around and preach as in days of old, but for over two months have been hard at work, painting, gardening, carpentering, &c. Have a grand appetite, sleep well, no bronchitis, plenty of blood, and am rosy, fat, and tough. I wish you and all the patients could see me this

morning, for I know you would all exclaim: 'It is marvellous in our sight.' I shall always love you and hold you in high esteem, for I realize that you have snatched me from the grave."

J. K.

CASE SECOND.

This patient, a gentleman fifty-one years of age, came to Our Home a little over a year ago. The dropsy in this case was probably due to organic disease of the liver. It had first been limited to the abdomen, but had steadily advanced in spite of tapping and medication, till it had invaded the feet and limbs and was fast damming up the whole system. His condition, when he came to us, is thus described in a letter written to his wife about two months since:

"While writing these lines my mind wanders back to one year ago, when so far as we or the whole medical faculty that waited on me could see, there did not seem to be any escape for me. It was a dark day for us all, but amid the darkness there was one ray of hope, and that was Our Home on the Hillside. With that ray of hope before me and with your counsel, I started for Dansville, not knowing whether I should reach it alive or dead. I formed the resolution that I would start, knowing that not to go was sure death, and it was a matter of life or death with me. The result I need not tell." After a stay of five or six months the patient was discharged, all evidences of dropsy in the abdomen, feet and limbs, having disappeared.

In a letter written May 19th, 1881, he says: "Both physicians and neighbors are astonished at my cure. Up to this date there has been no return of dropsy in feet or abdomen. Last winter I was out in the coldest days, as agent for a company, without feeling any the worse for it. My strength is steadily increasing, my appetite good, and I weigh a hundred and eighty-five pounds."

G. M.

It has sometimes seemed to me in my experience with physicians, that the most ignorant are often pecuniarily the most successful. If we, at Our Home, were a little less accurate and certain of our diagnosis, we should be able to hold up these two cases as marvellous examples of the cure of supposed incurable diseases, and might thereby, with a certain class, gain great reputation. Experience has taught us, however, that while our methods are singularly successful in relieving dangerous symptoms, they, in common with all other agencies known to man, possess no power to heal long standing organic diseases. It is true that marvellous results are sometimes seen. Cases have been repeatedly treated at Our Home presenting all the characteristic symptoms, and on chemical and microscopical examination of the urine, all the diagnostic signs of

the various forms of what is commonly known as Bright's Disease. In a large majority of these, although the symptoms have been so far alleviated that the patient has regarded himself as practically well, and has enjoyed years of comparative health, still evidences of the structural disease yet remained. In a few fortunate individuals all diagnostic signs and symptoms disappeared, and never, to our knowledge, returned. While, therefore, we cannot honestly claim that we have certainly cured these men, we are certain that we have snatched them from the very brink of the grave, after every approved medical agent known to our art had been tried in vain. We know that in place of days of wretchedness and nights of misery, we have given them years of comfort, of usefulness and physical peace; and we shall deem our success none the less worthy of honor and commendation, even if time shall prove that it has failed to perform the impossible. It may fairly be asked: "Are you counting your hits and forgetting to mention your misses?" In other words, are these isolated cases, or can you guarantee such results every time? To this I answer, that during the two years of my connection with Our Home as physician, there have been but two other cases treated for dropsy. Both of these were dependent on supposed lesion of the heart. One was of ten years standing, the structural disease being in its last stages, and we were unable to lessen the dropsy to any appreciable extent. The other remained with us but three or four weeks, yet, even in this short time, a very marked improvement in his dropsy was observed by himself and by his physicians. Obligated to go home on account of some business complications, the disease again gained upon him, and a letter from his brother, lately received, informs me of his sudden death.

Seventy Years.

Or Dr. Jackson's birthday speech we have received many appreciative notices. Some of these were copied into the June Laws. Others appear below. The Journal of Education—New England and National—whose editor is personally well acquainted with Dr. Jackson's work, says:

Dr. James C. Jackson, the eminent Physician-in-chief of Our Home Hygienic Institute, at Dansville, N. Y., celebrated his 70th birthday March 28th, 1881, by a remarkable address, illustrative not only of the grand principles of living which he has preached and practiced for so many years, but also showing the vigor of mind and body of a man who was given over to die more than forty years ago, and who has been continued to do a noble life-work these many years.

The ideas concerning life and health which have had their birth and development in Dr. Jackson's most successful practice, are worthy of universal acceptance, and we trust that our dis-

tinguished friend at the head of Our Home on the Hillside will live long to explain and enforce them. We give a synopsis of the address.

The Livingston County Herald says:

While in Dansville a few days ago, we were driven about the grounds of the "Cure" and could not help expressing surprise at the growth and present magnitude of the Institution. About the main building are clustered many handsome and commodious cottages, forming altogether quite a village. As we noted the beauty and even elegance of this charming retreat, the thought occurred to us that some courageous, determined mind must have had to do with this; somebody has successfully solved a great health-problem here.

We knew Dr. Jackson in our boyhood as an active abolitionist, and have heard him speak many times. His abolitionism was always of the purest and most orthodox; but at that time we would not have selected him for a work of this kind. He was very enthusiastic, but enthusiasm could not have built this great Institution, for it was impossible to enthuse mankind at that time with mere water and diet. It must have been something deeper, something stronger, something that stood the test of actual demonstration. And it was. The Doctor has given the key in an address delivered upon his 70th birthday, in which he relates his experience. No one can read it without added respect and admiration for the author, for it tells how, alone and unaided, he worked out, first in his own mind and then demonstrated to the world, the problem how to cure the sick without medicine. It was no chance hit that he made; he did not experiment first and then determine; success did not come before conviction; the "Cure" is not the cause but the effect. A man need not be a believer in the system to admire Dr. Jackson's courage and indomitable energy in pursuing his life-work, or to congratulate him upon the great success that has crowned his efforts. But few men have lived who can point to a life of nobler toil or to a grander monument of success.

Of our village papers, the Advertiser says:

The admirable address of Dr. James C. Jackson on his 70th birthday, did not need our hurried glance through it to assure us that it is well worth reading and its lessons worthy of thought, for we have seen too many of the products of Dr. Jackson's brain to require any such endorsement. But if any one needs assurance that the Doctor is in his mental prime, he will find it here. As an autobiography, it has a peculiar charm, and as a history of the new idea in curative processes, it is most valuable to the sick and to the well. Dwarfed by the early application to books, medicated and drugged, the victim of injurious habits in youth, he has retained his hold on life and accomplished an amount of work which would put to shame a majority of the robust men of the country, simply by living according to the "laws of life" which he publishes to the world. No more valuable contribution to the welfare of the American people has been made than this story simply told. It should be in the hands of every family in the land, and we are glad to learn that copies of the speech may be had postage prepaid, with the elegant steel engraving of Our Home as a frontispiece, for three cents a copy, and without the engraving for one cent. Address Austin, Jackson & Co., publishers, Dansville, N. Y.

The Express says:

We are under obligations to Dr. Jackson for a copy of the Lecturer containing his remarks at the celebration of his 70th birthday. Before receiving it we had procured a copy and sent to a friend in England to show the kind of men we raise in America, for Dr. Jackson is one of the many (and we place him at the top of the list) in this country who have fought their way through thick and thin to the highest pinnacle of fame simply by indomitable energy, untiring industry, and correct habits of living.

[For the Laws of Life.]

Theories Put in Practice.

EVERY member of our family, whether scattered or together, has followed the system practiced at Our Home since Mr. Gilmore first entered it five years ago. We extend to you with gladness this living fact as the great test of doctrine. We have lived since leaving you as we did while with you, because the habit became ours by teaching and practice combined. Such teaching going with an Institution illustrating it, with social forces, pulpit, press, and patients, in a "Home," is what cannot be had everywhere in our land or in our time. We believe in the lessons of simplicity and obedience to Nature taught in the Laws of Life, and think they could hardly be learned outside of your methods. We regard the unleavened biscuit made of wheat meal as a discovery; it gives a new birth to taste. It is not a moderated mince pie, a less perversion of food, it is another thing; it is the "Thou shalt love," in place of the "Thou shalt not," of the old covenant. Then it is easily followed, because prescriptive, definite, simple, and natural. Our great reformers have always taught that, "to be carnally minded is death;" but have failed to show how. Taking 'no thought of what ye shall eat and what drink,' may be made a physical gladness—a new birth even for the body. You have united the enjoyment of a natural taste to temperance, theory to practice, have made of a hospital a home, of a faith a philanthropy, and finally sent us all away home missionaries. Thus you have a school of instructors, teaching to live without medicine and to *love* to get well.

Much of the study of the world has failed to help it, as the Platonic thought of one age, the mediæval of another, its professors not seeing that the best aspiration of man must be for man, as man, and for the whole soul and body of man. Just where another study has passed into pride of scholarship, or luxury of literature, has yours become an inspiration, a philanthropy, a missionary force.

MRS. L. A. GILMORE.

Colorado.

[For the Laws of Life.]

Dentistry—VI.

A. P. BURKHART, M. D. S.

THE TEETH—ANATOMY AND CLASSIFICATION.

THE TEETH are the prime organs of mastication and are implanted in the alveolar sockets of both the upper and lower jaw. I shall endeavor to give the anatomy and classification of both the temporary and permanent teeth, from a clear understanding of which the reader will better comprehend their development and eruption—to be described in a subsequent chapter.

A tooth is composed of four distinct parts: 1) the pulp, occupying a chamber in the center of the crown and the canal extending through the root; 2) the dentine, which constitutes the bulk of the tooth; 3) the enamel, which covers the crown; 4) the cementum or crustapetrosa, which covers the root. The exposed part of a tooth is called the crown, the part in the socket the root, and the part enclosed by the gums the neck.

The pulp, commonly called nerve, occupying the cavity of the tooth, is the substance to which the tooth germ is reduced after it has accomplished dentinification. It is highly sensitive and when in healthy condition is of a reddish gray color, and is enveloped in an exceedingly delicate membrane, which is continuous with the alveola-dental periosteum and adherent to the walls of the pulp cavity. The pulp derives its nerve and blood supply from the dental nerves and arteries passing through the inferior and superior dental canals. Minute branches are given to each root, and these branches enlarge as they advance to the center of the crown.

The dentine, or ivory, is the framework of a tooth, and it is this part which is so exquisitely sensitive when a tooth is being prepared for the filling of a cavity; the sensitiveness is greater just beneath the enamel than in the deeper portions. Persons mistake therefore when they suppose all the pain in filling teeth is occasioned by working on or near the (nerve) pulp. It is the severing of the innumerable minute nerve fibrils in the dentine which causes the pain. These fibrils are sustained from the pulp of the tooth; after its death, these lose their sensitiveness and the tooth is said to be dead.

The enamel is the cap or covering of the crown. Enamel is devoid of sensibility in nearly every instance. It is thicker on the masticating surfaces; as it approaches the gums it becomes thinner and at the neck of the tooth it is overlapped by the cementum. "It consists of parallel fibres generally hexagonal, but some are nearly circular, and others are nearly square." It contains about four per cent. of animal matter. The cementum is a hard tissue covering the root, beginning at the neck of the tooth and

gradually increasing in thickness as it approaches the termination of the root. Its hardness is intermediate between dentine and bone.

The crown of every tooth at the time of its eruption, or breaking through the gum, is as large as it will ever be; the only change in it will be the hardening of the enamel. The root at the time of eruption is not fully formed, but continues for some time to grow in the socket.

CLASSIFICATION.—The permanent set consists of thirty-two teeth, sixteen in each jaw. Those above are called the superior, and those below the inferior. They are divided into four classes, namely: incisors, cuspids, bicuspid, and molars. There are eight incisors, four in each jaw; these are subdivided into centrals and laterals. In the superior the centrals are the larger, and occupy the center of the arch, the laterals standing on either side. In the inferior incisors the centrals are smaller than the laterals.

The second class comprises four spear-shaped teeth, called cuspids, standing next to the lateral incisors, two in each jaw. They are commonly known as canines, those of the upper jaw as eye-teeth, and those of the lower as stomach-teeth.

The third class, bicuspid, consists of eight teeth, four in each jaw, situated back of the cuspids. They have two cusps and are sometimes called pre-molars.

Of the fourth class, molars, there are twelve, six in each jaw, occupying positions back of the bicuspid. They are known as first, second, and third molars. The first are erupted about the sixth year and are called sixth year old molars, the second erupt at the age of twelve and are called twelfth year old molars, and the third make their appearance at about the nineteenth to twenty-first year and receive the name of "wisdom teeth," because the individual is supposed to arrive at maturity at that time.

The incisors are double wedge-shaped, wider at the cutting edge, thicker at the neck, concave on the inner side, and slightly convex on the outer surfaces. The superior incisors are larger than the inferior. These teeth when they bite off the food in eating act upon the same principle as a pair of scissors. The cuspids of the upper jaw are larger and have longer roots than those of the lower. These teeth lacerate or tear tough substances preparatory to mastication, and in animals are more prominent as the species is more nearly allied to the carnivorous, or flesh-eating class.

The bicuspid are convex both on the outer and inner surfaces and flattened on the sides; they are usually smaller than the cuspids, and vary in size, the first being larger than the second. The inferior have one root each; the superior have

usually a single root, grooved, but sometimes it is divided, forming two distinct roots. The inferior have one pulp and one pulp-canal, and the superior two. The incisors and cuspids have each one pulp. The molars have large surfaces, with several cusps, and are grooved. These are the grinders and reduce the food to a pulpy mass. The inferior crowns are larger than the superior and in each jaw decrease in size from before backward, though it sometimes happens that the crown of the wisdom tooth is larger than that of either of the other molars. The first and second molars of the upper jaw have three roots each, and the lower two each. The wisdom teeth of both jaws usually have one root, which is cone-shaped, although they sometimes vary and have from two to three distinct roots.

In the deciduous or temporary set there are twenty teeth, ten in each jaw. Every parent should bear this fact in mind, and the result will be that the first permanent molars of children, which make their appearance about the sixth year will not be taken for, and treated as, deciduous teeth. Many sixth year old molars are sacrificed because the parents in their ignorance neglect to have them filled when such operation is indicated.

Deciduous teeth are much smaller than the permanent ones, though their roots are larger and longer in proportion to the size of their crowns. They are divided into three classes, namely: incisors, cuspids, and molars, there being in each jaw, four incisors, two cuspids, and four molars.

The surfaces of teeth are named as follows: those towards the lips are called, "labial;" towards the cheeks, "buccal;" towards the roof of the mouth, "palatal," and towards the tongue on the lower jaw, "lingual." The surfaces next to each other are called "approximal,"—those toward the center "mesial," and those from the center "distal." The edges of the incisors and cuspids are called cutting edges, and the wide surfaces of the bicuspid and molars, which are brought together in masticating, are called "grinding or articulating surfaces."

ARRANGEMENT.—The teeth are arranged in close contact at the upper, crown, or approximal surfaces, with small spaces near the necks. The upper arch is larger than the lower, and consequently the upper teeth strike a trifle outside of the lower. The bicuspid and molars of the lower jaw being larger than those of the upper, a lower bicuspid or molar will touch a part of two upper teeth, thus "breaking joints" as the brick layers lay. Thus an occlusum produces some irregularity, but this is fortunate, since when a tooth is lost in either jaw, the opposing tooth is not rendered useless, as it would be if the teeth were in perfect opposition, because it is partially brought into contact during mastication, with the tooth which adjoined the missing one.

Danville, N. Y.

Our Boys and Girls.

Little Chick's Letters.

I DID feel very disappointed dear Auntie, when there wasn't any letter God's day morning; the tears wouldn't stay inside my eyes, I felt so bad, oh, so bad. I didn't cry, to make a noise, but I cried quiet though. This I must tell you: Papa says that truly, truly, if he can, mamma and I shall go to see you before summer is all gone, and I am so glad, it makes me feel just like jumping over the house if I could, and I guess you will be pleased. And I thought I would tell you on the first page so it would make you feel glad all the time you are reading my letter. I don't feel so bad now if I can't see you to-day or to-morrow or other days, because I know some day, before it is forever, I will see my darling, precious Auntie. One day I was playing sweetly and my heart felt very bad just as quick as it could, because I wanted to see you so bad when I thought about you how I loved you so.

If I did not love my papa and mamma so bad I would go alone sometimes to visit you; and I guess I will a little while, anyway, when I am big, and I will be awful sweet and kind to you. I could mend some stockings and sew some buttons on, and get you things, and pick up things, and not talk if you are busy. I wouldn't make you more tired for anything.

Last week I was going to print and surprise you with a little letter, but Jane had to go home because her mother was sick, and I helped mamma a good deal, and when I had helped mamma, and read and spelt, then mamma said for me to go out and play. Yesterday I surprised mamma by making her bed, and real nice. I am glad Mrs. Johnson is with the baby her daughter has got. I think we must all see heaven before we come to this earth. I asked mamma, but she don't think so. I try and try to think if I can remember heaven before anything else, but I can't; but dear, sweet babies,—they must come from heaven, because the sweetest of any thing grows in heaven.

I like to play with Jessie the better than every other lots of children. Oh, but we did have a jolly, grand time yesterday. My music teacher went away and Jessie came up at half past eight, and she didn't have to go home for more than three hours, and we took off our shoes and scampered all around, and we played doll and shows and hiding, and once mamma hid Jessie under the feather-bed in the little room, and I did hunt though, and after a long time, I found her; and then Jessie she thought I couldn't find such another good place where she couldn't find me, and what do you think? Mamma put me under a different end of the feather-bed, and left a tiny place where it poked up so I could breathe, and the dear little thing never thought to look at that end.

Mamma says sometime I will think more of the mottoes than now, when I understand them better; because mamma says every year she thinks more of the verses in the Bible; I am glad you thought of that way to send me a motto. Will there be enough to last me as long as I live? for I am bound to ask God not to let you go to live with him till I go too. But oh, I hope I can go when my dear mamma does. I can't see how any children live if they haven't got a mamma. I

am always so glad when I think Mrs. Wonderley's baby could go with its mamma.

I think a good deal sometimes about it, what it is when people live with God. Mamma, she never says anybody is dead, because she says what people call dead, she thinks they just begin to live when they can be with God.

Auntie, if you had written, "Chick darling, I love you very much, but I think just as mamma does, that you had better go to Miss Burton's and let all the other plans go," I would a burnt the letter up, and I wouldn't ever let my children see that kind of words from my Auntie; but the way you wrote is just too sweet.

Oh Auntie, I asked mamma to-day if I couldn't take my letters to heaven with me, and mamma she don't think just the bundle of your real letters, but I can know about them if I am in heaven, and enjoy them; and do you think I can have a doll there? Mamma don't know, but she thinks everything will be the happiest there, and just what we like most. I guess if mamma is willing when I go to New York again I will buy me a big, big doll, that can talk and say things. I want one pretty bad; mamma 'tends to give me one sometime, if she has money enough. I do hope I won't have to give it up like "Little Nell" (in the Christmas story in the Laws of Life), but perhaps I will though, if I think about it very much, because I would like it to make so many children happy. But you see I am just sure the children won't think to give me one, and I would the rather not have them. Would you the rather not have them give back? I would.

I wouldn't like to have Lydia Fuller feel sadly if I wouldn't be so kind as Little Nell. But I aint sure yet till I think some more about it. Lucy Harris told me, that with all the mother and four children, her father had not got one single penny and a debt in his pocket too. I went in the house and I wanted to give Lucy some money, but mamma wants me to learn to give very adiciously; and mamma went to see Mrs. Harris, and they have got some things to eat, and clothes and things, now. Mamma teaches me, "Do unto others as you would that they should do unto you." And if anybody isn't kind to me, mamma wants me to be awful kind—the way you wrote—and if a little child strikes me, mamma says kiss back; but if a child isn't kind, then I wish the verse was, Do unto others just the way they do unto you, but mamma says she thinks I will always feel right after a while because God will help me, and mamma will tell me, and you write it to me, and that is the best to make me remember, because I have your letters read lots of times, darling—more times than you know. I like other letters, but I couldn't stand it without yours.

Mamma says she never would wear a tight dress either, and Mrs. Green has often scolded because if mamma would she had a beautiful form; and mamma always laughed and said she was just exactly as God made her. I don't think I ever will. I kinder want to wear a trail sometime though, but not for work or the street. Mamma has a trail to button on her silk dress, but she never wore it only to parties, and Mrs. Green was mad enough because mamma's was so short. Mrs. Green has very long ones. But mamma don't ever care if anyone scolds if she knows she is right.

Mamma likes your letters to her if they are dictated, but I wouldn't. She says of course they aint quite the same, but mamma thinks if

you don't have time, a dictated letter is the better than none; but I would feel just awful if you sent me a dictated letter. I wouldn't believe it was from you if you didn't write it yourself, and I wish mamma wouldn't. It would make me cry hard if "Auntie" was put to another writing. I like your writing so, if I can't read it myself, and I always know it on the envelope just as quick.

To-morrow I will print a letter to Mr. Harper's Young People to see where that little girl lives that had nothing in her stocking, and Auntie, she must be one of the four little girls that we will send into the country.

You said you did wonder if anybody will give me a birthday present but mamma my third reader. I kinder think the way you wrote about surprising somebody her birthday you will, but I aint sure since the blocks; but I guess you will a letter anyway. I would the rather you would send to Ruby if you don't have money enough to get Ruby and me both. I want to tell mamma some more to write but she hasn't time.

Mamma says there are many ways of being selfish. Auntie, I don't let myself hate anybody, because the way my mamma talks anybody couldn't hate anybody; but mamma says it is right to love some more than other people; and mamma says this way: if a person does a thing that a person don't like, to think we might do so too and to think the good things a person does.

I will try to remember what you said, and not let any hatred get in.

Good-bye sweet, darling, dear-heart Auntie,
from DARLING CHICK.

Our Patients Heard From.

MRS. C. B. TEETER.—I am glad to say I am well, that is for me. You know I am supposed to have an organic disease; but oh, how comfortably I live compared with others around me who might be hale and hearty as well as not. I still adhere to the two meal system, and would not know what to do with a third. I also wear my hygienic dress. It is five years since I went to Our Home, and in that time I have taken no medicine and am determined I never will. I have worked hard since leaving you, and am at present engaged the most of the day. I long to see the Hillside again, and to stroll about the grounds, along the beautiful winding paths, in the grove, the dell, going to the Spring, Boulderwood, and Paradise Gate; then I should be glad to steal away to some quiet spot, fall upon my knees and thank God that I was permitted to visit again the place so dear to me, where my life was so miraculously saved from an early grave.

MISS ELVIRA WARNER.—I have been a wonder to many; "a perfect marvel," "a miracle," that I could work and do as I have done; and to myself it has been no wonder at all. I know how and where I received my strength. It is over two years since I left the Hillside. The first winter was spent in the country, where I was snow-bound for many weeks. The following summer I expected each month to come back and see all the dear friends—such friends as I never had before and do not expect to make again, but a telegram announcing the sudden death of my brother-in-law called me by next train to my feeble and afflicted sister. Since then I have been almost in constant attendance upon the sick, taxing my

strength to the utmost. Many times during all this exertion I have felt that I could never go through another day, but I have lived through it all, and to my life at Our Home I attribute my present degree of health and power to endure and enjoy. I never can be strong, but with reasonable care and opportunity I can be very comfortable, happy and hopeful. I am often homesick for the Hillside, and can never cease to talk and tell of the blessings I received there. Mrs. Brooks is as full of faith and hope, gratitude and enthusiasm as I am.

MISS CARRIE M. ASHTON.—I have been quite well all winter, with the exception of hard colds once in a while. I attended a private school in the fall, and am now studying German by the natural method. I shall ever remember the nine months spent at Our Home, as one of the pleasantest spots in my life, and the friends that I made while there will never be forgotten. I wish I might run in and have a good visit with you all. My throat hardly ever troubles me now and people say I look very well. I weighed 125 pounds in the fall. Minnie Sinnett writes me that she is perfectly well. How strange it seems to think of her as well, for she was so far from it, although she was improving when I left the Cure.

MRS. R. WESLEY MILLER.—I must send you just a few lines to express my heartfelt thanks for the many acts of kindness shown me while an inmate of that delightful spot, Our Home. The physicians, patients and helpers were so attentive and thoughtful of the wants and happiness of others, that the whole place seemed filled with the spirit of love and kindness. You are truly doing a noble work. May our Heavenly Father bless and reward you.

MISS MINNIE D. THERMAN, Pennsylvania.—My family and friends made quite a fuss over my appearance when I returned. They think I have improved wonderfully; some of them made all manner of fun of the two meal system, and such a "horrid waist;" but I try my best to convince them of the true way of living.

MISS KATE E. BOGGS.—I keep my numbers of the Laws circulating among my friends, who do more than simply enjoy the reading. They profit by the instruction which they find. A stranger in bad health who has lately come to live with us, has already begun to improve by changing her diet and living more in accordance with the laws of life. She is modifying her dress, and will make all healthful changes possible; altogether she is quite enthusiastic over the better way of living. My own health is fair. I have been severely taxed physically and mentally, and bear the strain so well that I am a wonder to myself; but I want to come to you to rest soon.

JOHN PITT.—I have loaned my Lecturer until it is fairly worn out. That lecture to the young men has a genuine ring of the old-fashioned talks we used to hear in Liberty Hall long years ago, and what valuable lessons therein even for old men. I am now well into my seventy-second year, and my health is just super-excellent. I work ten hours every day.

E. M. BOUGHTON.—The Laws is a most welcome visitor, reminding us of the very pleasant and profitable time spent at Our Home. Being all well we are living witnesses of the untold benefits of living at that earthly Paradise, where so many people get well without medicine.

CHARLES C. CLAGHORN, Waseca, Minn.—When I am tempted to get discouraged, I remember your words of advice and cheer, and they help me wonderfully. I think you have no idea of the loyal hearts that are praising God that they ever read your wise teachings in the *Laws of Life*. I many times meet them in my travels. There seems to exist between persons who are readers of the *Laws*, a sympathy not found among the readers of any other journal. Mr. D. H. Levings of River Falls, is a constant reader, and believes and follows its teachings; Mr. Asa Hollister of Oshkosh is another, and a very warm friend of yours; Dr. Hawes of Fox Lake takes a deep interest in *Our Home*, believes fully in its teachings, and has been instrumental in sending many there.

I spent a Sunday a while ago, with Mr. and Mrs. Putnam of Oakfield. They both think "there is no place like *Our Home*." Among the faithful ones who are doing what they can to hasten the time when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea," and who are in special sympathy with *Our Home*, is Mrs. E. A. Webster of Winneconne. She has worn the American costume for twenty-five years, having been a patient of Dr. Jackson before *Our Home* sent its rays of light across the valley. Another lady of my acquaintance, who was a patient in *Our Home* many years ago, has faithfully worn the American costume ever since, and I am proud to call her mother.

I am doing well still in introducing granula. A gentleman well known for his fine character and education, and having large influence in his profession, I refer to Prof. L. B. Sperry of Carleton College, the leading college of the Northwest, says, "I regard granula as one of the most palatable, nutritious and healthful articles of diet, in the world. I know of no other *one* article of food that equals it."

MARY E. BOWMAN, Indiana.—I find myself so busy that there is no time to be sick, although I have had sickness to fight in my home and elsewhere. I think myself brave to be doctor and nurse at once. My eyes are very well.

FROM A LETTER.—Mrs. Powell and daughter called yesterday. Sarah looks as fresh as a cherry, and her mother does not grudge what she spent in sending her to *Our Home*.

MARY JUDD, of Cherry Valley.—Tell Dr. Jackson my eyes are splendid. I use them constantly and they stand it as though they had always been well. [From a young lady that came to *Our Home* six years ago, practically blind.]

Decorations.

PICTURED CARDS AND PANELS.—Many of these nowadays are so pretty that we occasionally want one on our walls, and are so well finished as to need no frames. To avoid marring either the wall or picture, drive two sharp tacks below the card so that it rests upon them, and the heads press so closely on the edge of the card as to hold it; a third tack at the top makes it secure. If the picture is on thin paper fasten it to the wall with fine needles—the upper halves broken off. Hard finish walls should not be punctured, even by a fine tack, as the holes will grow larger and very much injure the surface.

PICTURES WREATHED.—If at a festival or celebration it is desired to give honorary position to a distinguished person, or two, in portrait, it can be managed quite readily and very satisfactorily with a few simple helps, and a supply of potted plants. Let a common chair, or two if there are two pictures, placed on the platform or stage facing the audience, serve as a rest or easel. Throw over the chair a neutral tinted cloth as a background. On an occasion, a dark brown Canton flannel piano spread answered nicely. Now place the pictures, and surround them with the plants. Set a table at the back, of such height that pots standing on it shall be hidden, while the foliage comes just above the frames. Below, fill in the space with plants, in two or three rows according to their height. Small ones might stand along on the front of the chair seats, and boxes placed on the floor and covered with the drapery, might form a ledge to hold another row of pots, while another row stands on the floor. At the sides, boxes of various heights are needed, which the piano cover will screen also; and on these by skillful arrangement pots may be placed so as to complete the wreath of foliage around the pictures. Vines and cut flowers in bouquets or otherwise can be worked in with beautiful effect.

RARE OLD CHINA.—A friend writes:—

I am going to tell you about two nice little presents I have had the good fortune to receive lately. They came in a box from England, with the kind and loving words of a dear friend who bequeathed them to me. One is a quaint old wedgewood candlestick of the true turquoise blue. There are few samples of this china here, and these are highly prized by their fortunate possessors. The other was a china cup and saucer, white, with blue dragons upon them. This is also an English family relic, traced back nearly two hundred years; three English persons had owned it, no one of them dying until upwards of eighty. According to family tradition a China sea-captain, a bachelor uncle, had brought home gifts of such things to all his people. I am very fond of old-fashioned things, so you may fancy how I delight in these gifts of mine.

PETUNIAS.—The same friend, who decorates her house beautifully with flowering plants, says:

I wonder if you have ever tried the single white petunia among your window plants; it is as fragrant as heliotrope. I have three or four plants in full bloom and the whole house is sweet with them, particularly towards evening. I sent a few sprays to a sick friend a short time ago; she was delighted and said her room was fragrant for days. But I do not keep as many plants as I used to, sometimes I think I do not care as much for them. I like to paint them now better than to dig about them; it is less tiresome.

TO KEEP CUT FLOWERS.—A flower is precious at any time, but a spray of heliotrope or a rosebud in winter, is doubly so, especially when presented by a friend. These and other tender

things sometimes droop when first cut, and need to be shut away from air and light, with dampness confined about them, and after will much better endure exposure in dry, heated rooms. Lay them when first cut in a bowl or on a marble slab, with a wet towel over them, or place them on the shelf of a little cupboard with a wet cloth hung before it. Flowers that have been worn and have withered can often be restored by placing the ends of the stems in a little water, in the bottom of a tumbler, and covering it with a plate or paper. It is a help to clip the ends of the stems. A vase of flowers is much longer preserved by keeping it under a bell-glass, or even by covering it with the glass at night. A lady keeps in her closet a close-covered tin chest or box to hold choice bouquets at night, or for a few hours if she leaves her room, and she has also an open tin box in a little drawer in which to throw any withered leaf or flower from vase or window garden.

ORCHIDS.—A collection of these rare plants at Albany is thus mentioned in the letter of a friend:

I took a visitor to see Mr Corning's gardens and greatly enjoyed her pleasure at sight of the orchids. Several houses were filled with them, and most of them in bloom. Such a variety of them, and such curious twistings and delicate tintings and markings might well surprise and delight one. In one of the rooms we came upon an artist painting a large picture of a favorite plant in full bloom. He told us it was to be a surprise present to the owner, and that this was the largest collection of orchids in the world.

Work and Rest for Ministers.

My Dear Dr. Jackson:

I AM GLAD to know that Our Home continues to draw to its fold and shelter the weary, the worn, the sick and the almost hopeless. Sorry am I that necessity exists for remedial agencies; but we live in a world of realities, and have to deal with facts, and I am heartily glad there is such a place where, in my judgment, the truest system of recovery from impaired health that has been formulated is taught. You do not claim infallibility, but I believe that the foundation-stone and central principle of the system taught and practiced at your Institution is altogether more philosophic and in accord with nature than any other, and this not by a mere shade or hair-breadth, but by a difference, marked, characteristic, and defensible.

You may wish to know how I endure my labor, which includes all the imperative demands of a wide pastorate, and is, I assure you, no child's play. I can reply that, save a little weariness which steals over me daily, I bear my work well. I meet weariness with rest, and the gospel of rest finds in me, more than ever, since my year's stay with you, an advocate and practitioner. It is the one grand principle which, properly elaborated, would bring to the weary children of sickness and sin a fuller, richer redemption than they dream of. As I put it, after yourself, the rest should be of soul, mind and body—and often the rest of body, in a dozen

different ways, is the correct end of the story at which to begin.

I still live simply, eating twice a day. Years ago I abandoned the use of tea and coffee. I am not poisoned and cursed with the essences of tobacco or alcoholic stimulants, and try to avoid excesses of all kinds. I do not say any of this boastfully, but humbly and in thankfulness that I have from some of these evils been delivered, and from others mercifully preserved.

I am resting by faith in the merits, unbounded and free, of the blessed Redeemer of sinners, and under the purifying influences, as I humbly trust, of the Holy Spirit. Truly yours,

J. W. LUKE.

[Mrs. Luke says of her husband: "He has not felt so strong mentally or physically in years, nor does he ever remember to have enjoyed his work so thoroughly. Every one tells him that he looks ten years younger than when he went to Our Home."]

DIXON, California, April, 1881.

Dear Dr. Jackson:

I HAVE not written you for more than a twelve-month, simply and solely for want of time. Never did I suppose I should be so busy. The care of one of the most important churches in this State, and two college secretaryships, ought to be sufficient to occupy any man. Still this is not all. I write for two papers, one here the other in Chicago. I send regularly enough manuscript to fill from a quarter column to four columns of printed matter. I am also frequently lecturing upon various topics at home and abroad.

It is now nearly four years since I left Our Home, and, mark you, during all this time I have not had sufficient sickness to keep me one hour from my regular work. More than this, with the exception of two weeks about three years ago, I have not had an hour's vacation. Never in all my life have I been more constantly and consecutively engaged than since I left you; nor have I ever worked harder, nor with so much ease and pleasure as now.

The world seems larger, more needy, and more exacting than ever before, and I seem better able to meet the demands upon me as a responsible agent in this wonderful drama of human life. Though not rugged, still it may be said that my uniform good health alone makes it possible for me to withstand the pressure. I have quite regularly observed the laws of health, the great significance of which is that when I become fatigued I can recuperate. Get as tired as I may, a night's sleep brings me out all right in the morning. The "rest hour" at noon, is a great institution at *our house*; but be careful how you speak of it for should you tell any body that I never eat any supper and that I sleep at noon and all night, they might be inclined to impeach my veracity, as most people think we must eat all the time and never rest in order to accomplish anything like what I have indicated.

Dr. Jackson, do you remember that miserable dyspeptic who moped about the Hillside as if hunting for a grave into which he might crawl and hide himself? He it is who speaks to you to-day, and to the world if possible, saying: There is more gospel sense in the one word, *hygiene*, than in all the abracadabras of the disciples of drug-giving.

Wife and I have a beautiful home in the most charming climate on earth, surrounded by an intelligent, loving people; we have all we need and more than we deserve, and are perfectly contented and as happy as mortals can be. We unite in the kindest regards and best wishes for you and yours, now and evermore.

Faithfully, A. L. COLE.

Threescore and Sixteen.

ELK POINT, Union Co., D. T.,
May 28, 1881.

My dear Doctor Jackson :

I have just received the account of your seventieth birthday celebrated at Our Home, March 28, 1881. I was present at the celebration of your fiftieth birthday in the same place in 1861. I remember that when we parted you remarked to me, "Brother Himes, we shall probably have fifteen years yet, for work." That, then, seemed a good while, and not probable. But the fifteen years have past, and five more, and yet you at seventy, and I at seventy-six years, are still in vigorous health, and good for work for the Master and mankind. I cannot contemplate this fact without the most grateful emotions, and thanksgiving to God the Father Almighty, and his Son Jesus Christ.

I am sure that I owe to you, and the health agencies under your direction at Our Home, both the continuance of life and good health, during the last twenty years. In this time I have done a prodigious amount of work both of body and mind; and to-day I hold my position as a missionary in the Protestant Episcopal church, both here and in Vermillion, and do my work with ease and enjoy it, as in younger years. "My eye is not dim, nor my natural power abated," and I am enjoying the hope of many years of toil in the Master's vineyard before I "sleep with my fathers." Oh, it is good to live, and work for Christ, and souls for whom he died.

With kindest love to all the household, I am as ever, most truly yours,

JOSHUA V. HIMES.

Fourscore.

I THANK you for the excellent lecture delivered on your seventieth birthday. Your success at Our Home is very gratifying to your old friend. Indeed, I cannot say enough in praise of the good you have done.

My birth was on the 28th, 2nd month, 1800, and I have up to this time had uniform good health without drugs and without pains or aches. For many years I have followed your system. That you may be long continued to do good is the ardent desire of your friend.

LYMAN A. SPALDING.

The Dansville Seminary.

THIS INSTITUTION is to be re-opened in September, under a new organization. It is to be mainly a Preparatory School in which boys and girls are to be fitted for college. An additional scientific and mathematical course is prepared for those scholars who do not intend to enter college. Unusual advantages will be offered in Languages, Music, and Painting. French and German, will be taught after the practical conversational method; by native teachers of ability and reputation.

The principals, Mr. G. W. Phillips and Mrs. Mary Noyes Colvin, are persons who have had special experience in the work of preparing students for college. Mrs. Colvin has taught for the past few years in the High School in Worcester, Mass., and Mr. Phillips has been engaged as principal of a large and successful school in Pennsylvania.

The teacher of Vocal Music, Miss Emma C. Hartman, late of the Faculty of Vassar College, has a reputation for musical success in developing and training the voice. Miss Hartman will have charge also of the Italian classes.

Mr. Carl Krebs, late of Boston, will be at the head of the instrumental department and will give lessons on the Piano and Violin.

Miss R. W. Kupfer will have charge of the German department. She is a native of Berne, Switzerland, and before coming to this country gave private instruction in French and German to pupils in the families of the nobility in Germany and France.

Miss Carrie A. Brodt, whose latest teacher in painting was Mr. Swain Gifford, of New York, and who has for many years taught classes in painting and drawing, will have charge of that department.

Twelve boys will be received as boarders in the Seminary building, where they will have pleasant rooms and healthful board, and be under the personal care of Mr. Phillips, both in and out of classes.

Mrs. Colvin also will receive five or six young ladies into her own large, pleasant home on Elizabeth street, where they can have all the advantages of a refined, quiet home-life, under proper rules and restrictions, and at the same time have the stimulus of reciting in classes consisting of both boys and girls.

Young ladies who are not strong enough to do the regular work of school, but who wish a partial or special course of study, will find here a generous but hygienic table, a pleasant social atmosphere, and at the same time the regularity essential to properly conducted school life.

Both Mrs. Colvin and Mr. Phillips are faithful disciplinarians. Their prospects for a successful opening of the school in the autumn are at present decidedly favorable.

The Higher Life.

I think of Doctor Jackson in those years long ago, given up by the physicians, and lying at death's door. Then I see him creeping along back to life little by little, year after year, fighting the battle single-handed and alone, so far as man was concerned; but God kept him "in the hollow of his hand," and under the shadow of his wing. He had work for him, to save the bodies of the children of men; and more, for after we have learned how rightfully to care for our bodies, we cannot but long to find out "the living God."

If man has been benefited, what shall we say of woman? We who have had new courage given us, and strength instead of weakness; who have been lifted up, yea, who have been helped to stand out under the blue sky, and in the sunshine alone, and not be afraid to be called odd if need be, when our better nature told us we could thus come nearer to the command, "Be ye perfect, even as your Father in Heaven is perfect." And what shall the mothers say? Very many of us can say that if our husbands are being helped to true manhood, if our children's souls and bodies are being trained up for God, if we are trying in the places we occupy to make society truer and better, Dr. James C. Jackson first opened our eyes and showed us the way; and we wish that it may be granted to him to be arrayed in fine linen, which is the righteousness of saints, when he shall be called to go hence.

Mrs. Sarah C. Carman.

The free tracts which I ordered came promptly and I have distributed them to the best of my judgment. Dr. K. has really entered the house of God since I made him acquainted with Dr. Jackson's writings. He was a scoffer at religion, — is now greatly changed and I think the little tract, "Forgiveness of Injuries" did the good work. I sent one to Mr. G. who is the most skillful scientist here. Some call him an infidel. I do not think so, — but I think he has been so ill-used and has seen so much of deceit that he was made skeptical. He has consented to read the Laws and I know he is a changed man.

Michigan.

I can understand you, Dr. Jackson, better than I could ten years ago, yes better than three years ago. I am more interested in what you say of the love that casts out fear than in all other subjects combined. When I was young I was thinking about hope and faith. Now I seem to have lost sight of them in that great sea of love which covers all. I have come to know what Paul means when he talks about love which is kind and never faileth. Like yourself I am satisfied with the philosophy of spiritual life enunciated in the New Testament. I do not need to be entertained or amused with the baubles that so largely attract our California people. I have something which to me is better, and I seek to express my gratitude to God and to you, by trying to help others understand this philosophy. I have no language to express my thankfulness that I was led to the Hillside and so into "green pastures" and by the side of still waters that I might never have discovered otherwise. How many to-day are singing glad songs who went to Our Home with despair in their hearts! How many you are blessing whom you

never saw, and never will see till you meet them "over the river." Many religious people who read the Laws think more of your religion than of your hygiene, not dreaming that they are related to each other in any possible way. Life is beautiful to me now, and I am peaceful and restful all along the journey.

Mrs. K. M. Fox.

Dr. Jackson's Prayer-Meeting Talks have done me much good. I am so glad others have the courage to tell of the power of the living God who is everywhere present. My experiences of what Jesus has revealed to me astonish myself. That poor unworthy me should have such unutterable joys causes me to praise my loving Saviour; I long to love him more and more. I desire to give him all that I am, soul, body, and spirit, and be "hid with Christ in God." I have been led to pray that God would be in all my thoughts, words and actions; and I often have been astonished at the thoughts and words that I have thought and spoken; so much so, that I say truly, it is not I that thinks or speaks, but the spirit of God that dwells in me. I want you to send those Prayer-Meeting tracts to others. If I had time, I should feel that I ought to travel and help to spread the glad news. I am waiting to have Jesus tell me just what to do. I desire to be his living witness. God bless his people everywhere, and may the kingdom of heaven come and over all prevail.

Peter Moyer.

Though sickness and suffering was my portion while at Our Home, I look back upon the months spent there as the happiest period of my life. I can truly say my affliction has been for my good. I know I am blessed with a meek and quiet spirit, — a spirit of content which I did not possess when I first became your patient. I give God glory that he directed my footsteps to you. I try to appreciate the almost miraculous fact that my life is spared until the present, and to be thankful it is as well with me as it is, and to be submissive to my lot, when I see others coming and going and I so feeble. I am so much better than I have been through the winter that I am very thankful.

June 3, 1881.

Mrs. Rose White.

I think the Lord made your efforts yesterday a means of advancement to some, perhaps to all who heard you, for at our prayer-meeting to day, led by Rev. M. Drake, the theme was praise to God, and we found we had great reason to praise him for mercies both present and past. One lady alluded to your suggestions in regard to Christ being our Healer, and remarked nobly on his incarnation. Two who had not confessed Christ before men, rose and asked prayers for themselves, and the "Lord was in the place."

A patient in Our Home to Dr. Jackson.

I have read Dr. Jackson's birthday address with much interest and, I trust, profit. The God who initiated the greatest sacrament of the world at an ordinary supper-time must be honored in every attempt to show that He is present in His law and love in all the every-day concerns of men, even in their eating and drinking.

Rochester Clergyman.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

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JAMES C. JACKSON,

JAMES H. JACKSON,

KATY J. JACKSON.

FANNY B. JOHNSON.

OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

THE NEW HOUSE.—III.

CONTRIVANCES FOR CONVENIENCES.

AN ADDITION had to be made to our house both for good looks and for utility. An extension of nine feet across the whole forty-foot north front was in the interest of comfort and convenience, solely. The tower set in the middle of this front, and projecting four feet, had for its original object the improvement of the external appearance, by breaking the long lines of the north and increasing the apparent height of the east front. How useful it proved we shall see. In the basement it forms part of a sleeping room and its spacious closet, and on the first floor an open portico and vestibule. Above, it affords a room 8 feet—the width of the hall—by 12 and over. All this space, save enough for ascent to the loft, was accorded to the lady occupant of the adjoining chamber, as a clothes-press. Considerate friends said it was no disadvantage having the stairs, as clothing could be hung all along under them, “and besides there is all the other wall for hanging.” But she had no idea of using all that generous room just to “hang” around the sides, and at once set her wits to work to make the most of the feet and inches;—and think what an adjunct to a lady's chamber is such a sizable store-room, with all the conveniences which she can devise in days (and nights) of profound study, wrought out by a skilled carpenter!

Her economics began with the stairs. She said, who aspires to rest or ruminate in the happy

nook above can afford to go up by a steep and narrow way. Two feet in width and eight in length against the east wall shall suffice, and twenty inches in width against the north wall on the floor above shall do for the landing. Thus three feet at foot of the stairs was saved for a closet. But it would not do to have the first step set against a wall, so it was turned at right angles to the ascent, allowing the second step to take the width of two. The space under this wide stair was let into the closet, affording just the recess for the chamber commode. Under the stairs is built in a set of drawers, the long ones below taking in the nice cloaks and dresses without doubling, and those above being fitted in size to their varied uses.

Beyond the drawers is still space for a receptacle with doors for the traveling trunk. At top of this closet is a removable shelf, allowing the trunk to be opened and packed or unpacked where it stands. The cupboard above is appropriated to the watering pot, spare vases, oiled paper, tin foil, strings, close baskets for carrying boquets, deep botanizing case for preserving boquets, cloths, sponges, and whatever else pertains to the care of the window garden. Into the door and through under the stairs, are fitted wire-screen openings, allowing a free circulation of air, that the place may always be kept sweet and dry.

Then comes the large double north window, screened, but not darkened, by lace curtains.

Next the window against the west wall is a set of five graded drawers, three feet in length by two in width, with cupboard above. Next to the drawers a space of six and a half feet along the wall by three feet, is occupied by two little closets, two instead of one for the added hanging room on the partition, and also for a better classification of "things." Rows of hooks are set $4\frac{1}{2}$ to $5\frac{1}{2}$ feet from the floor in the various closets, with hooks or shelves at a convenient height above them. Three by three closets, however, are too small to take shelves on more than two sides. The continuous front ($6\frac{1}{2}$ ft.) of the two small closets at a height from the floor clearing the head of the passer, projects out into the room a foot, and thus an added shelf is gained inside the closets; this shelf is rather high, and to reach it easily a step is built into the closet, and under the step are two drawers opening outside, one for winter and one for summer shoes.

Beneath the projection of the closets a clothes line is fixed, and against their wall hangs the light folding step-ladder by which the upper cupboards are reached; for the whole north wall and the whole south wall, at top, above windows and doors, are fitted with the coziest places for the multitudinous articles to be provided for. All the closets have low ceilings, and the space above is utilized. The top of the two joining ones affords, with its projection, a platform $4 \times 6\frac{1}{2}$ feet which is left open for the storage of large articles—say cases, boxes, a small stove, window screens; or, in case of need, a wire mattress and bed, or a packing-cot could be well accommodated thereon. A common-sized sash-door, with obscured glass, enters the room from the hall, but its owner usually finds her entrance through a narrow door from the small closet which originally supplied her room. This closet (2×6 ft.) has the end opposite the narrow door filled from floor to ceiling with small cupboards. The floor of the clothes-press is covered with a pretty pattern of linoleum affording no hiding places for moths.

A blank space on a wall is occupied by the family likenesses—daguerreotypes, ambrotypes, and photographs—taken all the way along from 1845 to 1880, the mother above, and below, in a long row, her eleven children, all of whom were living, and the younger nearly at his majority, when she left the world. Other pictures, of no interest except to the possessor, take other vacant places.

Thus we have a glimpse of the main features sufficient, perhaps, to suggest to some housewife a better appropriation of room than she would attain to unaided. The comfort and satisfaction of having just the right place and abundant space for everything, is an unwonted luxury, as it should be, after the days of close work expended upon it by the carpenter.

HARRIET N. AUSTIN.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

Effect of Fomentations.—A. C. H., III.—If fomentations bring back the blood into collapsed blood vessels, thereby giving temporary relief from pain, why are they administered for the removal of the blood from congested organs?

ANS.—It is true that hot wet cloths are often applied to the body for the purpose of relieving pain. The cause of the pain is probably due to a congested instead of a collapsed condition of blood vessels. Of course it must be understood that where one organ is congested or has too much blood in it, some other organ of the body must have too little, because congestion implies a derangement or loss of equilibrium of the circulation. Now the pain exists in the congested portion and the relief is obtained by reducing the congestion. The operation of the fomentation in effecting this is two-fold. By applying warm cloths to the surface of the body over a deeply situated organ which is the seat of pain because of congestion or inflammation; or by giving a hot foot-bath or a hot leg-bath, blood may be derived from that organ to the surface of the body or from the affected head or chest to the lower extremities, and as a result pressure upon the nerves of sensation which supply the parts congested is lessened. This is what we would call the derivative effect of the fomentation, or a hot bath, and these forms of water treatment are oftentimes very marked in their power to relieve pain.

You question whether a fomentation should be used to call blood to a part lacking it in one case, and in another case applied to the same part when it contained too much blood. This treatment may seem paradoxical but it is scientific nevertheless. The heat relaxes muscular fibre and stimulates the nervous system to more active expression of force. Hence a hot flannel or fomentation applied to an anæmic part of the body or one that has too little blood in it, would tend to call the blood directly to that part, creating a more healthful circulation and tending to restore a normal nutrition and perhaps functional activity of that part.

Now imagine the same part in a state of congestion, in which the blood vessels are swollen, or over-filled with blood which is not of good, pure quality; for whenever there is congestion beyond a certain degree, at least sufficient to cause swelling or pain, there is always a slow or stagnant flow of blood, and hence it becomes loaded with carbonic acid gas and the various products of excretion. If the flow of blood through a congested region is lessened in force and speed because of the swollen state of the tissues, the corpuscles of the blood not only become impaired in vitality but they collect along the inner walls of the blood vessels, and so still further aid in the process of stagnation and congestion. Under these conditions the application of moist heat relieves pain not only by increasing the rapidity of the circulation in the parts surrounding the congested structures, thus allowing the stagnant blood to flow more rapidly onward, but it acts directly to increase the vital movements of the corpuscular elements of the blood, by which they are made to crawl or work their way along the swollen vessels and so allow further supplies of blood to come in from behind to nourish the parts and establish within them a normal

condition. This explanation gives the reason why a warm application to a bruised part, where the tissues are injured and the circulation impeded from the injury, is more grateful and curative than cold. The heat increases the flow of blood in the part, thus tending to restore the equilibrium of the circulation.

Meat Eating.—TEACHER.—Please tell me if meat should be wholly given up by a teacher who takes breakfast at 7 A. M. and is so occupied through the day with classes and pupils that he has no time to eat or digest lunch, and gets home for dinner at 4:30 o'clock P. M. In the effort to be hygienic, meat is eaten but once a week and then not freely. Gems and wheat bread, corn bread, oatmeal mush, milk, and eggs in abundance; also fruit cooked and uncooked are the staples. Age 34, spare, seems well, works sixteen hours out of the twenty-four.

ANS.—If you send to the publishers of this paper for the May Lecturer for 1880, you will get in it the argument for and against the use of meat. Your case does not seem to me to be one requiring its use. You are evidently well able to do a large amount of work on your present diet. Unless you find yourself growing sleepless and losing flesh to a degree that is marked, and these conditions cannot be assigned to overwork of brain or body, you need not in my judgment eat meat at all. You are overworking evidently. No man ought to work sixteen or eighteen hours a day in your profession or in any other. If you will overwork and thus overdraw upon your capital stock of vitality you must take means to educe it more rapidly than perhaps would be possible on a non-stimulating diet. In this case meat is the best stimulant you can use. But you will be healthier and happier and far wiser if you will live in relation to expenditure of power, either intellectual or physical, within such limit as allows you to maintain the ability to sleep, keep in good flesh and a normal condition.

Torpid Liver.—M. B. M., Iowa.—What diet do you recommend in case of torpidity of liver? Are sour apples, lemons or acids good?

ANS.—Sour apples, lemons and acids are usually of value in a simple case of torpid liver; but sometimes this disease is complicated with such conditions of stomach that they cannot be used. It is very hard to lay down a rule of diet for this difficulty. The relief in question often depends quite as much upon the nervous state and general habits of life as upon diet. Some persons can eat one thing and some another, so that no absolute rule can be laid down. Every case must be treated on its individual merits. In general, however, persons afflicted with torpid or sluggish liver should take care not to eat too much, should not use stimulating and irritating foods and drinks, as alcoholic liquors and condiments, should regulate the use of oils, fats, and sweets carefully, and thus avoid overloading the portal circulation with fatty material. In short, the nitrogenous and carbonaceous elements of food should be so combined as to meet the individual necessities. I have known persons with torpid livers to avoid nearly all fatty materials and yet to eat such an excess of nitrogenous elements as to produce an equally disastrous effect.

Temperature of Rooms and Water for Bathing, etc.—F. A. T., Minneapolis.

1. At what temperature should a room be in which a bath is taken?

2. What is the proper temperature of the water and process of bathing?

3. The urine of my child, who is four years old, seems at times when he is not feeling well, to get thick and turns whitish colored on standing. What is the cause and treatment?

ANS.—1. The required temperature of the room depends much upon the vigor of the person taking a bath; if in robust condition, and good flesh, with healthful circulation, there is no objection to taking it at a temperature of 60° to 70°, or even lower if not convenient to have it otherwise. The rule should be to have it so warm that the person taking the bath cannot be chilled to such a degree as to prevent speedy reaction. Every person is a law unto himself in this respect. All the way from freezing to 80° Fahrenheit will be agreeable, prudent and proper, according to the conditions of the bather; and what has been said in regard to the temperature of the room is equally true of the temperature of the bath.

2. Water may be all the way from the temperature of the well or spring to 100° with beneficial results. In persons inclined to be feeble, however, the bath should not be too cold, for the stimulating effects of cold sponging or towel washing, are often followed by reactions, inducing languor and weakness. The safest rule is to keep within a range of temperature between 70° and 100°. This same rule applies to children as well as to adults, and to winter as well as to summer bathing.

3. The appearance of the urine is not unusual. It arises from disturbance in the excreting functions of the body, and indicates an excess of solid materials in the urine as compared with the water, so that after the urine is cooled by standing, deposit takes place.

Bandages—How they should be worn.—A. F. C., Ohio.—What is the use of a wet bandage over a congested liver? How should it be applied and worn? Example: A person rises in the morning bare-footed, with no fire in the room; slips down the night-dress, wrings the bandage out of cold water, and with the proper coverings fastens it in place, puts on undervest, underclothing, stockings, washes face, dresses hair, etc.

ANS.—The use of the wet bandage over liver or stomach may be two-fold. One of the accompaniments or results of congestion in any portion of the body is increased heat of the congested parts, and I know of no means more efficient in reducing and combating abnormal heat, than the persistent use of water, whether cold or tepid. Water which is of blood temperature, if continuously applied to the surface of the body reduces fever and local congestions and inflammations to a remarkable degree.

Again, the presence of a wet compress over certain portions of the surface of the body has the effect of a poultice, in the sense that it tends to determine the blood in the congested vessels of the deeper tissues and organs, to the surface. If you can establish a condition of external circulation over any given region of the body which is perfectly normal, or even a little heightened above the normal, you are pretty sure not to have a condition of congestion in parts situated directly underneath. By keeping the part wet and warm the superficial capillary circulation is excited to such a degree as to determine blood from deeper structures to the surface and thus reduce congestion of the blood vessels beneath, modify morbid processes in the tissues or organs which

they supply, and relieve the patient of local heat and pain. This statement applies not only to the liver bandage, but to wet compresses worn over the stomach or bowels, and to the use of the head-cap, throat-bandage, etc. The principle is applicable to many forms of baths which are given here and elsewhere, but in this case the water-dressing or compress is a means of applying *continuously* an agent of great therapeutic value in reducing fevers, congestions and inflammations.

It should be applied in such form as to avoid unnecessary weight or clumsiness. The inner or wet bandage proper, which is worn next the skin, should be of linen, from two to four thicknesses. In width it may measure from six to ten inches according to the needs of the case. The outer bandage may be of cotton drilling, or preferably of flannel of two or three thicknesses, and it should be made two or three inches wider than the inner linen compress, in order to protect the clothing from dampness.

The wet bandage should not be applied or worn if it gives rise to continued chilliness. It should never be applied at such time or in such way as to interfere with a healthful reaction. I have known some persons so sensitive that they could not put their hands into cold water in the morning and succeed in getting them warm again for several hours, and there are cases in which the hands cannot be bathed even in warm water without seriously disturbing the circulation. Care should always be used in giving water treatment of any kind, to adapt it not only to the needs of the patient from the stand-point of existing disease, but also to the general ability of the patient to bear it and react properly under it.

I would suggest that before applying the wet compress, the patient, unless possessed of unusual constitutional vigor, should, instead of rising barefooted, and in undress, wringing it from cold water, follow the safer and more sensible plan of first putting on stockings and shoes and the underclothing of the nether extremities. This accomplished, the bandage may be wrung from tepid instead of cold water, and after it is applied and covered, the process of dressing should be completed as quickly as may be. A comfortably warm room is much to be desired in such cases. In some cases the bandage is prescribed to be worn only through the day, in some, only during the night, and in others, continuously. I repeat that if it is to be of service, it must be kept wet and warm, and it must not be worn if it causes constant chilliness or such nervous irritation as to preclude sleep at night, or rest during the day.

[A Letter.]

Institute of Heredity.

Loring Moody, Esq., Boston, Mass.:

MY DEAR SIR:—Very much to my regret I find myself unable to accept your invitation to be present at the annual meeting of the Institute of Heredity. I am sorry, for it would give me great pleasure to meet with those who are to assemble on the 25th inst. with a view to discuss questions which are legitimate to the objects of the Association.

For more than thirty years I have given myself to the investigation of the laws of life for human

beings in the direction to which your Society gives its attention. It has long been admitted by philanthropists and public men of large and liberal mindedness, that as at present constituted, civil society, the Christian church, and civil government, in this country, are incompetent to meet and successfully deal with the issues which vice and crime are constantly making in their own behalf. The school-house, the church, the ballot-box and the court, do their very best in this direction as far as their sway extends. Nevertheless the vicious and criminal classes hold their own in numbers fully up to the increase of our population. For this no explanation can be had along the lines of investigation which the public has hitherto seen fit to make. There is, however, a reasonable solution of the question. To offer this solution is, as I understand it, an object of your Society.

The answer to the inquiry is to be found in the fact that we generate vice and crime, and, in the nature of the case, no repressive measures can ever put an end to their existence so long as our people through their more intimate social relations are constantly and uninterruptedly giving them birth. It is an old saying, and no less true than old, that "like begets like." This aphorism has come to be acknowledged as true, from the seed-bearing weed that grows by the wayside to the fruit-bearing vine that grows in our gardens, and onward through all the forms and shapes of organized life up to man.

Wise men and pious, learned men and politic, have supposed that when man is reached the principle ceases to be active. Few persons hitherto have believed, and still fewer have dared to say, that within the limits of generative force, human beings could, would, and must, transmit to their offspring their own qualities. I am convinced that the principle is not only as true in regard to man, as it is to animals below him and to vegetables below them, but that it is, in a very important sense, truer of him than of them,—for to the degree that he outranks them in the scale of being is his susceptibility to transmit qualities by generation greater than theirs. In addition to mere material constituents of life, man possesses the impressional capacity. He can, therefore, carry over by act of propagation all the qualities which go to make him human. Along the lines of sympathetic force he can convey whatever in him is good or bad—that gives elevated or degraded rank. He can be a medium for carrying forward with wonderful nicety his own peculiarities of constitutional and functional life. More, therefore, than mere animals, inconceivably more than mere vegetables, can he so condition himself as to be thoroughly qualified to transmit by propa-

gation, particular qualities which in him are natural characteristics not only, but also those which are merely educational or habitual under use of his own faculties and powers.

Men and women are so constituted in their individual making-up, that when they come into so complete conjugal relations as that offspring result, they can, in and of their own will, purpose and befitting endeavor, transmit to such offspring qualities which shall be in them organic or constitutional, but which in the parents were only functional. What in the parents at the time of begetting and conceiving their child were merely functional, but powerfully active and operative qualities, having in them no more force apparently than that of a passing impulse, can be carried forward into the life of their child so as to be stamped upon it as a great constitutional endowment.

To illustrate: if a married pair in seeking to have a child shall at the time the germinal impulse is made active, be under the influence of any great force or passion, whatever the nature or quality of this may be, though it be quite temporary, it is not at all unlikely that it will be wrought into the constitutional organization of the child so as to form a part of his physical, or mental, or moral nature, to be one of the leading and more influential constituents of his being. We may, therefore, under our habits of life, as represented individually or collectively through our civilization, develop in ourselves qualities, which, though they do not very seriously affect us in our moral state, are yet sufficiently active with us to require moral force for their discipline or repression; and these qualities we may carry with us in our conditions of life so that, when we propagate our kind, in our offspring they shall appear as constitutional elements of character.

If a man who has been vexed, perplexed, harassed and disturbed all day, along the lines of righteous moral conduct, until his whole nature has been outraged, the lower elements in him, such as alimentiveness, destructiveness, combativeness, secretiveness, acquisitiveness and the like, having been given large sway, shall beget offspring while his nature is still feeling the force of their activity, he may rely upon it that when his child comes into life, it will possess these qualities in excess. There is no possibility of escape therefrom, except it be that the wife shall have been, during the day, under influences very elevating and ennobling and that as between herself and husband, she shall take the more active part in giving direction to the organization of the new creature.

If an honest man and woman at the time of begetting and conceiving offspring, shall, imme-

diately previous, have been extraordinarily occupied in giving consideration to acquisitiveness in connection with secretiveness, there is great liability that their child will be born with thievish propensities. He who has a plan for making money and devotes himself to the consideration of it, and in order to its success has to move carefully and thoughtfully lest somebody discover his plan and defeat him in his object, is altogether likely to give to his offspring in excess the qualities which in him have been temporarily active; and to have acquisitiveness and secretiveness excessive, is to have a constitutional predisposition to steal. Such a child comes into the world endowed with qualities which prompt to activity and which when supremely efficient make him thievish.

If this view be correct, and I think facts are abundant to prove its truth, it rests with parties who are to have children, to see that they convey to them constituent elements of character which are desirable. It is with the father and the mother of a child to say before its existence begins, what kind of qualities it shall have, and this power of theirs ranges over so large a field that the limit is not to be easily defined. It covers the whole subject of conferment of power. Preparation, therefore, for having offspring, should be made by both parties in every possible way so, that their child shall have the characteristics desired for it by the parents.

The breeders of all kinds of animals below man recognize this principle now-a-days and act upon it. Does a man wish to have a dog possess the qualities of watchfulness, courage, fierceness to fight for the maintenance of its own position, he sees to it that these qualities are generated in him. Respectfully I urge that this same law of transmission applies to the human offspring and with an intensity and surety in proportion to the elevation of rank in the scale of being of the human creature. In this view I am neither wild nor fanciful, and were it necessary I could fortify my statement by plenty of illustrations.

If, then, it be true that we can generate vicious characters, we can generate their opposites. To prevent the one and to call public attention to the other, is, as I understand it, a chief object of your Association. Were I a young man instead of an old one, and life on earth were before me instead of behind me, I should feel myself greatly disposed to devote my time and talent to the discussion, both with tongue and pen, of the obligation on the part of society and civil government, to prevent the generation of crime.

No man who is himself unfitted by education, habit of living, or natural desire, to bear himself in society as a helpful and serviceable member of it, should be permitted to propagate his kind.

We shall never reach a point of security until there is proper legal protection furnished in this direction. The general welfare demands that bad people should not be permitted to propagate their badness. Men and women have no more right to breed murderers, thieves, burglars, or criminals of any grade, than they have to incite men and women or children who already exist, to kill, to steal, or to commit other crimes. This is a matter that can very readily be determined and settled scientifically whenever the moral sense of our people shall take it in hand. False modesty hitherto has had very much to do in keeping back the formation of a right public sentiment in this direction. Fashion and the follies which always follow in her train, have in the past arrayed themselves against investigation, but the very existence of your Society argues that ignorance on this subject is no longer to be considered bliss, and, therefore, to be wise, one will not henceforth have to be foolish.

Hoping and praying that the wisdom which is profitable to direct shall be with you in your gathering, and assuring you of my sympathy and my desire in all proper ways to co-operate with you, I beg you to believe me to be,

Earnestly, your co-worker,

JAMES C. JACKSON.

Dansville, N. Y., May 20, 1881.

More Women at Work.

My endeavor has been to live out my thoughts for women, thus giving material expression to my views and making it easier, I trust, for my sisters to attain to greater work and larger franchise. To me, brought up in Quaker liberty for women, it is not so hard a thing as for most others, and calls for less personal exertion, to step into ranks usually held by men only. Moreover my insular experience in early life, where women in the absence at sea of the "household protector," take upon themselves duties and avocations of the husband and father, did much to make the idea of equality of the sexes, as far as work is concerned, familiar to me. So there is less credit due me if I have achieved any success in an unusual field for women. I am introduced by men to men of kindred pursuits, as an orchardist and vineyardist, and am talked to as an equal in the profession. Men visit my farm from distances, as they would visit another man's farm, to learn my methods of fruit culture and packing, and my fruits are recognized on the market.

I do business with commission-dealers, box-manufacturers, laborers and lumbermen, as a man deals with them, and I am graciously and honorably met and dealt with, because I pay cash and deal honestly. This helps women at large. Men have said to me: "I have declared I never would deal with women again, but I see no trouble in dealing with you." So I believe and trust I am doing my little business on business terms.

I have a well-kept farm, said to be one of the best cultivated in this neighborhood, and I earnestly hope I shall not do bad work for the sake

of my sex who have business reputations to make. There are unbusiness-like men and unbusiness-like women, but lack will be seen quicker in woman than in man. I say these things knowing you will not think me egotistic. I say them to let you into my life a little, for you to see that while I have not done much in the world, apparently, for the great cause in which we believe, the weight of my daily life bears upon the question at issue. In all humility I can say, I believe many anxious women will struggle with the burden of life under better conditions for my doing. One great trouble I find in the way of woman's success in any regular business, is the fitful and inconstant way in which she does her work. It is only an expedient to end in something better for which she is looking forward. As the work is not a life-work, she does not put her best energies into it.—*Private letter.*

Mrs. C. B. Whitehead, under the *nom de plume* of Josephine Jackson, has written a book entitled, "What is the Matter?" That it has won consideration is attested by a long list of newspaper notices, embodied in a circular, which we could profitably publish entire, so heartily is the idea of dress reform endorsed:

It has a strong flavor of the bran-bread and thick-soled philosophy of the veteran Dr. J. C. Jackson, one of the few men who know how to live.—*Woman's Words, Philadelphia.*

The wife of a New Jersey lawyer is the author of a volume on dress reform which is as much in demand for its sparkling, scintillating style as for the meritorious manner in which it deals with its subject.—*Weekly Republican, Bloomfield, N. J.*

A vigorous onslaught on the evils of woman's dress, justly deriding high-heeled shoes, sweeping skirts and tight corsets. * * * * Mrs. Grundy, however, if reports from Paris are true, joins in decreeing that the heels of shoes must go.—*Amer. Bookseller, N. Y.*

"What is the Matter?" is a little brochure wherein the prevailing senseless fashion in woman's apparel is handled as it deserves. Dress reform needs some such plain speaking as is indulged in here, and those who take an interest in the good cause should see that it finds its way into the hands of those needing its words of warning. It is cleverly written, and once begun will not be laid aside until read through.—*Daily Graphic, New York.*

It is a plea for dress reform which shall begin with the clipping of skirts to the knees or nearly to the knees, and shall include the abandonment of fripperies and frills for something like the plain earnestness that governs masculine attire. The plea rests upon considerations of health in the first place; but considerations of convenience, comfort, economy, and increased fitness for all manner of work in the world are earnestly urged in support of it.—*Evening Post, New York.*

It is a plain, sensible, earnest protest against the fashions of the time, which are surely killing the race. It is told simply, forcibly and with great earnestness by one who sees and feels that the life of the race is being crushed out. * * * The price of the book is only twenty cents, and it deserves to be in every house. The author goes at her subject, as one who sees the peril of ignorance on this question of dress. It is a good gift book.—*Woman's Journal, Boston.*

Mrs. J. T. Gracey, recently of Dansville, is author of a work just issued, entitled "Woman's Medical Work in Foreign Lands." The lady has herself spent fourteen years with her family in India, assisting her husband in missionary work. She gives a very interesting history:

Miss Clara Swain of Castile, N. Y., graduate of the Woman's Medical College of Philadelphia, was the first lady physician ever sent to the foreign field from America. She went to India in 1870, formed a medical class of native girls, gained access as physician to the homes of native women of the highest caste, as well as lowest, and founded with pecuniary assistance of the Woman's For. Miss. Soc. of the Methodist Episcopal Church, a well appointed dispensary at a cost of \$10,000. In no way could missionary work be made more effective. Many other regularly educated physicians have since followed, and are now in many fields, doing invaluable work.

Under this head comes very appropriately a notice of "Food and Health," a new weekly, edited and published by Mrs. Amelia Lewis, 704 Broadway, N. Y. The journal has an attractive appearance, its editorial department is well conducted, and the whole paper is creditable to the genius and energy of the editor. While we should not in every particular agree with her views, as a whole her paper is a practical and useful addition to this class of literature. Mrs. Lewis is the author of several publications and is also the inventor and patentee of the "Re-former" stove, by which cooking is more easily and economically done—a sorely needed article—while the natural aroma of the food is preserved intact. A recent number of Scribner's gives a plate and description of this stove, with high commendations of its worth. Who says that women can't invent anything?

THE NORMAL TEACHER's editor says by letter: "I have read Dr. Jackson's lecture on the occasion of his birthday, and thank God for so noble a life as his has been and is. I hope he may yet live many years to teach others how to live. Having been a great sufferer for many years, and having suffered many things of many doctors, I am, by the grace of God what I am to-day, through the study and application of the laws of rightful living. God bless you in the great work in which you are engaged."

The Yonkers Gazette (N. Y.) copies from the LeRoy Gazette (N. Y.), the following:

Dr. J. C. Jackson's speech on the occasion of his birthday, affords a large amount of useful information of the history, progress and present status of the most popular institution of the kind, probably, in this country. The intellectual giant who has done so much good in the world by his labors for the health and happiness of mankind, has now passed his 70th anniversary, and seems as fresh and zealous in his noble work as when but half a century marked his distinguished and useful labors.

Our Home Doings.

AMATEUR HISTRIONICS.

OF ALL the entertainments which Our Home family has enjoyed the past season, none has afforded livelier pleasure than the plays given on an evening in June, when "The Loan of a Lover" and "Heads or Tails," two old but very amusing comedettas were presented by a company made up, with the exception of Dr. James H. Jackson and Mr. L. Force, of our young townspeople. The part taken by Dr. James was specially entertaining to Our Home folks; his suddenly developed portliness, and gray hair standing very much on end as he stormed about the stage, an irate, testy old fellow, was in comical contrast to his own genial, kindly self. The naturalness, grace, and finish which characterized the acting throughout both plays, together with the appropriate costumes and good music, made up a charming performance.

SCIENTIFIC.

Professor H. A. Clum occupied five evenings with "Recreations in Science, Art, and Travel," illustrating by a superior stereopticon with calcium light; a very fine diagram gave an idea of the formation of the earth's crust and of its organic remains, and colored representations of the flora and fauna of those periods when a resinous, gigantic vegetation was preparing to be stored up as coal beds for use in after ages, were most vivid and striking portrayals of his subject.

SERMONS.

The Rev. E. L. Rexford, of Detroit, conducted one Sabbath service, reading for his subject the story of the Transfiguration, which suggested various topics of vital import. The discourse was so admirably adapted to the favored times in which we live, and so helpful to all persons seeking the best things, as to make the morning memorable.

At the same hour Dr. James C. Jackson preached in the Presbyterian church in town, the Rev. G. K. Ward, pastor, conducting the services. He showed the way to become a Christian, and to those already Christians, how to grow in the Divine life, and how to illustrate it before their fellows. As usual when the Doctor speaks in Dansville, which he does not often, he held the closest attention of a sympathetic audience. Spending the following Sunday in Rochester and attending Rev. Mr. Coe's church—it being children's day and the church beautifully decorated—after the pastor's address to the children Dr. Jackson spoke for half an hour to the parents. Mr. Coe was formerly pastor of the M. E. church in Dansville and is a valued friend.

Rev. D. H. Drake, chaplain of Our Home, gave an excellent discourse one Sunday morning, first reading the scripture lesson of the woman of Samaria. A meeting for prayer and praise was held on a fourth Sunday.

[Fragment of Brightside Table-talk.]

The Doctor's Purse or Yours?

I WAS heartily sick of doctors' bills. At the end of every year I regularly gave my son just about a hundred dollars which he as regularly paid over to the doctor for visits and doses to my five grandchildren. The least complaint, a cold, a slight indisposition, a headache, any little thing out of the ordinary course, was sufficient reason for calling in the physician. And these well-attended children were, on the whole, puny and miserable and often sick. I felt that something was wrong, so I finally said to my son's wife: "I do not intend any longer to settle your accumulated doctor's bills, but I will give you twenty-five dollars on condition that you will promise to pay him every time he comes." She agreed. At the end of three months I inquired how much money was left. "Twenty-three dollars and fifty cents," was the answer. "Spend that for 'ribbons' for the children," said I, "and here is twenty-five dollars more for the pay-every-time fund. I shall ask again at the end of another three months how much of this is gone to the doctor and how much is left over for your pocket money." She took the hint, and I already felt that my experiment was a success. When the time came around again, my daughter had so fallen into the habit of *not* sending for the doctor where formerly she had thought it a necessity, that the second twenty-five dollars was untouched. From that day to this no doctor has entered our house, except in special cases. It is wonderful how the children have improved. They are strong, hearty and robust. Prevention has taken the place of remedies; good habits have come in the place of bad ones; healthful food, such as graham, oatmeal, etc., with milk in abundance, are found on our table every meal and eaten with hungry relish by the whole family. We have practically banished sickness from the household, and now when any of the children are not well, good nursing, quiet and diet, restore good conditions without calling on the doctor.

[For the Laws of Life.]

Quack Medical Advertisements.

AUSTIN Q. HAGERMAN.

AMONG the bad influences which help to injure the health and deplete the pockets of the masses, must be reckoned quackish advertisements. It is both deplorable and reprehensible that so many of our religious periodicals consent, for hire, to print the misleading declarations of the nostrum-venders. It is deplorable, because, as a consequence, the average health of the nation is doubtless injured rather than bettered by both the form of the advertisements and by taking the nostrums themselves. The recklessly-worded

advertisements of "sure" cures and "infallible" remedies, so abundantly and persistently kept before the people, must, by the very heading of them, give rise to a damaging carelessness concerning the laws of healthful living. If complete restoration from almost every disease that "flesh is heir to" can be bought from your druggist for a dollar a bottle, what is the use of being so particular about over-eating or over-working? Journals which we deem trustworthy in other respects, admit into their columns statements that such an one's pills or powders or pads or plasters or bitters or belts will positively "cure" such and such maladies. Would these respectable periodicals, just for the sake of a few dollars for each insertion, give countenance to the fraudulent devices of quacks, and multiply these smoothly framed lies ten thousand-fold? Of course not! Therefore, we may gorge and guzzle, dress improperly, work unwisely, and continue in divers vicious habits, and then parry the penalty or cure the consequent diseases by means of a cheap and handy "remedy."

These quack advertisements tend to the damage of moral health also. If most of the leading periodicals (I am unfeignedly glad there are a few noble exceptions) publish misleading medical advertisements, and thus allow themselves to become hired disseminators of specious falsehoods, how can we expect truth and manliness to flourish under the baneful shadow of their example? A strong religious editorial, with accompanying advertisements of "Kidney Pads," "Soothing Syrup," "Hop Bitters," "Purgative Pellets," will not exert as powerful influence for good as it might if these advertisements were all strictly and avowedly fulfilling the Scriptural precepts: "Lie not;" "Neither be partaker of other men's sins."

The New School.

Please notice the announcement of the Dansville Seminary in another column. We have the confidence in this enterprise which justifies us in commending it to our readers. Its principals are both young, with vigor, ambition and enthusiasm for their work, while both have had sufficient experience as educators to make them careful and prudent. Conscientious and competent, they ought to succeed. The arrangements for boarding and oversight of the pupils is most satisfactory.

As we have no manner of interest in the Seminary except that we most ardently desire to see a school somewhere, and especially near to Our Home, where children shall be well educated while their health is thoroughly cared for, we feel free to invite parents to investigate the claims of this Institution.



Edited by KATE J. JACKSON, M. D.

What can a Woman do at Farming?

[THE admirable answer to this question, embodied in the paper here copied, is given by a woman who has earned the right to speak as one having authority. The writer, a former patient at Our Home, and a near and dear friend of our household, has been for several years a practical farmer, and what she says on this subject is the outgrowth of her own experience. She is an accomplished scholar, and has been a singularly successful teacher in the public high schools of Chicago and San Francisco, but years of earnest work in the school-room made their inevitable inroads on health and nervous strength. She had become, through previous experience and instruction, practically intelligent concerning the laws of health and the means for its restoration. Therefore when warned by symptoms of impending ruin to health, she did not persist in the work of her profession till a final and fatal crash came, but prudently retired from the ranks and sought relief for the over-taxed brain and nerves in wholesome out-of-door life and work. She has stocked and cultivated successfully a fruit farm in California and has made for herself a delightful and independent home, meantime regaining lost nervous tone and bodily vigor.]

With varied emphasis and inflections, showing the status of the enquirer's mind, is this question propounded; some with a tone of despair accent the auxiliary verb; others, thinking only of the "dolls" of city life, emphasize "woman," with a suspicion of scorn in their tone; and still a third class, granting she may wash dishes, practice medicine, or write novels, place the stress upon "farming" as if that one and only occupation were outside of all possibilities for her.

With these three classes of people there is but one idea connected with the word farming—a horse and plow. They think that because a woman may not be able to walk the furrow with the reins and whip in hand, for ten hours out of twenty-four, she can not be a farmer; because the heavy manual labor of spade and hoe be denied her, she can belong to no agricultural or horticultural societies, can have no knowledge or experience to exchange with her rural neighbors.

Are muscular strength and hours of weary toil all there is of farming? Is the best farmer necessarily he who labors hardest in the field? No more so than the most successful merchant is he who himself measures the greatest number of yards of goods per day. Farming in this half of the present century means brains. To be a successful farmer is to exercise the intellectual faculties. He is no longer the best man who

turns with his spade the greatest number of feet of soil, but he who makes of his farming a study, and who makes all study auxiliary to his farming; who places himself on a level with other business men of the world, who builds farming up to a science, who reads, and above all, thinks. Successful farming necessarily involves the doing as well as the thinking, but it is not necessary that both of these elements be expressed in one and the same person. There must be system, administration, a knowledge of soils, an acquaintance with markets, a study of the necessities of the market, a regulation of the financial expenditures and receipts, a study of methods. This constitutes the headwork.

There must also be the requisite amount of hoeing, digging and plowing, grafting, budding, caring for animals of the farm, and all the thousand labors of a ranch. This is the manual part. On small lots of land both may be done by one and the same person; but on extended acreage the hard, muscular labor must be done by other hands than those of the chief. His work is no less engrossing than the laborer's, and furnishes enough for one person to attend to. Farming of to-day resolves itself, thus, into departments under one directing and controlling head.

Can not a woman be that head as well as many men? It is not desirable that a woman should plow and shovel. If Iowa does furnish examples of woman plowing and seeding her broad acres to grain, these examples must ever be exceptions. We will not assert her physical incapacity for such labors, but will let it rest on the esthetic basis alone as sufficient for our purpose. But she can be a farmer nevertheless, a practical horticulturist, orchardist, or vineyardist. Is it more difficult for her to systematize the work, and control the laborers on her farm than to subordinate a large school of unruly boys, or manage a house full of servants? Is it more difficult for her to study the chemistry of soils than the chemistry of cooking? Is it likely to be less interesting to her to study the habits and growth of the afflictive insects of the orchard and vineyard, than the lilies of the field, and the insects of the woods, which in no way affect her purse? Is it less delicate or more masculine to trim or train a grape-vine than, to clip a rose-bush into symmetry? Any woman with administrative ability can be a farmer, presiding over her orchard or vineyard work with dignity, skill and success. Why should she be shut out from this most healthful of occupations? Why shall she not

"— On some eminence take her stand,
To judge the smiling produce of her land,"

as well as her neighbor, who perhaps leaves his plows and reaping machines out in the sun and rain while hers are cared for, and lets his weeds grow without having it even hinted that he can not be a farmer?

"God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life and lets him fall,
Just in the niche he was ordained to fill,"

says Cowper, and I suppose he included woman in the genus homo. She may be born with as keen a relish for a "breath of unadulterated air" and the glimpse of a green pasture as her brother, and with just as much ability to turn it to some account. It is not necessary that one should be stupid, ignorant, boorish, because he or she is a farmer. That is an old idea. Farming does not stultify intellectual or esthetic culture. Charles Dudley Warner tells us that "at the foot of the charming olive covered hills of Tivoli, Horace had a sunny farm;" and I have no doubt the Horatian verse ran in sublimer measures for that sweet converse with nature. Rural sights and sounds exhilarate the spirit, vivify the perception of the beautiful and ever furnish associations suggestive of the best poets who dwell in the secret heart of nature. Nowhere can the bucolics of Virgil so fill the mind as in the midst of kindred subjects, the browsing flocks, the fresh-turned glebe, the beauties of bursting Spring. The old poets found special inspiration from the life of the farmer, and though the pictures are often ideal, they show that the elements of poetry are in it if we do not bury them under its sordid cares. Shall we lose sight of its holy ministrations? Shall we shut out from our lives the daily things about us that gave beauty to the lines of Chaucer and Burns?

But in endeavoring to show that a woman need not fear deterioration in leading a farmer's life if she carries the well-spring of all moral and intellectual growth with her, wherever she goes, I am forgetting to show what a woman can do in farming. With her, as with the man, there will be times on the farm when the work is crowded, and when the finances of the farm will not allow the hiring of more help, and yet one more pair of hands is needed. Can she do nothing in the practical duties of a farmer? If not, she is surely out of her place; but she can!

This year a lady friend and myself have pruned about six acres of young grape vines and feel as moral and feminine to-day as though we had delicately clipped roses in the fragrant gardens of Cathay. I have some quarter of a mile of pomegranate hedge to trim next week and shall find the hours so spent admirable time to review the beauties of favorite authors. We have pruned the tops and roots, and helped to set out between two and three hundred trees this season, the digging and filling in the holes being done by a man.

We have marked off the ground for four acres of grapes, thus breathing pure air and gaining health while we saved the cost of an extra hand. All the planning of the farm work is mine to do, thus the mind is always employed and the hands find enough to occupy them. At the vintage season, when the grapes are resigned to the blessed care of the sun to make our raisins, I find no idle time. Each morning I go to the vineyard with the rising of the sun to inspect each tray of fruit, to judge of its fitness for taking up. This requires my own supervision, so that if mistakes are to be made, I alone shall be to blame (it is so much easier to excuse one's own mistakes). The packing room is entirely under my continuous care and each box of fruit has my own inspection. As the work enlarges this may not be always possible, but the knowledge and ability to judge correctly of raisins will be mine. This last year we put up nine tons of raisins.

Do we gain nothing but the practical results? Does not this life out-of-doors bring us to the very heart of nature? Her yearly miracle of bursting buds and blossoms goes on about us; the blood is running up the grape-vine; the air is redolent with the perfume of the wild flowers and filled with the song of the birds. There is life in all things about us. Health comes from the ground, and the hot sun is the best of physicians. There is inspiration in the world and it is ours. There is moral strength as well as strength of sinew and muscle, and the farmer gets it.

"Happy the man who tills his field
Content with rustic labor;
Earth does to him, her fullness yield,
Hap what may to his neighbor—
Well days, sound nights; O, can there be
A life more rational and free?"

The following communication to the Dietetic Reformer (English), by Margaret E. Parker, of Dundee, Eng., under the head "Healthful Work for Women," makes appreciative mention of the work of Miss Minnie F. Austin, of Fresno, Cal., writer of the above, and says:

Sometime ago I publicly urged the desirability of opening up new employments for women, and the conviction grows upon me that if a company could be formed to buy a tract of land near this great metropolis, where an abundant market would always exist, fruit and flower gardening would find employment for quite an army of young women, who would thus be not only gaining robust health, but an independent livelihood. Could not a company be started as "The Fruit and Flower Culture Association," or better still, "The Women's Fruit and Flower Association," as a women's business enterprise? I am sure that many women would gladly take shares. Will readers who sympathize, favor me with their suggestions, enclosing a stamped envelope if they wish for a reply? An American frame house could be erected on the land under the management of a matron, where the girls could be boarded and kept from the temptations which surround a London life. This alone would be good work, while the presence of ladies of culture in such a home would be a power for good in many ways. It may be urged that Surrey is not California; true, but a company near London, dealing direct with the consumer, ought to pay. Our brigade of fruit and flower girls would be welcome visitants at most doors. When fruit, as at present, passes, sometimes through six hands before it reaches the consumer, it may well be beyond the reach of the many, from its extraordinary price. Why, do we not pay even as much as 2d. to 6d. each for pears in London? This is a matter closely affecting health and wholesome diet. I hope we should be able to make this home farm for women also a vegetarian establishment.

[From Christian Cynosure.]

Temperance Saloons vs. Drunk Shops.

BY GEO. W. CLARK.

REV. HENRY WARD BEECHER and Rev. James Freeman Clarke and some others have fallen into the fatal error of recommending such narcotic and nicotine stimulants and poisons as tea, coffee and tobacco, as substitutes for alcoholic drinks, in what they call "temperance saloons," urging the establishment of such places of public resort

in lieu of the common pestiferous grog-shops with which the country is cursed.

Their suggestions may be well meant, but their wisdom is very questionable. Their "substitutes," while they are useless, would be but lures and stepping-stones to the greater evil they would do away with. The human organism in its normal condition requires no artificial stimulants, and is not benefited by any such "whipping up." They are not only unnatural but an outrage upon the physiological laws. What the animal economy wants to supply its wastes, and renew and build up its tissues and maintain its strength and vigor, is nutrition, not stimulation. This fatal mistake is made by thousands, and with great harm to themselves and their offspring. Tea and coffee (narcotics) and filthy poison tobacco (nicotine), are not only useless and very expensive—costing the people hundreds of millions of dollars every year—but they are absolutely hurtful. They are excitants, not nutrients; irritants, not re-creants. Tobacco especially is a virulent poison, inimical to the animal economy. The use of the excitants induces morbid appetites and conditions both of body and mind, and creates desires which lead to the use of the more pernicious and fatal intoxicating poisons. They prepare the way for, and are among the great feeders of intemperance and drunkenness, insanity and crime; of pauperism, paralysis and premature death; and of woes and miseries that are unutterable. Tobacco and liquor especially are "kith and kin" in the business of physical and moral degradation and ruin. They keep close company with each other. They are twin brothers of their father the devil, and his works they do. "Take a drink," and "take a cigar," are synonymous terms; they both appeal to the same class of depraved, animal, sensuous appetites. The old bloated Bacchus with his foaming goblet, astride his barrel of wine, and the savage Indian with his tomahawk and clump of tobacco or bundle of cigars along our streets, are fitting "signs" of the beastiality that reigns within and that emanates from these "breathing holes of the pit."

If the friends of humanity can substitute for these gateways to crime and death "temperance saloons," with dining-hall and library, reading-rooms and music-rooms combined, and with a good supply of pure, wholesome, hygienic foods and with harmless and wholesome drinks, such as cocoa or chocolate, kaoka, lemonade or water—and there is no drink so natural and beneficial as water—then indeed they would confer an inestimable and lasting benefit to the health, sobriety, good morals, peace and happiness of individuals and families, greatly promote the good order and prosperity of the community at large, and save multitudes of our young men and boys from contamination and ruin.

These "temperance saloons," or places of public resort should be so tastefully arranged, adorned, and beautified, and furnished with entertaining reading and charming music that they shall appeal more to our higher and esthetic natures, and less to the sensual and gross, with nothing to taint the mind, poison the blood, or deprave the character. Thus they would be reformatory, elevating, and refining, and not degrading in their influence. Then we should not be afraid or ashamed to have our wives, our sisters, our daughters, or our children enter their portals and partake of their enjoyments.

Detroit, Mich.

Lean and Fat.

Long before Shakespeare created "the lean and hungry Cassius" his equivalent was well known in every land. As soon as there were farmers it began to be known that the cheapest cattle to keep are fat cattle; that the cheapest crops to raise are large crops. The lean soil consumes its owner; the lean horse eats up his very stall.

This general fact is found in every part of life, and every housekeeper, every parent, every husband and wife, every student and every philanthropist in turn must make note of it sooner or later. Just now we are moved to consider its application to social conditions.

"That is the test, my darling!" said a wife of fifty to her philosophic husband the other day—"that is the test! You and I have not tired of each other because neither of us has ever stopped growing; and until one of us does stop growing there can be no danger of any tiring. Mr. and Mrs. X. are a lovely pair, and each is a lovely individual, but life is arid to them and has been these many years. He is immersed in stocks and politics, and she in housekeeping and dress; neither reads anything, and while, no doubt, each is making some growth, it is practically imperceptible, each found the other out and literally ate the other up—so far as there was anything edible—years and years ago, and only dry bones are left—how can they keep up a fresh and a refreshing interest in one another? What wonder that each is famishing for other society?"

It is not the mere reading of books; our friend's husband thus congratulated is hardly at all a reader of books, and not even a wide reader of newspapers. He is a lawyer absorbed in an overflowing practice, and apparently occupied only with its routine labors. His growth comes through a vigorous intellectual digestion, which absorbs and assimilates, not so much the dried and preserved facts laid away in print, as the fresh and living facts of common life. His is a mind more likely to make books than to need them. Every new brief he prepares for use is a clear statement to the court of original principles of equity based on the universal Golden Rule, and he illustrates at the head of his household the judicial exactitude with which he labors to inspire the Bench. And every day upon fresh food he makes fresh growth. His wife, otherwise organized, feeds largely upon books and pictures, as well as on original facts. She spins finer and finer the raw silk of literature and culture, and weaves every shining thread into the web of commonest life. Her home is rural—not urban; she washes her own dishes, sweeps her own floors, makes her own clothes, mends her husband's stockings and her own, and knits them too, and reads Sir James McIntosh and Plato and Longfellow and Scott and Tennyson and The Tribune and Mrs. Somerville and Madame D'Arblay, and these readings are the sure leaven that lifts all the weight from the routine of her life.

In the evening this husband and wife meet, tired as other husbands and wives, but tired as honey-bees may be, coming home laden with good; and after the exchange of more trivial items of the day's news, each has the result of the day's gathering, the day's querying, the day's discovery, to give to the other. The exchange doubles the common store, and the day ends with the substantial confidence that each has a wiser

husband, a more precious wife, than either had the day before.

To this pair come all the common woes. There is no anguish of poverty they have not known; there is no unkindness of fortune they have not felt; they have tasted all the bitterness of death again and again; but no day has failed to add to their store of imperishable riches, and they have always been able to endure as only the strong can endure. And now as the sun passes the zenith for them, and begins to cast eastward shadows, they look forward to a long afternoon of wealth that not only cannot be decreased but cannot fail of increase. The sure set of all the currents of their life cannot now or hereafter be changed. The momentum they have created has become an independent and controlling force. They have no choice but to go on accumulating and to accumulate, enriching and to be enriched.

They have a house full of children—the elder already afloat for themselves, the younger coming after. All these have learned, of course, the parental methods, and have copied them. At their table there is no room for small talk, and there is no idle chatter. No jollier circle surrounds any table; no sunnier faces are anywhere seen. But the conundrums, the repartees, the debate, the exclamations, are fresh, thoughtful and nutritious. No hours move in that household on slow wheels or groaning axles. There are no days long enough for all that is to be done and enjoyed; no weeks long enough to hold the work planned; no years long enough to encompass the joy. Every life is a growing life, a branching life, a lifting and achieving life; every ended day is an added stone to the column of Victory.—*Home Interest Column of N. Y. Tribune.*

Taking Things Easy.—Dog-Day Philosophy.

In the hay-field, with a thunder shower looming up, or among the bundles of grain just ready for the stack or the barn, are pretty much the only places that we can think of at this present writing, in which a man may not be advised to "take it easy." In all kinds of business or labor that is done on top of pavements or within the lines drawn by sidewalks, we American people have got to learn to go slower, and take things more moderately during the summer months. There has been a great advance in sensible directions within the last dozen or twenty years. Part of this improvement is doubtless due to the fact that during a part of the time there has not been much business to do; but some of it, we hope, comes from the accumulated sense of the people, and the lessons which our traveled fellow-citizens have learned in foreign lands. Because we have winters almost Arctic in their severity, it has taken us a long time to learn the equally controlling fact, that our summers are tropical in their fervency and heat. More men die yearly from sunstroke than from the effects of cold, and our hot weather diseases are even more terribly fatal than the complaints engendered by cold and changeable seasons.

It will probably be many years before our outdoor laborers are given the best conditions for their work, as they have learned to demand in other countries; and the shortness of the growing and harvest seasons will forever make farm-work in summer a succession of "short, sharp and decisive" campaigns,—that is, while we persist in

feeding "all the world and the rest of mankind," if they will only buy. But as soon as maybe, we hope to see a large part of indoor and outdoor hot-weather work intermitted from noon until four or five o'clock. By using the early morning and early evening hours, this could be done without lessening the amount of labor performed,—though it is our opinion that neither taskmaster nor workmen enough appreciate the difference between May and July, August and October, and that a good deal less work might be performed in dog-days, with gain to both parties.

After a hundred years or so more of crazy money-getting, perhaps the nation will be rich enough or wise enough to intermit the ceaseless struggle after wealth, and take time to enjoy itself. Our standards have been so faulty that we have not enough appreciated the course of those whose philosophy of life consists in getting all the pure enjoyment possible out of it, with as little work as is compatible with independence. We have learned to wrest from life its uses, but not to gather from life its beauty. We have done wonderful works, but have not mastered the art of taking things easy.

In the main work of life, "taking things easy" is still impracticable. There are no air-brakes on the car of "American progress," and the train can't be slowed up suddenly. But in many little things improvement is possible. Why need people rush from and crowd into railroad trains as they do? Why should they not so organize their time as never to need to hurry, when the dog star rages? Trains do not start ahead of time—allow enough and take it easy. Why walk the streets as though pedestrianizing on a wager, or as if five or ten minutes' time would bankrupt you? Seek the shady side and saunter. Leave the weather to do all the heating, without setting your blood to boiling. Why study the thermometer, mop your brow and talk to everybody whom you meet about the "infernal hot weather?" "Stewing" is at the bottom of half the discomforts in life. Skip the weather reports, ignore the thermometer, quit fanning and fuming, and see how much more tolerable the weather becomes. The "thoughtful person," whom preachers and writers of a certain class are fond of referring to, long ago learned that in hot weather it is hot pretty much everywhere, and that not giving one's mind to it is a good part of hot weather wisdom. And so naturally he refuses to recognize the temporary state of the mercury as the chief fact of existence—he avoids fretting and shuns fretters—eschews fans and is temperate in food and in drinks,—works as little and as slowly as possible, and when he can't be easy, adopts the Hibernian wisdom of being "as aisy as ye can."—*Golden Rule.*

A "RATIONAL DRESS SOCIETY" has been formed in London, the object of which is to promote the adoption, according to individual taste and convenience, of a style of dress based upon considerations of health, comfort, and beauty. The annual subscription is only half a crown.—*New York Tribune.*

THE experiment of irrigating lands in the neighborhood of Paris with water from the sewers is said to be working successfully. Sterile tracts of land have been converted into fertile plains, while no increase of sickness among the inhabitants has followed, as was apprehended.

Summer Housekeeping Made Easy.

NOT every family can keep house with so little heat and labor during the warmest summer months as the one I shall tell about. It is not a system that could be adopted by the farmer's family in the midst of haying and harvest, but even farmers' families may find suggestive aid from this report, and many a small family in town may go and do likewise in some respects.

There are regularly five members in the family, the youngest a year and a half old, he being the only masculine member. To save fire and heat, it is the plan to have only one warm meal a day, the breakfast; but on washing, ironing, and baking days there is usually a warm dinner. Unless there is a fire at noon, the dishes are all washed together once a day—except the goblets and knives.—“I thought cold dinners were not healthy,” says a neighbor. That depends chiefly upon the materials of which the dinner is made. If the usual meat and vegetables are replaced by an extra supply of pie and cake, they are decidedly unhealthy. But this family manages otherwise, and less pie and cake are eaten under the present system than formerly. Not a pie has been made or eaten in the house since the summer system went into operation, some months ago, and much less cake and butter are used. (It is not my own table and bill of fare that I am reporting, but I happen to know all about it.) The three women of the family are all workers, and have good appetites, without any particular cravings or sense of lack at present. The body is *nourished* by the food eaten, because it contains good nerve and muscle food. It is palatable, and is eaten with a relish, which leaves no call for salads, condiments, or sweetmeats. Fruit is used, but not extravagantly, seldom more than once a day. It is the most expensive item; acid fruit is much extolled as a medicine, a corrective of bad conditions of the digestive apparatus. But keep your liver and stomach in order by plain and wholesome fare, and you need not use fruit as a *medicine*, though you may gladly eat it as a food, more or less, as the appetite and purse agree. Beefsteak comes in sometimes for breakfast, but usually as a surprise, and then it is remarked “how little meat we eat,” and one and another testifies, “I do not miss it at all,” or, “I never think of wanting it.”

Well, there is always nice white yeast bread and good butter, and sweet milk. There is, besides, some preparation of graham flour or oatmeal, and these form the staple, the most nourishing part of the meal. The oatmeal (from Canada) is always in the form of mush, either hot or cold. It is soaked over night, and cooked for breakfast in a farina kettle. The long soaking makes it cook quicker than otherwise. Various dishes can be prepared from oatmeal, but in the family I mention the mush, eaten simply with good, rich milk (thin, sweet cream is best) is so much liked, that no one has cared to try any other way. Graham is prepared as gems, the flour mixed with buttermilk or sour milk (in either case the proportions, carefully observed, of one level teaspoonful of soda to two teacupfuls of the milk), with very little salt, and a tablespoonful of sugar added. These ingredients are mixed quickly and thoroughly together (the soda dissolved in a little warm water), and baked in gem pans, but the same dough can be baked in a cake tin as a short-cake. The graham is some-

times in the form of yeast bread, and sometimes as mush or graham pudding. Persons often find that oatmeal and graham mush do not agree with them, because they eat so much sugar upon them; and they can hardly believe that these dishes are delicious when eaten simply with good milk, especially if the milk is thin cream. All good mush is nice sliced when cold, and fried on a hot, buttered griddle, and in this way it often comes to my friend's breakfast table—not fried hard, but browned on both sides, eaten with milk, butter, or meat. The various vegetables of the season have their place at the breakfast table or at dinner, on the days when there is a fire at noon for something besides cooking. “Granula,” a new-fangled preparation of wheat, very easily prepared, very nourishing, and very good, comes in conveniently quite often. When fresh fruit can not be had, my friends use mostly the best canned fruit, the California pears and peaches being most expensive. This simple style of living was not undertaken for the sake of economizing money, so much as for the sake of saving time and strength and comfort (during a season when a fire is uncomfortable), and also in the interest of “high thinking;” for plain living and high thinking are supposed to go together. That may be because plain living (if it is at the same time nourishing) keeps the body in good order, and leaves the mind a fair chance to do good work and have a good time.—*Faith Rochester, in Agriculturist.*

Waste of Manure.

It should be a cardinal principle with every farmer to economize his manure. Upon it depends his success, and without it his labors must, to a very great extent, be without profit if not attended with absolute loss. If it is necessary to have the barnyard on a hillside it is equally necessary to have the lower side of it protected by a wall or some other arrangement by which the escape of liquid manure may be prevented. It is almost equally important to have a spout to convey rain water from the roof of the barn in some other direction than immediately through the barnyard. It is bad enough that the manure heap should be exposed to the rains which fall directly upon it, without adding to it the droppings from the roof of the barn.

If such improvident farmers were to behold the actual value of the fertilizing material thus lost, rolling from their purses in the shape of dollars and cents, how energetically would they labor to prevent this waste. The loss of a single little gold dollar would stir them up to a greater activity than the direct waste of a hundred times that little gold dollar's value in the form of liquid manure. Year after year, silently the golden streams are flowing from their purses. Tell them of their error and they acknowledge it, but rarely does it happen, that being reminded of it in a friendly manner, they make a single effort to correct it.

How many are there who, after a lifetime of steady unremitting toil, find themselves no richer in lands and money than when they began. They cannot explain the reason. Other causes may have led to such discouraging results, but if the drain of liquid manures from the barnyards had been checked when they began farming, very many of these unsuccessful ones would have been as prosperous as their more provident neighbors.—*Western Rural.*

A Plea for Cremation.

DISCUSSING THE BAD EFFECTS OF GRAVE-YARDS.

THE New York Cremation Society, which is growing rapidly in members, held a meeting in Cooper Institute last evening to listen to a lecture on "The Disposal of the Dead—a Plea for Cremation," by Edward J. Bermingham, M. D. Among the gentlemen present were Dr. H. M. Welles, United States Navy; Medical Inspector Bloodgood, United States Navy; and Joseph M. Kaliff, United States Army. A number of officers of the Army and Navy were proposed for membership. After the routine business was transacted, Dr. Bermingham was introduced by the speaker of the evening. He thought the most enthusiastic opponents of cremation, and the strongest adherents of the form of burial now in general use, were simply those who were carried away by sentimentalism, love of old customs, and a desire, in the old-fashioned way, to pay the last token of respect to the departed dead. He hoped that by a mere recital of facts, a spirit of inquiry would be awakened, which was all that was needed to convince the most skeptical of the actual danger to health and life. It was generally acknowledged that the air exhaled from the dead, if breathed in a concentrated form, would prove fatal; and that even when diluted by surrounding atmosphere it would lower the standard of health. Analyses of air in and near grave-yards has given positive proof of its deleterious nature. In vaults the air contains carbonic acid, carbonate of ammonium, hydro-sulphuric acid, and organic matter in which fungi and germs of infusoria abound. Dr. Angus Smith has found that three volumes of carbonic acid per 1,000 caused great feebleness of circulation, while respiration was quickened. These effects were perceptible when the amount was as low as one volume to 1,000. The diseases prevalent in and near grave-yards are dysentery, throat diseases, and fevers. Dr. Parkes, in speaking of the prevalence of disease in houses bordering closely on the old city grave-yards of London, stated that in the cholera epidemic of 1849 the disease was especially virulent and fatal among inhabitants of these houses, that no cases recovered, and that all other diseases in these localities assumed a very violent and unfavorable type. The records of the French Academy of Medicine bear testimony to the fact that the putrid emanations from cemeteries have caused frightful diseases of the throat and lungs, to which numbers of both sexes fall victims every year. There are many cases of disease on record produced by the opening of graves.

The speedy growth of cemeteries requires new methods for disposing of the dead. There is an immense increase in the size of such cemeteries as Greenwood, Calvary, Cypress Hills, and others. What great injury the emanations coming from them will do to the neighboring communities, and how many will be buried in the same cemeteries from whose foul odors they caught the diseases which caused death! In well-filled cemeteries the earth frequently becomes so saturated with the putrid corpses that it cannot receive more, and throws off an effluvia that is deadly, and it is safe to say that the lives of grave-diggers are shortened one-third by absorbing these poisonous odors. The water from a well near a grave-yard must be contaminated. Dysentery is almost always immediately

caused by drinking water which has passed through a grave-yard, and sextons who have churches under which there are vaults are very subject to fevers. The objection to cremation is simply a feeling of horror at having one's near and dear one burned. It is founded on reverence for the dead and a desire to reverence their memories. These are objections which must be removed. The sentimentalists are horrified by fire, and some say it is condemned by the saying that all bodies will be raised on the last day; but the Scriptures do not condemn it. If it were so, where would be the martyrs and Apostles who died at the stake? Besides, is it not pleasanter to know that the remains while burning are passing back to the elements from which they came; and is it not pleasant after cremation to gather the handful of ashes which are left, put them in a handsome jar, where they will be odorless and inoffensive, a beautiful sight to look upon, and revive only pleasant memories, rather than reflect that they are putrid and offensive objects under ground, under tombstones which may not mark the last resting-places for many years, and all traces of them may finally be lost. The services around the grave are tender and sweet, but the ceremony of cremation, if it is properly understood and solemnly conducted, is no act of disrespect to the dead, and the jars containing the remains may be kept in the churches for centuries. Grave-yards then would become bright, beautiful and healthful gardens.—*New York Times.*

It is perhaps well to state here that a Cremation Society has been formed in New York city under the title of United States Cremation Company (Limited). In connection with the stock company there is a society for the propagation of correct views in regard to this particular mode of incineration. The principal business office of the company is to be in New York. The capital is fixed at \$50,000, divided into 2,000 shares of \$25 each.

Summer Drinks.

A WRITER to the Lancaster Farmer says:

A great deal of harm to health and many deaths result, as everybody knows, from injudicious use of cold liquids to quench thirst during our blazing summers. Persons exposed to the heat, especially those hard at work, cannot, or will not, refrain from drinking, for they feel the need of supplying the waste from copious perspiration. What, then, shall they drink? Water seems, under the circumstances, to be inadequate to the wants of the system. It passes through the circulation to the skin as through a sieve, and flows over the surface in streams. A big drink of cold, or even cool water on an empty stomach is dangerous. The danger may be avoided, it is said, by putting farinaceous substances, particularly oatmeal, into the water to be drunk by laborers, the proper proportion being three or four ounces of meal to a gallon of water. Why oatmeal should be better than rye, millet, buckwheat or corn meal cannot easily be determined; but those who have used oatmeal, especially firemen, coal-heavers and the like, say that it gives them greater endurance and increases their strength. This may be a mere notion, but the peculiar aroma of the oats may

be so associated with an agreeable stimulation of the alimentary mucous surface as to promote complete digestion. The meal appears to fill the blood vessels without increasing the cutaneous exhalations. Workmen who have tried acid, saccharine or alcoholic drinks as a substitute for the oatmeal drinks have invariably expressed unsatisfactory results. Water with oatmeal seems to be by all odds the most wholesome and desirable summer drink for manual laborers.

The Household thus expresses itself on the same subject:

When you have any heavy work to do, do not take either beer, cider or spirits. By far the best drink is thin oatmeal and water, with a little sugar. The proportions are a quarter pound of oatmeal to two or three quarts of water, according to the heat of the day and your work and thirst; it should be well boiled, and then an ounce and a half of brown sugar added. If you find it thicker than you like, add three quarts of water. Before you drink it shake up the oatmeal well through the liquid. In summer, drink this cold; in winter hot. You will find it not only quenches thirst, but will give you more strength and endurance than any other drink. If you cannot boil it, you can take a little oatmeal mixed with cold water and sugar, but this is not so good. Always boil it if you can. If at any time you have to make a long day, as in harvest, and cannot stop for meals, increase the oatmeal to a half a pound, or even three-quarters, and the water to three quarts if you are likely to be very thirsty. If you cannot get oatmeal, wheat-meal will do.

Saving by Head Work.

A GREAT mathematician said if he had but three minutes in which to perform a problem on which his life depended he would spend two of the minutes in thinking how best to do it. So great did he value the art of reflecting well over the business to be done even in the greatest emergencies of life. And could we not all vastly better our work in this world by more forethought? How much our heads could save our feet in our daily housework! One reason so many women are such efficient workers is just because of their fixed habit. If they have occasion to go up stairs they reflect whether there is anything that needs to be taken up, thus saving one or two journeys. The same when they are going down again. When the table is cleared, the articles to be taken into the cellar are placed all together on a tray and taken down at once. While the other work is going on, the busy mind runs through and plans out the sewing work that is to be taken up when a leisure time comes. The way of cutting it out, the manner of trimming, and the whole general plan is gone through with before a needle is taken up, very likely. Before rising in the morning the breakfast is thoroughly planned, and the order in which the different details are to be carried out is quite decided upon. It makes all work easier to have it thus planned beforehand, and many a weary woman might secure many bright half hours to herself every week if she would but inaugurate the system. It is like packing a trunk—you know how easy it is for one skilled in the business to put in a third more than one who piles things in "just as it happens." It is always such

a pleasure to look back on a well-packed day and see just what has been done. People whose days are full of idleness and ease do not have the monopoly of happiness by any means. As uncomfortable people as I have known have been summer boarders from the city, who have nothing to do all summer but to fan themselves. They seem so utterly over-burdened with the task that one could hardly help commiserating them. Occasionally a few flies fluttered into their shady rooms and had to be whisked out, and then there was work in earnest and tribulation enough. Surely those people who have nothing else to bear are rarely able to bear themselves. From what I have seen of both sides, over-worked people do not seem to me so miserable as those who have nothing to do. They have at least the noble compensation of feeling that they are of use in the world; that they add largely to the comfort and well-being of others, and that they belong to the producers instead of the mere consumers. To one who has led a busy life absolute idleness would be most irksome penance. But head-work will lighten labor; so use it liberally, and teach the art to those about you.—*Housekeeper*.

True and False Economy.

I THINK we often make a mistake on the score of economy in the matter of home-made articles. We are apt to congratulate ourselves on the great "saving" which was made in some such enterprise, when in fact, it was a pretty dear bargain.

Passing by the vexed question with regard to the matter of rag carpets, I can't help thinking my friend's home-made, white counterpane was a costly affair. There was the first cost of the materials used, coarse unbleached muslin, and balls of candle wick—the sum would certainly have been half enough to buy a pretty Marseilles spread which would have been handsomer and more serviceable and far more easily laundered.

Then came the long, tedious process of making. If a woman's time has any money value, it would be far more than the remaining cost of the bought counterpane.

So the many pieced quilts, which so abound in country places—are not really so economical as seems at first glance, nor really so comfortable as good woollen blankets.

Where they are put together as a pastime, they make very pleasant fancy work for leisure minutes.

If any one "takes comfort" in these home-made manufactures, then they become really valuable, even though they are expensive luxuries.

The way to take our recreation is in the manner we like, not in the way that suits some other person.

But young ladies, anxious to save time for self-improvement, would do well to buy, rather than make their fancy articles. It takes almost as much money to buy the wool for a knit shawl, as to buy the article itself; and every one knows how nearly endless is the task of knitting one. So, too, of the many trimmings wrought so laboriously with the crochet needle, you can buy prettier Hamburg edge at almost the cost of the materials.

A few neat collars and cuffs bought in a trimming store will have a style and finish that cannot be given them when manufactured at

home, and more real satisfaction is gained and days of worrying saved.

Learn to take the value of time into the account in estimating the comparative economy of home-made articles over those you buy.

What is economy for one person under some circumstances, is extravagance in another.

Cases in point may readily be recalled. For some housekeepers with neither a chick or a child to take up their time, it may be all very well to sit down day after day to the piecing of silk quilts and chair and sofa covers; but for busy, over-taxed mothers, it would be too expensive a luxury.

When working women learn to buy ready-made clothing more generally, they will have taken an advance step towards their emancipation, and will no doubt, add years to their lives.

Helio-Therapy, or the Beneficial Effects of Sunlight.

FROM Italian sources we learn that chronic affections of the joints, whether traumatic or of rheumatic origin, are remarkably rebellious to treatment. Hot sand, inunctions of mercurial ointment, painting with iodine, and blisters, have all been faithfully tried and found almost useless. More recently plaster-of-Paris bandages were used, and great expectations were entertained about them; but they, too, have failed to do the good which was expected of them. Next, massage was warmly recommended, but chronic joint affections still proved tedious and troublesome. Being impressed with the favorable results which Professor Vanzetti, of Padua, had obtained from the direct influence of the sun's rays in obstinate joint affections, such as synovitis and white swelling, Dr. Guiseppe determined to give the treatment a trial, and the results have been highly satisfactory. The treatment was carried on during the summer between the months of May and August.

The treatment lasted from one to three weeks, according to the intensity of the disease and the length of time it had lasted. The affected joints were exposed to the sun's rays one or more hours each day. Under this treatment, the skin became brown, the exudation was absorbed, and there was a decided gain in the nutrition and mobility of the joint.

The editor of the Allg. Wiener Med. Zeitung suggests that the sun may have three different modes of action on the body, namely: through the heat which it gives off; through the effect of light; and thirdly, a chemical action. He thinks it likely that not only the nervous system, but also the circulation of the lymph and blood is effected thereby.

Dr. Guiseppe thinks the treatment well worthy of further trial, especially on those who are too poor to buy medicine. It might be tried with advantage in conjunction with massage.—*Medical Record*.

Early Rising.

Although we have once presented the following paragraphs to the readers of this journal, they contain thoughts on a subject of so great practical importance that we think it best to quote them again:

"For farmers and those who live in localities where people can retire at eight or nine o'clock in the evening, the old notion about early rising is

still appropriate. But he who is kept up till ten or eleven or twelve o'clock, and then rises at five or six, because of the teachings of some old ditty about 'early to rise,' is committing a sin against his own soul. There is not one man in ten thousand who can afford to do without seven or eight hours' sleep. All the stuff written about great men who slept only three or four hours is apocryphal. They have been put upon such small allowances occasionally and prospered; but no man ever yet kept healthy in body and mind for a number of years with less than seven hours' sleep.

"If you can get to bed early, then rise early; if you cannot get to bed till late, then rise late. It may be as proper for one man to rise at eight as it is for another to rise at five. Let the rousing bell be rung at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulses. It takes hours to get over a too sudden rising. It is barbarous to expect children to land on the center of the floor at the call of their nurses, the thermometer below zero. Give us time, after you call us, to roll over, gaze at the world full in the face, and 'look before we leap.'"—*Good Health*.

Domestic Arts.

WASH LISLE THREAD GLOVES in cold water and a little soap, wring quite dry, then put them into a dry towel, wring and wipe, pulling the fingers out carefully. Press with a partly cooled iron between dry cloths. They will look like new.

Another excellent way is to put the gloves on the hands and wash in soap and warm water, rubbing thoroughly as if washing the hands. Rinse in two waters, dry partly with a towel, finish drying on the hands in the sun.

The Laws of Life Invaluable.

It is one of the most interesting and valuable of health journals, and is devoted to the promulgation of the laws of life and how to get well without the use of medicines. The editors believe in living right instead of drugging. It is published by the proprietors of one of the most popular water-cures in the country, where Dr. Jackson has gained an enviable reputation for curing the sick. Every family should have a medical journal of some kind, and the Laws of Life is one of the best in the country.—*The Review (Kansas)*.

It is designed for family use in sickness, but more especially as a help to put away sickness by preventive methods, involving right sanitary conditions. It is simple, practical and comprehensive. It discusses all questions relative to life and health and is invaluable in its teachings.—*Normal Teacher (Indiana)*.

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LXII.

A SUITOR APPEARS ON THE SCENE.

OUR vacation was drawing to a close. However, before we came back to the North to school, an event took place which had a large influence in shaping my destiny. A young man from the North arrived at our house who bore letters of introduction to my father. In substance, these stated who he was, that he was making a tour of the South for his health, and commended him to the hospitalities of my father. So he became our guest. He was a thoroughly Northern man in ideas, in habits, in methods of business; in all, in fact, which helped to shape and give character both personally and socially. Yet notwithstanding my Southern prejudices, he and I became mutually interested and I loved him.

He was not such a sort of person as Isabella Williams. There was nothing in him that was presumptuous or pretentious; he was a man of power, and this he made every one feel who came to know him; but his power was the result of culture and not of inborn strength. He was thoroughly educated, learned, accomplished, and he knew how to use his resources aptly. One could never take him by surprise. Up to the measure of his ability, he was fully versed in the arts of life. Whatever knowledge was to be attained of a matter by investigation and practice, he possessed. He was pleasing in person and of fine manners; not narrow, and not so devoted to principle as to be ready to sacrifice himself and all that belonged to him to show his regard for it, but he was well-disposed and well-behaved. There were no vices ingrained as belonging to him, nor any surface faults that thrust themselves obviously upon one's notice, or which were

readily observable under inspection. His great force was clear intellectual perception, not of what was right, but of what under any given state of circumstances was expedient. I never knew a man whose expediency was so large as his and yet so well-balanced. He did very few things which were wrong either in themselves or in their bearings. He was keen to perceive the proprieties, and followed these without much reference to the principles of things. A shrewd, sagacious, self-possessed, accomplished gentleman, who knew enough if he had prejudices never to bring them forward to hurt the cause he might plead, nor to hinder the accomplishment of any of his designs. He was the inheritor of a good property, and was above the necessities of labor; but to my sorrow, he was also the inheritor of a delicate physical constitution, predisposing him to take on diseases which, if he did not guard himself against their development, would bring his life to a close before middle age. He had come South with the view of getting what benefit he could from change of climate and what enlargement of mind he might, by associating with a people whose institutions were radically unlike his own.

Before I returned North, he had asked permission of my father to pay his addresses to me with a view to making me his wife. My father, who as I have already said, was a man of pronounced ideas, deferred giving an answer until he could investigate the young man's status, saying to him that his daughter was too young to think of marriage at present; she was only a school-girl and had her education to get, and out of respect to her own welfare he could not con-

sent to have her mind turned from the duties and labors before her. He would not go so far as to say that the gentleman should not be permitted to consider himself as a suitor for her hand by and by, but there must be no engagement; nor did my father think it proper to carry the question of engagement and marriage to the length of talking with his child about it. She was too young and must be kept free from any entanglements;—all of which was easier said than done, for I was as madly and passionately in love with my suitor as he was rationally and philosophically and calculatingly in love with me.

He was cool enough, and took all that my father had to say with great courtesy, simply replying that he was entirely willing to defer the whole matter to the future, it being understood that he should have as good an opportunity to make himself agreeable to me and loved by me as any other man should while I was in school. To this my father said he could make no objection, if upon investigation in respect to the young man's character and standing no insuperable obstacle should present itself.

Impetuous girl as I was, accustomed always to have what I wanted, without a mother to guide me, the only child of my father, brought up under influences which constantly developed in me the arbitrary and not at all the rational, I was so habituated to carry my point that nothing stopped me except the insuperable. What I could not have, I had to go without; what I could have I obtained without scruple. Stirred as I was to the largest degree of emotion in my passional nature towards this gentleman, anything like calculation on my part was out of the question. Had he been as thoughtless in his passion toward me as I was toward him, I would not have hesitated a moment to suggest that we run away and get married then and there; for I wanted him for my husband. What cared I for knowledge? I knew enough already to reign a queen in my father's house. I knew he had no other heir. I knew enough to be among the first in the society into which I had been born and in which I had been reared. Knowledge such as is necessary to a person who has to earn a living, I did not need; my living was secure. My father was a man who ran no risks with his property. He neither gambled nor bet on horses nor entered into wild speculations. He was a planter, rich in slaves and in landed property, and the proceeds of his annual farm culture kept his bank account replete with riches.

Why then should I be burdened with the tasks of school-life? I hated schools and their prating philosophies; I had no interest in understanding the social or the political conditions of the people at the antipodes; I did not care whether the earth

revolved around the sun or the sun around the earth; whether the earth was a ball whirling through space, or was a fixed mass of matter. What was that to me? I did not wish to get off the earth. I had no ambition to become learned.

I wanted to be a lady, petted and proud, with slaves to come and go and be at my service. I wanted a man whom I would respect because I wanted worship from him. I wanted that he should sit down at my feet and look up into my face and be enslaved by my charms, while at the same time he had those qualities of character that gratified my pride at having him for my husband. I did not want a strong-minded man, heroic, self-sacrificing, full of ideas, spiritually conceptive, moving within an area of life absorbed by some great divine impulse which worked itself to the surface with such fervor that I should be completely overshadowed by it and as his wife be kept in the background. I wanted just such a man as he was with whom I had fallen in love, pleasant, good-tempered, kindly-disposed, well-educated, of choice culture, to worship me. This was the individual I desired, only I made one mistake in my judgment of him, which was in not comprehending that a man in order to be warm-blooded, capable of conceiving and of doing great things, whether good or bad, competent to rule or to serve, to demand worship or to render it, needs to have a heart.

I would rather have a wicked man with warmth of nature, passionateness, great depth of feeling—whether showing itself in ugliness of expression or in delightful outflow of love,—than to have a good man whose equipoise lightning could not disturb were it to strike him. I was not old enough to comprehend how ruinous to all the better impulses of a woman's nature those qualities in a man may be which so govern him that he never can do anything improper,—his mental and moral nature being so hung on its pivot that it is never disturbed or swayed, but points vertically as though fixed, no matter how unequal the pressure of circumstances upon him may be. A man incapable of getting angry, or of being stirred into extraordinary activity, who, when his house is suddenly proclaimed to be on fire, is not roused out of his constitutional stoicism; a man never warmed up to anything like extreme susceptibility under the emergencies of life, who always maintains his equilibrium, notwithstanding the grandeur and the gravity of issues which move the human heart the world over,—the man who speaks from the deck of a ship when its timbers are parting, in as cool a voice as he would at an afternoon tea-table coterie. A man who has a head without a heart, who has sense without sensibility, who has expediency

and no principle, is always to be dreaded by one who like myself has characteristics exactly opposite to his own.

We are taught by mental philosophy that the social laws require the union of opposites to produce the highest and most desirable results, but I beg you to believe that my experience does not justify the truth of this statement. However, I could not comprehend all this, and I was put into a surging passion when after his interview with my father, he came to me and told me the result, making his declaration of love and saying that while he would be glad to marry me immediately, he was not at all disturbed by being called upon to wait until I had finished my education. Had he told me that he could not wait, that he must have me, I should have said to him: Let us go to my father and tell him frankly that we cannot live apart and that we ask him to recast the whole matter of my education and let us be married immediately. But the coolness with which he presented the matter to my consideration, kept my impulse down and therefore I had to go back to school.

CHAPTER LXIII.

ISABELLA WILLIAMS' ESTIMATE OF HIM.

As a matter of course, I told the whole affair to Isabella Williams, and as usual her clear-sightedness led her to an analysis of the character of the man with whom I had fallen in love, which years afterwards I saw to have been complete. She enraged me very much by the frankness with which she told me what she thought of him. She said:

"He has no principle; he has no heart; he has no aims in life worthy of a man. He is intellectually capacious, is a scholar, is well-informed and accomplished; but he is such a man now as he will be ten years hence or twenty, for his idea of living is luxurious; he prefers ease to toil, repose to activity, to-day to to-morrow; he has no future; there is no ambition in him, and his conditions of life favor indolence. In no department will he put himself to thought or work that will bring into activity his dormant powers. I think he might make a great man were it not that he lacks the one thing out of which greatness of manhood is always born—motive force. There is nothing inside of him that stirs his pulse. There is nothing outside of him that arouses his powers. His ideals of life are personal. He lives for himself. He is the fixed point in this great universe of motion, a central figure around which all the other moving figures revolve. That in itself is enough to kill him. He who sits down motionless in a world of ceaseless activities, undergoes dry-rot. He dies from inertia; soul and body perish, for there is only

one life-force that controls things, that shapes them anew and fresh, that gives them imperishableness and makes them last forever, and that is spirit-force. This man has a body and a soul, but he has no spirit. The Divine inbreathings do not come to him at all. He lives within himself. He is a creature of the earth, earthy; when his body dies, that is the end of him. He is extinguished, and nowhere in the universe is he to be found. Inspiration never having touched him, when he dies to this world, he dies to the next. You may call this annihilation if you please; that is not the proper word. The true word is extinction. He becomes extinct. Now, a man who has no power in himself to keep from extinguishment, must have a power put into him to keep him from it, and if he has not, then death to him is the death of soul as well as of body.

"This man of yours for whom you are so ready to sacrifice yourself in your great desire to live with him, belongs to this class. He exhausts his resources as he goes. He makes no cast ahead beyond the things and the relations pertaining to himself. He would not marry you for your happiness, but for his own. He would sacrifice you to-morrow if so he thought he could get more satisfaction than by cherishing you. Self has no clear-sightedness. Selfishness defeats itself. If you marry this man now or by and by, your life is sure to be wrecked. He will make you unhappy to the core of your heart, not by cruelty, for he is incapable of that, but by his coolness and imperturbability. No warm, passionate kiss will ever come from his lips to yours; no flash of eye, no quickening of pulse, no ardor which once bringing you within his embrace would impel him never to let you go; no great emotion will ever lighten up his whole face until you shall look upon it and think it is the face of a god. He will be pleasant, polite, agreeable, and perfectly impervious to all your emotions.

"Let me tell you that nothing kills one who has such a nature as yours, like constant association with a man who has no principle and no passion. All good men have both. If they are greatly good, their passions are driving-wheels to their affections; if they are greatly bad, their affections play subordinate part to their passions. But I would rather eat artichokes without vinegar, for breakfast, than to be the wife of a man who has no passions. Give me the man with intense passions and a warm heart and trust me to make his heart come to the surface and regulate and discipline and control his passions.

"But this man—you cannot make a great good man of him, nor will he ever make himself a great wicked man. He is the incarnation of a narrow philosophy and will never do a magnifi-

cent thing either in righteousness or in wrong; but smooth, calculating, careful, and polite, he will move along small streams whose breadth and depth will not permit a great commotion. He will avoid risk, will expose himself to no danger, and will be, when he is furrowed in face and grizzled in beard, no more of a man than he is to-day."

How angry I was to hear her say this! I thought him to be exactly different, and his very coolness was an evidence to me of self-possession. I combated as well as I could, her analysis. I determined not to go back to school without telling my father just how I felt. Poor man! I fancied that while I was talking to him he grew old; at any rate, he became very grave, and his face, which was so beautiful when lit up with hope and expectation, was covered with a great sadness when our interview closed. This I perceived, but I was so undisciplined that I had no power to feel for others when they stood in my way, and I was quite provoked with my father to think that he would not see or could not see as I did and let me have my way. Still his influence over me was great and I yielded to his decision and went back to school.

Therein he made a mistake. If he had let me stay at home, paid Isabella Williams a salary, and made me her pupil, I should have done better. I had no heart for study, and my heart was myself. Stricken as I was with love, made up of three-fourths passion and one-fourth pure affection for this man, he was before me all the time. I cared nothing for arithmetic nor grammar nor botany nor rhetoric nor natural philosophy nor painting nor music nor Greek nor Latin. I cared for nobody nor for anything. I was in that state of mind when if he had come to me and asked me to run away with him, I would have gone bare-footed before a common Justice of the Peace to be joined to him,—to be so associated with him that I should not again have to be separated from him.

I did not know what I now know, that I did not love him and that he did not really care for me; that his relations to me were all selfish and that my relations to him were enforced by reason of his magnetic power over me. I did not see then what I since have come to see, that in a large proportion of marriages, magnetism plays the chief part in the rule of association, and that real, pure love has little or nothing to do with it. So it was with me, and I was half-crazed because he had thus impressed himself upon me. The very subtle fluid of his nature had entered into me and I was poisoned in his favor. Reason, judgment, common sense were entirely inactive. A spiritual coma had touched me. I was filled with this man's vitativeness and I be-

came a part of him; the idea of being kept apart from him was abhorrent to me. How many thousand girls fall into this snare, and how unwise are the usual methods of education which so often result in making girls incapable of self-protection against the subtle deviltries of men who, magnetizing them, make them "fall in love," as it is said, when there is no real love based on a clear perception of mental qualities ensuring high esteem and enduring regard.

It is a sorry story to tell. I made no progress. I grew thin. My health failed, and at last Isabella Williams wrote my father and he ordered me home, but he made an earnest appeal to Miss Williams to come with me; she yielded and we once more found ourselves in my own home on my father's great plantation.

Experience Notes.

MY HEART is in full sympathy with you in your work. Twelve years ago I began to read the Laws of Life, and since that time I have not taken medicine of any kind. Naturally of slender frame, with tendency to hereditary consumption, by reading your works I have found out what is best for me. When overworked, the great cure-all is rest; and out-door life and exercise, with plain but nutritious food, are my tonics. Often when working in the grounds of my own dear home, persons have said to me, "You ought to be a farmer's wife, you seem to enjoy working out doors so well." "Not so," I replied. "When, pray tell, does a farmer's wife have time to cultivate even a rose? She usually spends her morning making pies, boiling pork, doing forty other things to gratify the appetite of her lord. She has no time to study or practice the laws of her being."

The magazines you have so kindly forwarded to me I have sent on their mission of good cheer to others. I was much pleased with Dr. Jackson's lecture on his seventieth birthday; glad to learn that my native country has been the birthplace of one who has done so much to make the world better for his having lived in it. I can sympathize with him in regard to his childhood bondage, it was so like my own. When five years old I was compelled to sit for hours at a time learning to "piece blocks." How I longed for the "green pastures and still waters." If I stole a few minutes from the needle to visit pet lambs or hunt birds' nests, I was called an idle, romping girl. When sent from home to a boarding-school, the prescribed long walks gave me health and an increased desire for out-door exercise.

Mrs. A. L. Fulton.

I am in my fifty-eighth year. I inherited a nervous temperament, an over-active brain, and a disposition to "push" things, which has always tempted me to go beyond my strength; but as a child I was fond of out-door life, and I grew up strong and healthy, scarcely knowing what sickness meant. At twenty-eight I received an injury of the spine, caused by lifting, and was soon unable to bear my weight on my feet or move my limbs in bed, and I have never since been able to stand long on my feet or sit up all day. I had so much enjoyed liberty in the open air, I could not bear to remain a prisoner in the

house. O, if I had known what I do now; if some good angel had told me to trust nature—for she was doing all she could to heal the weak places, and repairing the damage as fast as I would let her—how much sorrow and suffering I might have avoided! I consulted several physicians who made various prescriptions, which I followed faithfully; but the medicine weakened my stomach and nearly destroyed my appetite, and I felt as though I was going to pieces. Supporters did harm rather than good. It seems strange, now, that I could not have used a little common sense, and have perceived that I was attending to symptoms and leaving the cause untouched.

Finally the wise doctors met in solemn conclave, and thinking I had not suffered enough, decided on tartar sores between my shoulders and holes burned in my back by melted brimstone; and I, like an idiot, submitted, until my nerves, always weak, were completely unstrung by the suffering from the boiling brimstone and from tartar sores, that felt as if a thousand pins and needles were pricking me. Finally I tried water treatment at a Cure, and though I improved for a while and gained some valuable ideas, by too heavy treatment and much walking and gymnastics, I became wellnigh exhausted. I lost hope, and longed for death to end my mental sufferings. After a while I began slowly to mend, but I was cured of doctors, and resolved to let them severely alone. For the last ten or twelve years I have performed the labor of a well woman. My neighbors have looked on with wonder, knowing how feeble I was when I came among them.

The Laws of Life comes to me with healing in its leaves. It has cheered, supported, comforted me. Nature is a kind mother; let us go to her reverently. She will heal without money and without price. I eat but two meals a day, live principally upon unleavened bread made of Forest mills graham, rye and oatmeal pudding, rye gems and wafers, vegetables, fruit, milk, and cottage cheese—meat very seldom, no tea or coffee, and almost no butter. I feel that I have found the right way at last.

Yours for truth and suffering humanity,

Mrs. Maria L. Bills.

It is now thirty years since we abandoned the use of medicines. Previous to this we lost a little child by drug treatment. I then thought there must be some better way of living in order to live, so I sought to know something of the laws that govern life, and ever after took upon myself the responsibility of doctoring my own family. In one severe case of diphtheria where there was very high fever, I simply kept the fever down. The throat was so full of canker that for a week the patient was able to swallow only a few spoonfuls of water. It was said we were doing nothing for the canker, and were going to let the child die without a doctor. I was fearful, myself, she would die, but dared not trust the physicians who had lost so many cases in our neighborhood. When I had conquered the fever the canker lessened, and the patient soon recovered, leaving none of the bad effects consequent upon drug medication. Since then she has not lost a day at school as student and teacher for fifteen terms. Our little boy had inflammatory rheumatism. I gave him very mild treatment, as he was very sensitive, and he thoroughly recovered. We had heard of many dying of

heart disease resulting from inflammatory rheumatism in youth, but this son is now an able-bodied man, with no signs of disease.

It is often spoken of as something remarkable that such a frail woman as I have been should live to bring up a family of seven children, not one of whom has ever taken a single dose of medicine, if I except a little bottle of sugar-coated pills which was slyly taken for the sake of the sugar. The children said: "Mother can cure us if the medicine makes us sick;" but I have not had much of that to do since I left Our Home fifteen years ago, for there I learned not only how to get well, but how to keep well. There I found rest, and came home much improved. I am sure the secret of our freedom from sickness lies in the fact of our simple living. We use no meat, tea or coffee, never fat, lard or pastry, no spirituous liquors or tobacco. Fruit, milk, and the whole wheat in the various forms of bread and mush, constitute our principal diet.

Mrs. Jane E. Howard.

[One of the best means of allaying fever, when the patient has considerable strength, is to use the wet sheet pack discreetly, or frequent towel washing in water pleasantly cool may suffice; or cool, wet compresses, frequently renewed, over chest or abdomen, or both. The head should be kept cool and the feet warm. In inflammatory rheumatism, long continued, hot fomentations are used with good effect; sometimes these are made alkaline, which perhaps adds somewhat to their effectiveness.]

I am back again near the spot where my loved and venerated companion laid down the burden of his weary life. Is it not sad that some men, after years of toil and privation, just as they seem ready to succeed, in sight of success as it were, have to pass on, and leave the benefit of their labor to others? It will not be so when your teachings shall be observed in early life. I am gratified to find people about us who are wide awake in reference to the laws of health, a very congenial and appreciative people. As soon as I become acquainted I shall use what influence I can to bring the great truths that you advocate into notice. Though my heart is sad and lonely, yet I am one of the happiest women that I know, for I have five sons who are walking in the paths of temperance and virtue, and I have confidence in the continued life and love of my departed ones. Then why should I not be happy? for life's great burdens have fallen from me and lie buried in the sea, and "only the sorrow of others throws its shadow over me."

Mrs. Catharine Bixby.

For three months we have taken the Laws of Life, and we are beginning to feel somewhat acquainted with you. My eye has fallen upon this important announcement: "This Journal is published only in the interests of human needs." And thus am I reminded to tell you in what respect it has satisfied our needs. Before taking the Laws the fame of the Dansville graham flour had reached me, and I sought for it vainly in many of the first-class groceries of Boston. When I asked why they were content to sell an inferior article, the answer was, "It is more profitable, we can sell it cheaper, and the majority of our customers are satisfied." We were obliged to remain among the unsatisfied

minority, till, reading Mr. Readshaw's advertisement in your Journal, we sought information from the N. E. agent, and purchased a half barrel. The expressman who brought it to us was so inquisitive I had to tell him the whole story, where it was bought, etc., etc. He assured me "it must be genuine, it is so heavy." I was glad to know that it was not mostly bran, for it had often been our luck to get a little flour and a great deal of bran, and so stale as to make us bewail the loss of the little hand mill which ground our wheat in the early days of my housekeeping. It was much work, I found, to be obliged to grind the wheat every time I wished to make a loaf of bread, but we were sure of sweet, wholesome bread, and I was not obliged to saturate the meal with molasses to make it acceptable to my family.

One of my first experiments with the Dansville flour was to make some gems, which, without either shortening or sweetening, proved the lightest, sweetest, and most tender gems I had ever made, and so elated was I with my success that I wanted to carry some to all my neighbors. There are only two of us here at home, my son and myself, to read your paper, but abroad there are neighbors who need to be enlightened, and to whom I am pleased to send it.

Mrs. J. S. G.

[For the Laws of Life.]

Dentistry—VII.

A. P. BURKHART, M. D. S.

ORIGIN AND DEVELOPMENT OF THE TEETH.

OF ALL the operations of the animal economy none are more curious and interesting than those concerned in the origin and the successive stages of development of the teeth. Every mother ought to have a knowledge of this subject, for she has, to a great extent, the power to lay the foundation for good teeth for her offspring. The food used by her during the period of pregnancy and nursing will leave its impress upon the dental organs. If it contain plenty of bone-making material the child will be benefited, but if it lack those elements, the child will be robbed of healthful bone deposits, and as a result inferior teeth are liable to make their appearance.

Readers may be surprised when I state that development of the germs of the teeth dates from about the sixth week of intra-uterine existence. From this period it is carried on with wonderful regularity until completed. From small papillæ, observable at a very early period of fetal life, in a groove lined with mucous membrane running along the alveolar borders of each jaw, the teeth are developed. The papillæ as they increase in size assume the shape of the crowns of the various classes of teeth they are destined to produce. At this stage of their formation they commence to dentinify, first upon the cutting edges of the incisors, cuspids, bicuspid and molars, and thence over the whole surface of their crowns until they become invested with a complete layer of dentine, and so layer after

layer is formed until the process of solidification is completed. Before this has progressed very far, the enamel of the teeth begins to form, which operation becomes complete previous to the entire dentinification of the pulps. In preparation for the loss of the temporary teeth, adapted to the small jaws of the child, a second or permanent set is forming, and as the teeth of one set are lost, they are, by an admirable provision of nature, replaced by a larger, stronger and more numerous set, required for the adult.

The groove spoken of as noticeable about the sixth or seventh week "gradually widens from behind forward; a ridge, commencing posteriorly, rises from its floor, and divides the original groove into two; the outer one formed by the duplication of mucous membrane from the inside of the lip to the inside of the alveolar process; the inner one constituting what may be properly denominated the primitive dental groove, as the germs of the teeth appear in it. The inner lip of the inner groove is formed by the outer edge of a semi-circular lobe which is to constitute the future palate."

The seventh week the germ of the first temporary molar in the upper jaw may be seen in the primitive dental groove in the form of a simple free granular papilla. By the eighth week another papilla of similar character, forming the temporary cuspid, makes its appearance. During the ninth week, the germs of the incisors, the centrals first and soon after the laterals, make their appearance in the form of mucous papillæ. By the tenth week the sides of the groove before and behind the anterior molar papilla have gradually approached each other and sent off processes which meet and enclose the germ in a follicle (bag). A similar follicle is gradually forming around the cuspid germ. During the latter portion of the tenth week, the papilla of the second or posterior temporary molar shows itself. The papillæ of the incisor teeth up to this time have advanced slowly; they now increase more rapidly, and during the eleventh and twelfth weeks processes are sent off from the outer and inner walls of the groove forming for each of these a distinct follicle. At this period little change is taking place in the papillæ of the cuspid and first molars, but that of the second molar is increasing in size, and during the thirteenth week a follicle is formed for it. "A gradual change now takes place in the different papillæ, each beginning to assume a particular shape; the incisors that of the future teeth, the cuspids become simple cones, the molars become flattened transversely. The papillæ now grow faster than the follicles, so that the former protrude from the mouths of the latter, while the depth of the latter varies directly as the length of the roots of their

future corresponding teeth." The mouths of the follicles are now gradually developing and forming opercula, or lids, which to some extent correspond with the shape of the crowns of the future teeth.

The lips of the primitive dental groove have increased so that at the fourteenth week they close together giving the papillæ the appearance of receding into the follicles as they become nearly hidden by the lids. At this time the primitive dental groove in each jaw, containing the germs and follicles of the ten temporary teeth, is situated on a higher level than the first, and is called the secondary dental groove, because about this time provision is made for the production of the ten anterior permanent teeth. "It consists in the appearance of a crescent-shaped depression immediately behind the inner lids of the follicles; first, of the central incisors, next of the laterals, then of the cuspids, afterwards of the first bicuspid." The lids in the meantime close the mouths of the follicles, beginning with the central incisors and ending with the second or temporary molars. Soon the lips of the walls of the secondary grooves are closed, beginning behind and advancing forward, changing the follicles into sacs (small cavities), the papillæ into the pulps of the temporary teeth, and the crescent-formed depressions into "cavities of reserve" in which the pulps and sacs of the permanent teeth are developed. The primitive dental groove up to this time retains its original appearance, its edges continue smooth for about three weeks longer, for the development of the papilla and follicle of the first permanent molar.

From now on, the papillæ of the temporary teeth are gradually moulded into the shape of the dentine of the crowns of the teeth they are intended to form. About the fifth month the follicle of the first permanent molar closes and has granular matter deposited in its sac, "and by the non-adhesion of the walls of the secondary groove, a cavity appears below the sac of this tooth, from the lining membrane of which the second permanent molar germ originates, and from the second sac a new offset shoots forth destined to contain the papilla of the wisdom tooth." Somewhat previous to the fifth month the prominences of the temporary teeth have become vascular, and now earthy salts begin to be deposited. With this process the inner surface of the granular matter is absorbed, and this progresses until by the time a layer of dentine has formed over the surface of the pulp no remains of it are left.

The cavities of reserve have gradually receded and assumed a position behind the temporary teeth; the distal extremities of the anterior ones begin to distend about the fifth month, and it is

here that the germs of the teeth of replacement first appear, being indicated by a bulging up or folding of this portion of these cavities. These soon acquire the appearance of dental pulps, and the mouths of the cavities gradually become obliterated. "By the sixth month bony partitions have formed across the alveolar groove; also niches on the posterior walls of the alveoli for sacs of the permanent teeth. The sac of the first permanent molar remains up to the eighth, and even the ninth month, imbedded in the maxillary tuberosity." The roots of the temporary teeth form a little before birth. By the time the central incisors make their appearance through the gum, the jaw has sufficiently enlarged to allow the first permanent molar to begin to assume its correct position in the posterior part of the alveolar arch. Recession of the sacs of the permanent teeth continues during the advance of the temporary teeth, and their sockets acquire their perfect state, development going on until the teeth are ready to be erupted.

The reader will then observe that at the birth of the child twenty deciduous teeth are in various stages of forwardness, and also that the germs of twenty-four of the permanent teeth are in different stages of development. The germs of the second or twelfth year molars make their appearance at about the fourth month after birth, and those of the wisdom teeth when the child is three years old. As to the formation of dentine, enamel and cementum or *crusta-petrossa*, various opinions have been advanced, but in all probability a distinct membrane is concerned in the formation of each portion of the tooth.

Our Patients Heard From.

Miss Estelle Douglas.—I would not part with what I learned at *Our Home* for ten times the amount it cost. I prize health above a few dollars, and that is something I never would have had if I had not gone to you. Now by using the knowledge I received there, by God's will, I am going to be well. I feel now that I am living a new life. I am doing splendidly, am still improving in strength, and am freer from pain than I have been in five years. Since I began to attend school, at seven years of age, I have had headache every day until within the last few months. Now it seldom comes at all.

The Lyon Family.—My wife and daughter Susie desire to spend the summer at your place. My daughter Mrs. Brainard arrived home looking splendidly and she danced around me like a young girl, notwithstanding before she went to you her friends said it was useless for her to take treatment as she was "helpless as an infant and could not be cured or ever have the use of her limbs again." I am sorry she did not remain longer. But my hope is that with care she may be able to go on improving at home. I believe you have saved her life. I have not changed my mind since I urged the importance of sending her to *Our Home*.
Walter Lyon.

Mr. Fred. H. Clark—in whom patients at Our Home two years ago took much interest, has since then been living in Detroit pursuing his work in music with great zeal. The Detroit papers speak very highly of his recent piano recital there before a large and appreciative audience. The selections were from Mozart, Beethoven, Chopin and Mendelssohn, full of difficulties, yet rendered with great beauty and finish, and with all those indications which mark the artist. Prof. Zelinski, of that city, says that he possesses "great talent," and prophesies for him eminent success. At the age of sixteen, Mr. Clark went to Europe, where he studied for two years, but became broken down by close application and bad ways of living. Since leaving Our Home he has carried out the ideas here learned, living almost exclusively on grains and fruits, and has improved very greatly in strength and nerve, although applying himself steadily to hard work. He "thanks God every day for Dr. Jackson and his teachings."

G. B. Tallman.—It must be very gratifying to Dr. Jackson and do his heart good in his ripening years, to see the truths once so repugnant to men, completely revolutionizing society. To be sure, the movement is only in its infancy, but so sure as effect follows cause, these ideas will be unfolded among men. He who is on the side of truth can afford to wait. I cannot too highly speak of the good I received during the year spent with you. My improvement healthwise is a marvel to all who knew my condition before I went to Dansville. But I prize even more the knowledge I gained of right living in every department of our being. I think the experience acquired by a year in Our Home may contribute vastly more to success in life than the same time spent in college under the best advantages. So you need not wonder that I am thankful that poor health brought me to your beautiful hillside in my early years. I have been very busy since I left you. My school began in November last and has just closed. It has been a pleasant season indeed to me. Two or three of my boys enter college in September. I have had a good boarding place, live mostly on graham, oatmeal and fruit, and latterly have eaten only two meals a day.

Mrs. R. Spencer.—I hail the Laws with joy. My health and spirits remain good. I feel that the Lord is good to them that trust in him. I never was sorry a moment that I came to your Home, for it proved such a blessing to me spiritually.

W. H. Mix.—We feel that we cannot get along without the Laws; so please continue to send it. Whenever we think of Our Home, we feel thankful that we went there and learned how to live, especially when daily seeing people who complain of being sick. I know it has saved us a good many dollars. I would be glad to be the means of sending some poor sick ones to you that they might learn how to live and find this world a happy place to dwell in. I wish you success in having all the patients you can take care of.

Miss Minnie Sinnett.—We prize the Laws very highly and cannot do without it. I am very well and have been attending school and studying quite hard. I have never had better health; to you and your teachings I owe very much.

Traveling Dress.

To the Editor of the Laws:

On my recent journey from Niagara to Boston I found that all the lower berths in the sleeping cars were appropriated by men, while such unfortunate females as chanced to be traveling that night were forced to mount a step-ladder and dispose themselves along the upper tiers as best they could. It was, therefore, with a sense of joy that I took up a copy of the *Woman's Journal* on reaching the city, and read a vigorous protest from Genevieve Ward, in favor of exclusive sleeping cars for women. Though her conclusion is just, her premises are false; and her crusade against the present arrangement will never succeed so long as she argues that "women can take no comfort in sleeping cars unless each has a whole section to herself, because of a superfluity of garments. Who ever heard of a woman undressing in a cube of space 6x4x3? and who ever heard of one who could sleep comfortably with all her clothes on?" The editor adds, "The women ought to have a car with room enough for every passenger to sit on the floor while she puts on her shoes and stockings. There ought to be four chairs apiece to hang their clothes upon, and a bed-post to tie their corset strings to when they 'lace up' in the morning." This bit of irony is not undeserved even by the women of advanced thought, such as are readers of the journal quoted.

In the choice of fabrics for traveling dresses, American ladies already show both taste and judgment. Light and gay colors and materials that catch the dust or are injured by the weather are mostly discarded; thick boots with low heels and broad soles are coming more into demand; gossamer cloaks supersede the heavier waterproofs of former years, while shawl-straps and light satchels of home manufacture lift a burden from every woman's hands, particularly in foreign travel. All this indicates a new era; but there is still a slavery in the cut of most garments, tight sleeves, close-fitting basques, and belts holding sway over the multitude. The Princess of Wales deserves no special thanks from womankind for the introduction of the Jersey, an article both ugly and useless, but she (or her husband) is to be blessed for the Ulster. And yet, some would-be *artiste* in dress enters a solemn plea against it in a leading magazine; it is condemned as masculine, which is only a synonym for convenient when applied to clothes.

In underclothing, the fewest number of pieces consistent with warmth, so arranged as to be evenly distributed over the body, with the weight depending from the shoulders, is the golden rule for comfort either at home or in traveling. Then a woman can lie down in her

clothing, if necessary, and secure a good night's rest; she can also mount the upper perch in a sleeping car without damaging any of her gear.

Aside from the primary consideration of health, a traveling outfit simply and conveniently arranged, leaves the mind "at leisure from itself" to enjoy surrounding scenes and objects. A little sermon was preached to me last summer on this point, by a sweet American girl whom I chanced to meet among the Alps. We started one morning from a queer old hospice in the Grimsel pass for a tramp over the Great Scheideck. Together we breathed in the delicious mountain air, together we looked over the edge of precipices or gazed upon some foaming torrent, and together we stepped upon the frozen glacier, peering into its dangerous crevices, and dropping stones into the emerald waters, whose depths gave back no sound. We saw the same sights, listened to the same sounds, were surrounded by the same influences; but somehow she entered Grindelwald that night laden with a harvest of knowledge and impressions, while I lagged behind like a poor gleaner. What made the difference? Was she more familiar with the scenery than I? Had she read and studied more? Was her imagination more vivid, her susceptibilities more delicate? Had Swiss history and legend found better soil in her mind than in mine? Many times these and similar questions have arisen since that July morning, but not until my recent delightful visit to Our Home have I found a satisfactory answer to them. However humiliating the fact, I must admit that the main difference was in our clothes! She was perfectly unconscious of her bodily covering all through that long, bright day, while I was made painfully aware, from time to time, not only of shoes but of feet, not only of a dress but of a back, and so on through the entire organism. May this bit of experience serve as a warning to others who are in danger of cheating themselves out of a full measure of enjoyment during their summer tours.

Mrs. Oliphant, in her treatise on Dress, in the "Art at Home" series, mentions an attempt made a few years since to introduce a simple and sensible dress, "one in which a woman could walk easily, take reasonable exercise, and do reasonable work," but which failed because the style presented was not becoming. She holds fashion responsible for the failure, and says: "Women—and men too—will do a great many things at the call of duty; they will give their goods, their lives, on a sufficient argument, and never think twice of the sacrifice, but they will not go against the fashion. For that rebellion human nature has as yet found no motive strong enough." Let us hope that the new "Rational

Dress Society," under the presidency of Viscountess Haberton, the English peeress who astonished her friends a few months ago by declaring that a sensible girl needed a chaperon as little as a sensible boy, may be so successful as to refute this charge. Boston is generally considered the center of conservatism, but it is one of her cultured Christian women who is the first to hail this movement across the water, and give it public endorsement by her pen. "Let us," she writes, "at once have a branch in this country, and let it wage eternal war upon high heels, tight waists, the wearing of false hair long since dead, and in general the bow-knot style of female which staggers and teeters about in a dress two sizes too small." Clothed in garments made upon the principles of health, comfort, and beauty, American women would find a new delight in travel, and never cry out in sheer fatigue, "My little body is a-weary of this great world."

My mother has attacked my own wardrobe, with Dr. Harriet N. Austin's tract on Dress in place of Mde. Demorest's manual. I expect to be so transmogrified by this series of revolutions, that you will scarcely recognize me when I come knocking at your door next summer,—for you know the Home is my Mecca.

My eye has just lighted upon an item in a newspaper, bearing upon my subject, which I add:

The benefits of summer rest, or travel, are often lost through the absurd habits of dress prevailing at fashionable resorts. Anxious weeks are spent in preparing for the jaunt, and huge trunks are filled with dresses. The successive changes needed for each day are a source of perpetual worry. If some sensible women, leaders of fashion, would boldly institute a change in the style of summer dressing, an immense relief would be experienced by our American ladies.

Ladies of rank in England, and those whose social position is established, are far more sensible. They travel for comfort and recreation, and refuse to cumber themselves with needless dresses. An American lady, while traveling in England, formed a casual acquaintance with an English lady, who showed in her manners and conversation the highest culture. But the English lady's costume was so simple and unpretending, with collars and cuffs, coarse though faultlessly clean, that even the American's maid looked down on it with a sort of contempt. When they parted and exchanged cards, the American lady found to her surprise that her chance companion was Lady Augusta Stanley, the wife of Dean Stanley, and one of the favorites of Queen Victoria.

To gain health from a summer vacation, the mind should be kept as free as possible from care. It is riding, boating, walking, being stimulated by what is grand and noble in nature, and especially rest from all distracting subjects, that give tone to the nervous system, stimulate digestion and fill the veins with vigorous life.

FRANCES J. DYER.

[For the Laws of Life.]

The Old Testament Tongues.

MARY C. LEFFINGWELL.

"In what language was the Old Testament written? Who of all you Bible students and Sunday School teachers can tell?" asked E. at the dinner table.

"Wasn't it written in Hebrew?" mildly suggested a timid voice.

"Oh, yes, for the most part," answered our wise E.—"but not all. In what language was the rest of it written?"

"In Arabic?" "In Greek?" "In Persian?" "In Sanskrit?" enquiringly ventured one and another, only to be silenced by the knowing

"No; wrong," from E.

Finally, to bring the question into more definite shape, he said,

"In what language was the book of Daniel written?"—to which enquired a more confident voice than had hitherto spoken, "In the Chaldee?"

"Right, you are right, and the only one I have found to-day who could answer my question, although I have put it to at least thirty people. If there is anything I dislike, it is ignorance."

To this wholesome sentiment the company agreed. We all felt very small, very ignorant, and very determined to combat our ignorance at every opportunity. With a view of promptly beginning in this line, one said:

"Explain to us, if you please, the difference between the Hebrew and the Chaldee languages."

But, like many other wise teachers, E. told us that it would be far more profitable to look up that question for ourselves. We submitted, and after dinner took down the Bibles, the dictionaries, and the encyclopedias.

If these authorities may be trusted, we may say that a part of the book of Daniel and a few chapters of Ezra were written originally in the Aramaic, not in the Chaldee, as is now supposed to have been erroneously stated by earlier scholars. But what is the Aramaic language? Of what interest is it to know that the Bible was written in this or in the Hebrew or Greek, if we know nothing about what the languages were? Was not Hebrew the language of the ancient Jews? Were not Ezra and Daniel Jews? How then did these books come to be written in another language, or more strange, only partly written in this other language?

The Aramaic, Hebrew, Arabic, and Ethiopic, are the most important and best known of the great family of Semitic languages, or Shemitic (from Shem). That the Assyrian is also one of these languages has been recently established by reading its cuneiform inscriptions from Nineveh and Babylon. The home of the Semitic lan-

guages was Syria, Palestine, Arabia, and Mesopotamia; or, the large peninsula bounded by the Tigris river, Persian gulf, and Arabian, Red and Mediterranean seas.

The Semitic tongues, like the stolid Orientals who used them, were preserved from changes, losses, and decay of words, such as are incident to the Western tongues. Hence Renan, a great Hebrew scholar, calls them "languages of steel." The Semitic are more pictorial and imaginative than the other families of languages. To illustrate: they have uniformly but two genders, carrying the idea of sex through inanimate nature not only, but even into abstract terms, to words expressive of mental conceptions. Again, the metaphor largely used, was ever living before those who spoke in these Semitic tongues, as vividly as when the words were first formed, while we as we ordinarily use words in our Western languages, lose the figurative sense, and must seek it by analytic enquiry. Thus, in the Hebrew, *anger* is variously expressed by words that denote excited breathing, bursting with violence, boiling, roaring, etc. *Despair*, a melting of the heart, or knees. The *essence* of anything, is its *bone*; etc., etc. There is a want of precision of expression in these languages, contrasting strongly with the exactness of the Indo-European. The intelligent and imaginative Orientalist could fill up in his fancy, and complete those ideas which words gave only in outline or suggestion. He was satisfied with two tenses, past and future, with no distinction of mood, and with short sentences simply joined by *and*, whatever the nature of the connection.

Was it not somewhat fitting that a tongue with such qualities, should have been used for the Old Testament, so full of types and figures, and that a precise, complete language, from the Indo-European, full of logical relations, should be the chosen vehicle of the plain New Testament truths?—that the staid changeless Semite should be taught in a changeless tongue, while the Gospel of Christ, the special word to all the world, should be committed to a language of the enterprising, migrating Indo-European?

The Hebrew (from Eber or Heber, ancestor of Abraham) was the spoken language of the Jews, down to four centuries before Christ, and afterwards with modifications, until probably near the time of Christ. It is still their sacred language, used in all their synagogues to-day. It was believed among the rabbins and the Christian fathers that all mankind spoke Hebrew until the dispersion of Babel; many of them went so far as to say that God and the angels talked together in this language. The only surviving Hebrew literature, written during the life of the language, is the Old Testament.

The Aramaic (from Aram, son of Shem, or Aram, a geographical term), is closely allied to the Hebrew; indeed all the Semitic languages are very nearly akin, their differences being far less than in our own for example, the Indo-European. While the Hebrew is one of the most copious, soft, and flexible, the Aramaic is the least so of all the Semetic family. It is, therefore, somewhat poor by comparison. The original home of the Aramaic dialects was probably Mesopotamia and the region extending south-west from the Euphrates to Palestine. Thus the south-western Arameans were the near neighbors of the Jews, and their language from being the official one of trade and diplomacy, very gradually but ultimately, superseded the Hebrew among the Jews of Palestine who were in constant contact with the Arameans. Slowly as it came, this substitution was complete before the birth of Christ, so that this Aramaic language was the one spoken by Christ and the other Jews of his time, and is really the "Hebrew" designated in the New Testament. The old Hebrew Scriptures were understood only as translated; these translations were at first oral, afterwards written, and differed in dialect according as they were made by the scholars of Palestine or of Babylonia. They are called Targums, and the Palestinian are most nearly like the Aramaic of Daniel and Ezra.

Although the exact position, historical or geographical, of the two main branches of the Aramaic is obscure, yet it is probable that the so-called Biblical Chaldee is a misnomer with reference to the parts of Daniel and Ezra in question, that the dialect so called was really the language of south-west Aramea close to Palestine; and that the correct reading in Dan. ii., 4, is, "And the Chaldeans spake unto the king (Aramaic);" i. e., that what follows to the end of chap. vii is extracted from an Aramaic document. Probably this feature of Aramaic passages is common to others of the later Old Testament books. It was quite natural that both these different dialects—for after all the Hebrew and Aramaic can hardly be called different languages—should have been employed by the Jews during that period when the people were in process of exchanging the one for the other.

"I shall have another Biblical question to give you at dinner to-morrow, which I will venture to say none of you can answer," said E.

"Better propound it now that we may study on it," said one.

"Oh, no, that would give no more opportunity for display of ignorance."

He was right. There is no stronger incentive to study than conviction of ignorance in the presence of those with whom we would like to count ourselves equally intelligent.

Household Helps.

It is so common to hear ladies complain of the difficulties in housekeeping, and the shortcomings of hired girls, that it was quite refreshing recently to hear a visitor, when questioned, speak of her domestic arrangements in this wise:

I feel perfectly at ease about my family, for I am sure my good girl will make them as comfortable as it is possible for them to be in my absence. She keeps the house in beautiful order, and knows my ways of cooking, and will be sure to have meals well served and on time. I have always had the best of help, and one reason, I think, is that I treat my girls with consideration and kindness. I let them see that I feel an interest in them. I have a care for their health, and advise them about their expenditures and the most appropriate style of clothing; provide them a comfortable, healthful sleeping-room and give them an opportunity to get out doors when work is done, and to go to church, and I care for their associations. Our house is closed at half-past nine except on rare occasions. A girl is not allowed to be out after that time. All this makes them feel that their interests are regarded. My experience is that kindness does far more to make a girl respect herself and "keep her place" as people say, and love to please, than any rigid system of rules.

Perhaps as strong a reason why we get on so nicely is that my work is done after a settled order. I systematize it so that there are no very hard days' works. There is never any house-work around after a three o'clock dinner, except to do up the dinner chores, and Wednesdays and Thursdays a girl frequently has time for sewing between the morning and dinner duties. Some of my neighbors whose work is never done and who have more help than I, wonder how we get on so well.

My girls are as much interested in having company as I am, and take as much pains to please, and they carry out any little enterprises I undertake with enthusiasm, as though it concerned them. We never get into a hurry on account of company, for everything goes on just the same.

My girls generally remain with me until they marry, and each one, as she is almost sure to know of some one who would like her place, provides her own successor.

[A similar course, adopted by all ladies who hire help, would doubtless go far toward solving the difficulties so prevalent in American house-keeping.—ED.]

If your patient feels the heat of the day uncomfortably, moisten the face and hands often with a wet towel, letting them dry by evaporation.

The Higher Life.

WITNESSES.

"THAT the name of our Lord Jesus Christ may be glorified in you and ye in him," is the "Red letter day" verse for to-day; and it is pregnant with meaning. Jesus wants witnesses on earth to his worth. I have felt for some time how needful testimonies for him are. Every great work for humanity or for individuals must be testified to, else wrong is done to the worker or to the work.

Acknowledgement is due. It is simple justice to render it. This is the cheapest award; but where love prompts to the rendering, it is wonderfully sustaining.

Our Lord and King is himself in the Heavens, but his interests are down below. Earth is his kingdom, but he is not in possession. Meanwhile he needs to, and should have his name glorified in us, and in all who love him and are his, and we all in him.

In thinking how we can glorify the name of Jesus I suggest:

1st. That we take his name upon us publicly and be known everywhere as Christians,—followers of him. Not known particularly as denominationalists, but as his disciples,—persons who are seeking in whatever way they can, to give honor and renown to his name, making it praiseworthy among men.

2nd. By so doing we be glorified in him. I have a desire to be clothed upon with his glory—the glory that he had with the Father before the world was. Having to live by him, I have a passion growing up in me to be like him; to think as he thinks and to feel as he feels, and to work with him.

"He traineth so that we may shine for Him in this dark world,
And bear His standard dauntlessly unfurled;
That we may show His praise by lives that mirror back His love
And be His witnesses on earth as He is ours above."

NOT OUR OWN.

During the night, and since day has come, I have thought a good deal of what Paul said to the Corinthians, "Ye are not your own." We are not our own, but we belong to Jesus and so to all whom he loves. I used to think and feel that I belonged to humanity; but latterly I have felt that those who love Jesus have greater claims on me than have those who do not love him. I am not insensible to the wants of those who are not his followers. If hungry I would feed, if naked I would clothe them; but as such do not know Jesus and do not understand spiritual things, I would not consort with them as I would gladly do, did they know him, love him, and serve him.

The main thing in this life for those to do who love our Lord, is to develop in themselves the capacity to apprehend spiritual things,—things which are absolutely right, that have in them the elements of durability. There is such a quality in the Universe—it flows out of God—as righteousness. Job said, "I put on righteousness and it clothed me."—29-14, and, "I will ascribe righteousness to my Maker."—36-3. David said, "He leadeth me in the paths of righteousness."—Psalm 23-3. Solomon said, "Righteousness exalteth a nation."—Proverbs 14-34. Isaiah said, "With righteousness shall he judge the poor."—11-4. Paul said, "The Spirit is life because of righteousness."—Rom.

8-10. "We through the Spirit wait for the hope of righteousness through faith."—Gal. 5-5. Peter says, "Being dead to sins we should live to righteousness."—1st Pet. 2-24.

We are to hunger and thirst after righteousness for Jesus is termed, the Lord our righteousness. Let us belong to the intrinsic, everlasting, absolute right, thirsting for it, hungering for it. Putting everything behind us that hinders, let us embrace the truth as it is in Jesus, in love—loving him and all that he loves and so growing up into him our Head. When we come to be able to love Jesus as he is worthy to be loved, self-ownership in us will be dead and we shall be alive in him.

HUMILITY.

Humility does not consist in self-abasement; it consists in self-surrender. Christ asks for a transfer of title, not a destruction of property. You and I are worth something; what is needed is that we be utilized. One of himself, is not available. Gold in a mine has to be dug and assayed, then coined, then marketed by act of Congress; then it represents the worth of the property of the Republic.

"Without me ye can do nothing," said Jesus to his disciples, which saying is just as true of us as of Peter and John. To realize this truth is Humility. Without its realization all show of being humble is pretentious. We are strong in him, and in him only.

Christ is our life. In him we live. Let him be the force that moves us. I am determined to live only in him.

"I am so weak, dear Lord! I cannot stand

One moment without Thee;

But, O, the tenderness of Thy enfolding,

And O, the faithfulness of Thy upholding,

And O, the strength of Thy right hand!

That strength is enough for me.

There were strange soul-depths, restless, vast, and broad,

Unfathomed as the sea;—

An infinite craving for some infinite stilling;

But now Thy perfect love is perfect filling!

Lord Jesus Christ, my Lord, my God,

Thou, Thou art enough for me!"

THE DAYSPRING.

I arose so early that "the dayspring" was visible. I saw the streams and streaks of light flash out from the womb of night over our eastern hill, as the Aurora Borealis shoots up in the northern sky of a winter evening, and I thought of the beautiful allusion to the birth of Jesus in Luke, 1st chap., 78th verse, where he is called the Dayspring—or as the margin hath it, "the Sunrising," and to which Peter alludes when he says: "Ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

It is a wonderful thing to have Jesus make himself manifest in one's heart, rising up there like a sun and sending his rays through all its darkened chambers, filling it full of the divine glory. I know about this, for I have experienced it. Experience is a great teacher, and when the pupil is apt, the knowledge is remarkable, not in measure but in effect and influence.

Would that I in early life had understood how to appropriate the influence of the Holy Spirit. My poor progress under his teachings was mainly owing to my natural narrowness. I desired to make terms; I was unwilling to conquer my pre-

judices, and especially my dislikes. When, however, the Spirit conquered me and made me willing in the day of his power, then the day-star arose in my heart and there has been no night since.

"Star of eternal morning,
Sun that can never decline,
Day that is bright with unfading light,
Ever upon me shine.

Then my night shall be as the noontide,
And the clouds shall vanish far,
When my path in life is gilded
By the bright and Morning Star."

—From "*Night Watches*," by Dr. Jackson.

FROM LETTERS TO DR. JACKSON.

MANY persons will imitate certain speakers, using their very tones of voice, and running into their manners. I was once carried away with President Mahan's mode of speaking, with his pleasing voice and gestures. The first sermon I ever heard on perfect love or entire sanctification was from him. I was enraptured, and after months of seeking I obtained the coveted prize—perfect love—Christ enthroned within the heart; a paradise on earth within the soul; eternal life implanted within me. This has continued for more than forty years. When I first occupied the pulpit I imitated President Mahan perfectly in leaning over the pulpit and running my hands through my hair. I was obliged to do this or I could not go on with my subject, and it was a long time before I could break myself of the habit. So I tell my congregation they may contemplate Christ till they can personify him in his life and doings and sayings. So I am pleased with the spirit shown in your writings. As your sentiments are received to my heart, as I love your thoughts, the Christ-like that you exhibit, so I love you. We are strangers and yet endeared—members of one body. It is as easy for me to love as to breathe, and it must be so with all who have the life of Christ indwelling. It is his life uniting branch and vine. Then we know the God of love, and Christ, whom to know is life—eternal, ruling, reigning, controlling and governing our thoughts, feelings, words and actions. So Paul's words, "I live, yet not I, but Christ liveth in me," etc. For me to live is Christ—Christ repeated.

When the spirit was given me he would take a passage of scripture and reveal Christ to me in it and hold me entranced, pouring in the light upon my soul. It is most wonderful that God should condescend thus to reveal himself in the Word to me. It was to obviate my heathenish darkness. It seems to me there is no one this side of Saul of Tarsus that has so great reason to praise God as myself. Such wonderful manifestations he makes to the soul, to assure me that he is.—*Preacher*.

WHAT you have intelligently come to understand about curing or preventing maladies, I believe I have lived out, in great degree, from a child, but it was all through the Lord's kindness, for I never met any one who knew or cared about such curing or preventing, until I learned of you. From the smallest beginning of intelligence as a tiny child, the Lord made me happy in himself with a longing to please him, and all his word made me believe it was his will that we take care about health, to keep it good, and if it ailed to cure it; and the very confidence toward him and his presence, how helpful! There is scarcely any limit to all his works for us through faith in

his presence. Why, if we were not so used to seeing disease, we should think his being with us a mighty power toward curing and keeping us sound, notwithstanding all the injury through sin coming into our race! Then it was all the Lord's kindness that as a child, as soon as out from my excellent nurse's directions, the common needful things all impressed me as now; very simple eating, daily bathing, plenty of air and exercise and rest, and diligent, busy, happy occupation. I only did it, not thinking it out much. Then happily, my dear parents found I could not take medicine without injury; its ill effects always showed even if the mildest and only the smallest quantity were used.

So you do not know my enthusiasm in finding at last some one who cares about all this; some voice against this civilized world of invalids, and habits that must make them so. I know no one whose health is so good as mine. I do not doubt others are so, but they are sadly scarce, and I have met with none, neither servants nor anybody.

Undoubtedly our Lord put into your mind these truths. I quite enter into your feelings of what unbounded realities are in them, but it is by degrees that people learn the good and true things. We see it is only the few who seek God or walk with him, or who have even common sense about health. I have the greatest admiration for following out a truth through difficulties and opposition, alone with God.

The account of your daily habits stirs me not to let the injurious customs of society take me out of two meals a day and simplest food. Your words interest me greatly that persons become spiritually minded, but not in matters physical and material. That is not the divine plan. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," and everywhere all present things, as to life and health and everything, are to be followed in a spiritually minded way. But a great gap of separation usually comes between things of heaven and earth, allowing destruction of health and many other good things.—*Literary Lady*.

WE are glad to learn from you all we can—all that God holds for us through your teachings. We have consecrated our lives wholly to the Master, striving to give him the entire service of the heart. We desire that he should have the very best of our lives, just the purest and truest living, no half-way service, but the whole of what we have to give, and that means ourselves and all we are and have. So for a long time past the question has been uppermost in our minds, how shall we make the most and the best of our lives? especially in regard to labor for him. Believing more and more in God as the hearer and answerer of prayer, we grew to trust him for life and strength, and we found our prayers answered far beyond our most sanguine expectations. We felt we had become cognizant of a power to overcome disease, and that power was faith for the healing of both soul and body.

But with this knowledge came the strong conviction that the laws of health were God's own laws, and if we violated them we forfeited, in a great measure, the privilege of immunity from suffering. It is no easy matter so to take care of the physical as to be free from pain, for, as a friend says in a letter, "Pain is only an effort of nature to right herself—a cry, as the cry of a child when pricked by a pin."

Well, we got a good many such pricks to show us that we were not wholly obedient to the laws of health, until we began seriously to consider the matter, and lately to pray for more wisdom and enlightenment in this direction. Shortly after this, some of your writings came to our notice, which seemed an answer to our prayer. On account of our family relations there is great difficulty in carrying out your teachings; but we have begun, and we try to do the best we can. Tea and coffee have been given up, and pastry and other things which we know to be really injurious, while greater simplicity characterizes all our habits of living.

Oh, this blessed life in Christ! It makes one willing to give all, to make any sacrifice for him. How often we feel that sickness is pure selfishness, an absolute hindrance at times to God's work; for to glorify him one must be well and strong. The Church is blind and deaf and dumb on these questions, except as we find now and then one who can and does *believe*, in the true sense of that word.—*Two Sisters of New York.*

I HAVE felt like going out into the world to tell every one of the brightness and glory which my life has taken on by reason of your blessed teachings. I felt lifted up to the dignity and grandeur of learning what it is to have everlasting life even while in the body. I wanted others to catch the spark which had kindled my Christian life to a brighter glow, and to respond to the gladness and blessedness which have filled my heart. I have to acknowledge the inspiration coming to me through the Laws as the dawning of righteousness in my soul, filling me with an all-absorbing, never-ceasing desire to be united to Christ, as the branch is united to the vine, and to know him in all the fullness of the Savior who is at once human and divine, who explicitly said, "He that believeth on me though he were dead yet shall he live, and he that liveth and believeth on me shall never die." Oh, what a light shines in upon these words of the Master! Never until now have I felt their import, since knowing something of your life and work. How blessed is old age! How grand and beautiful, when rich with work accomplished, years of ripened grain garnered, of human hearts lifted up out of the fogs and mists of earth to see the divine plan for the restoration of the bodies and the regeneration of the souls of men; work in the similitude of the God-man who came to earth on his divine mission that men might have life, and that they might have it more abundantly. May your latest years be fragrant with the incense of many thousand grateful hearts who have come out of darkness into bodily and spiritual health through obedience to the laws of life and of God, persons who have learned the divine way of getting well and of taking on life everlasting.—*California Lady.*

ALTHOUGH I never looked into your face I am acquainted with you in the spirit. I see so much of good in your work that I cannot but be interested in you and your co-workers. The dealings of God with me are on another line, yet I recognize the same spirit whose operations are diverse, bringing me into union with you. To those who are educated up to the point of understanding your teachings concerning the things of the spirit, those utterances are very sweet. The Laws is full of light and life to me. The Lord hath given me eyes that see and ears that hear what the Spirit saith. There is a divine way of living

on this earth, and I am glad the dear Lord has shown it to me. This is the way we are brought into the relationship of sons and daughters of God, living out the divine life as it is infused into us day by day. This is more than a baptism; it puts new life into these bodies. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—*New England Lady.*

Wedding at Brightside.

MARRIED, at noon, June 23, by Dr. James C. Jackson, Mr. Henry A. Jackson and Miss Caroline L. Rathbun. The bridegroom is the son of Giles W. Jackson (deceased), the only brother of Dr. James C. Jackson. The cheerful, social company of about fifty persons, including a few patients and neighbors, was made up largely of friends and relatives of the parties from a distance, among them the father of the bride, Mr. William Rathbun, of Auburn, N. Y., and the mother of the bridegroom, Mrs. Hannah A. Jackson, of St. Louis. Dr. S. O. Gleason and his daughter, Dr. Adele Gleason, of the Elmira Cure, were of the number. A party of young people from Chicago and New York spent a merry fortnight with the bride in the chambers of Krebs' cottage, situated under the eaves of Our Home. Their preparations for the expected event consisted not so much in pleating laces and bowing ribbons as in riding and driving—seeking the haunts of the daisies and bringing them home along with harebells, ferns, and mosses, to deck the bridal bower. Like all visitors to our hillside, as well as the residents, they were enchanted with the beauty of the country, and the charming drives among the hills and glens, so unlike the scenery of lake and ocean shore.

When the day came, the bridal bay-window was arched with green set with tufts of daisies, and from the center depended a horseshoe of daisies with the purple and golden heads of the rudbeckia for nails—a particularly happy effect. There were banks of daisies and red, red roses; a pillow of red roses lay on the black marble mantle, flanked by single stalks of roses in vases, each stalk with over twenty full-blown "queens." There were pink roses and white roses, also, in generous profusion. One learns one's friends on such occasions. We cannot forbear to mention the Queen Hortense roses from Mr. Bouyon's garden on the hillside, in close proximity to the Cure grounds. The bushes stand up fair and stately on each side of a grassy avenue leading up the steep hill from his "Chateau." The editor put her scissors to unwonted use and spent a delightful morning hour in assisting their generous owner to cut them by the basketful for the wedding, and yet there were enough left for twenty weddings more. The blue room—and its occupant—were dressed in sweet wild roses and

buds. In the main the dresses corresponded in simplicity with the decorations of daisies and roses, though the guests were from society circles in their respective cities. Not only the bride but her young lady friends had regard to the sentiments of the family whose guests they were, in wearing their dresses "street length." The Wedding March, finely performed by our musicians, was the prelude to the ceremony, which, though it lacked set form, was full of meaning—dignified, impressive and beautiful.

"I'll dance at your wedding," was not on the program, but in the pleasant hour following congratulations, some piano music in the blue room was too much for the folks, young and old, and they were soon rendering the Lancers or waltzes in a merry, off-hand way; there was some very sweet singing by a lady guest; and the presents, too attractive to be kept out of sight, afforded entertainment in a side room. At two o'clock the whole company descended to the dining room where a collation answering to good appetites was the occasion of lively sociability. At the centre table, decorated with an épergne of white flowers, Dr. and Mrs. Jackson were seated, opposite the bride and groom, whose parents, uncles, and aunts occupied the sides, the rest of the company gathering about small, round tables. Soon after dinner a large party in traveling costume set off in carriages to meet the four o'clock train. A basket of old shoes, very considerably brought over from a neighbor's, came in use, and a shower of rice fell upon the wedded pair. We will not name the doomed one at whose feet fell the large bunch of white roses which the bride had carried in her hand, and threw vigorously backward over her shoulder as she stepped into the carriage. Long life, prosperity, and happiness to our friends thus beginning their journey together.

What They Said When They Subscribed.

I wish to express to you my admiration for the Laws of Life. I have examined several health journals and would rather have yours than all the others combined. Everything in it is well worth the time spent in reading, since it is a source of much pleasure and great profit to me. *E. L. Gladding, Albany.*

I value the Laws very highly and cannot do without it. The information I gain from it is beyond price. After reading your books I commenced living on graham; since that my nervous symptoms are gradually disappearing and I feel like a new being. I have been using gránula the past few months and have never found its equal in toning up the stomach.—*Mrs. C. F. Bennett, N. Y.*

I have taken the Laws for a great many years and have derived much benefit from its teachings; also from *How to Treat the Sick Without Medicine*. I don't think we could keep house without the Laws.—*Mrs. C. Hepler, Cal.*

I received the Laws of Life and Lecturer, and think I have gained fifty dollars worth of knowledge from them. I feel a great deal better since obeying their suggestions.—*Frank Hayslip, Ill.*

How much good the Laws has done for me and for some of my invalid friends who have been induced to read it and to put in practice many of the ideas! I am trying to get well without taking into my system the poisonous drugs that physicians administer.—*Mrs. E. A. Wood, N. Y.*

We began reading your health journal fifteen years ago, and have received lasting benefit from it.—*Mrs. and Dr. A. J. Waid, Ill.*

I wish to make a wedding present and can think of nothing more useful than your valuable health journal; it has been life to me and my children.—*M. J. Matthews, Oregon.*

I have been much benefited by the Laws, and consider it invaluable in my household.—*Mrs. W. H. Dillingham, Mich.*

Having been a reader of the Laws of Life, and believing in the principles laid down by you for the preservation of health, and its recovery without the use of drug medicine when lost, I therefore wish to add my voice to the commendation of your excellent life work, believing that future generations will bless you as a great benefactor of humanity.—*G. E. Tysskiewicz, Wash. Ter.*

The lectures and writings of Dr. James C. Jackson are beyond all price in my humble opinion. Words fail to express my gratitude to him for the benefits I have derived from his instructions.—*A. H. Nash, Cal.*

I cannot well do without the Laws. I have taken it several years. It is both food and drink to me.—*Mrs. J. S. Delano, Wis.*

I shall always want the Laws upon my table as long as its present high standard is maintained. Would that it was read and its teachings followed by every family in the land. Sickness and premature death and misery would be the exception instead of the rule as at present. I speak from my own experience.—*H. Harrison, Pa.*

Raised Bread.

YEAST.—Boil a small handful of hops in a pint of water five or ten minutes. Pour the water boiling on to one-half teacup of sugar, and two large tablespoonfuls of flour, and stir well. Boil four good sized potatoes in a quart of water, sift through a colander and stir in hot with the rest. Be careful not to have any lumps of potato or flour. When the mixture is cold add one-half yeast cake and let it rise.

LOAVES.—To a quart of scalded milk, or water, or milk and water, add one-half cup of yeast, and flour enough to let the spoon stand up straight. Stir slowly and carefully, then beat well fifteen minutes, put into pans and set to rise without kneading. This quantity will make three loaves.

ROLLS.—Mix thoroughly with three large spoonfuls of the batter, one tablespoonful of butter and set to rise. Make out the rolls an hour or an hour and a half before baking, and set to rise in the pans.

[For the Laws of Life.]

Her Children.—II.

THEIR FATHER.

WHERE is now the unknown and unconscious father-to-be of those children? Perhaps the good, wise, strong man of the future is now in that chrysalis or transition stage when inexperienced parents look with dismay and apprehension upon their son. The boy and the man often appear sadly mixed, and now and then the fine mental promise of manhood seems suddenly eclipsed by excessive and rampant boyishness. But "The boy is father of the man," as Wordsworth says, and if the boy has good traits of character, out of this somewhat chaotic state of things will come a man at last, perhaps a larger, better and more complete man for having been so thoroughly a boy, even to the last gasp.

Tennyson sings:

"How many a father have I seen
A sober man among his boys
Whose youth was full of foolish noise,
Who wears his manhood fresh and green."

A boy is an interesting study in his various phases of development; not always agreeable, not always easy to guide and check, but always deserving of sympathy and patience if we can do no more for him. Few boys receive the tender charity and wise counsel that they need. Why should they not have as careful moral culture as girls? Purity of heart is as desirable in one as in the other. This boy of whom we write, the future father of "her children," needs careful looking after as well as very "judicious letting alone." He should not feel that he is watched, but the wise and loving parent cannot help taking note of his various signs of progress.

I do not know that he needs an education essentially different from his sister, yet it will almost inevitably be different in some respects. Every human being has a natural right to the full development of his or her faculties. This implies a great deal—much more than human beings are likely to get in this world, at its present stage of civilization. Our ideals are not perfect, and those ideals are yet far beyond our attainment, and we can only work our way toward them, beset by difficulties. Our children are not ours alone. They are largely the product of society, and society will have much to do with their education, however we may plan.

It is quite fair to look upon every boy as a possible or prospective husband and father, and the domestic virtues should have due cultivation. Every child, male and female, should learn the simple arts required for taking care of one's self: to cook plain food, to put a room in order, to cleanse clothing, to do plain mending; and more than this will not come amiss.

Why should an able-bodied man expect that his wife will, *as a matter of course*, wait upon and serve him? It is naturally the more convenient arrangement, in most cases, that he should be bread-winner and she house-keeper, and the care of the buttons and bread thus falls reasonably to her share. But in poverty and sickness, or when part of the financial support seems to fall to her lot, it is fair and honorable, it is simply just, that he should carry a part of the burden of house-keeping, if he cannot supply needed help otherwise; and he ought always to relieve her if he can from such labors as he left to his tailor and laundress when a bachelor. At any rate such work when done by her should never be received by him as a simple matter of course because she is his wife.

If it seems important that each girl should be prepared to earn her own support it is even more important that every boy should be enabled to earn his living, and to support a wife besides. He should not feel that he must get rich before he can win a wife, but none of us would like to see our daughter marry a young man who had not a reasonable prospect of securing a competence. Any honest work will do. There is a deal of honorable and useful work to be done in the world, and it is to be hoped that this will engage him rather than the more dubious speculations by which men make haste to get rich at the expense of soul-wealth.

A generous heart, good health, sound judgment, steady and industrious habits—if he has these, let us not stipulate about the particular amount of wealth or learning he may possess when he comes a-wooing. Good business habits and principles are better than any amount of cash in hand at this juncture. It is also true that good control of the mind with a relish for reading and thinking, is more desirable than a mere cut and dried college course, or a memory stuffed with facts and formulas.

This young man should have friends among women—his mother as his best friend and confidant. This is possible, and it works well. I can imagine no better preventive of morbid sexual feeling and the perils of obscene communications. Frank and intelligent companionship with girls of his own age, with a mother's sympathetic counsel, ought to give him a good judgment that will make him "fall in love" wisely. For I do believe in love, and I like the heart should have full satisfaction in the mating of two young persons. If the head has learned to judge wisely of the character of the other sex, love will not be hopelessly "blind."

Blind a little, love is apt to be; but our young lovers ought to know enough of life to expect something besides a smooth sea, and a clear sky, and nectar and ambrosia for steady diet.

FAITH ROCHESTER.

The Laws of Life and Journal of Health.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

THE LESSON OF THE HOUR.

"THE heart of the Nation will not let the old soldier die," murmured the President in his sleep, so it is said, after he had been told, "The heart of the Nation is in your room." Was there not more meaning in his unconscious murmurings than one at first might think? Who shall say that the faith and love poured out of the heart of the people for their President, has not had a positive influence toward ensuring to him the "one chance" of recovery?—that the expression of solicitude and tender sympathy coming in like a flood from the north and the south, the east and the west, and from many lands beyond the sea, has had no potency in soothing the pain, quieting the nerves and inducing refreshing sleep? The patient's head has been pillowed on the affections of his countrymen. His heart has been buoyed up by their prayers. The hands of her whose presence is his best support, have been stayed up by their devotion. The nation, then, has furnished a moral atmosphere as salutary to his spirit as the air he has breathed, to his lungs.

The chief and spokesman of the corps of physicians who have attended the wounded statesman, seems admirably fitted to his position. Doubtless some of the eminent men who are his associates and advisers are his equals, may be his superiors, in knowledge and skill. But Dr. Bliss is the man, so far as the public has been made aware of the state of the case, who from the very first, has spoken with the confidence and hopefulness which have inspired the country

with courage and good cheer from its center to its circumference. These qualities in him must have been quite as refreshing in the sick room, and have contributed as surely to restoration as the medical and surgical skill exhibited.

These then are some of the agencies concerned in the saving of this precious life. Let us look at others as presented by the press:

Methodical arrangements to secure quiet were established. The physicians insisted that no persons except the cabinet ministers and members of the diplomatic corps, should be allowed to pass beyond the vestibule of the White House. Only a few were admitted to the grounds. None were permitted to enter the President's room except members of his family and those necessary for proper attendance, and he was forbidden to converse. The only person whose visits to the sick room have been unrestricted is the wife of the wounded man. The physicians, seeing her intelligent bearing and conduct, and observing the cheer and confidence which husband and wife imparted to each other merely by their mutual presence, speedily put Mrs. Garfield, and rightly, too, into the category of the aids to nature. From the moment of her visit to him the President seemed to gain in strength and spirits, and if he recovers, the doctors say that it will be due greatly to the presence and bravery of his devoted wife. Dr. Bliss says, "she is a wonderful woman, and has astonished all her old friends. She has not once shown the least despondency, as women are apt to do in cases of this kind, and her courageous demeanor has inspired her husband and been of incalculable benefit to him. She is a good, Christian woman, and I think she relies a good deal on the powers above."

Dr. Bliss says the President is the best patient

he ever saw. He seems to recognize that the chances of his recovery largely depend upon his obedience to orders, and although he is strongly inclined to talk, and especially when Mrs. Garfield is with him, he stops like an obedient school-boy the moment the warning finger of Dr. Bliss is raised.

It is known that the President at times experiences what he has termed "tiger's claws" in his feet and legs, and that to allay these acute pains hypodermic injections are resorted to. By this means he secures sufficient refreshing sleep, but not less by the force of his own strong will. Soon after Mrs. Garfield's first visit to his bedside he sent word to her that he wanted her to go to bed. "Will you tell her that I say I feel sure that when I know she is in bed I can go to sleep and sleep all night. Tell her," he exclaimed with sudden energy, "that I *will* sleep all night if she will only do what I ask." Mrs. James conveyed the message to Mrs. Garfield, who said to her at once: "Go back and tell him that I am undressing." She returned with the answer, and the President turned over on his right side and dropped into a quiet sleep almost instantly.

Since a successful apparatus has been arranged for that purpose the room has been kept at a steady temperature of 75°. Twice, by way of experiment, the temperature was lowered to 70°, but each time the President complained of being too cool. His large bed has been substituted by a narrower one, which stands higher, affording a better chance for a current of air to pass under it. The care and attention bestowed upon the wounded man have been all that could possibly be given, and no person ever had more tender nurses than President Garfield has had. Simple diet is employed; milk, raw eggs sparingly, chicken broth, oatmeal, and toast are allowed. Dr. Bliss went on to say that another theory he had tried to exemplify in the case was that such a patient should not have too much nourishment. He had learned by army experience that "those who did not take too much nourishment when suffering from wounds had greater strength when it should come. When the President was first taken home he was given nothing but a swallow of ice water; when he began to grow hungry he was fed milk, with lime water to keep it down. When he needed stronger nourishment he asked for it, and yesterday he had chicken broth. This morning he was asked what he would like to eat. He said some toast, and being told that would not do, asked if he could have some oatmeal. I didn't care much about letting him have it, but concluded it wouldn't hurt him. He has relished a considerable quantity of oatmeal and gruel during the day. After the first three days, vomiting ceased, and it is real pleasure to see him eat. We are careful that he does not have too much. The President has had a little trouble in the stomach that did not amount to anything. He had been taking a little too much water. We shall not give him any more nourishment for awhile as we want to give the stomach a chance to rest."

S. M. Shoemaker, of Baltimore, offered to lend a thoroughbred Alderney cow to the President, so that he might have pure milk during his illness. The offer was accepted on behalf of Gen. Garfield by Private Secretary Brown, and the cow will be kept in the grounds of the White House.

Endeavors are made to keep pleasant subjects before the sick man, and to encourage him to

take the hopeful view of the case. Dr. Agnew spoke against the policy of newspapers forecasting dangerous contingencies in the President's case, and said: "I think the less the newspapers go into the discussion of the possibilities of an unfavorable turn the better. It is an error to publish them. The papers from day to day have been discussing possible contingencies, things that may happen for the worst. These papers go into the President's mansion, and his wife and relatives get hold of them and read all the unfavorable signs, which he hears indirectly, and harm is done. There is not the least doubt in my mind that the publication of these have a tendency to produce a depressing effect on that man. It is like a sword hung over his head."

The President is a great lover of flowers, and always had a bouquet on his desk when attending to executive business. He is still favored in that respect, and every morning a fresh bouquet, composed of the choicest flowers in the White House conservatory, is placed in his room, where he can see and admire them. They are removed in the evening, so as to avoid all possible danger which is said to arise from having flowers in a sick room at night.

Mrs. Garfield generally attends to this little service herself, but sometimes she leaves it to Private Secretary Brown, and just here it may be said that Brown does almost everything. Next to Mrs. Garfield and the doctors, no one has done more towards the patient's recovery than Brown.

"Do you think I shall get well?" asked the President of Dr. Bliss. "There is a possibility of your recovery," said the Doctor, declining to commit himself to the direct answer which the President evidently sought. "Then, Doctor," said the sick man, grasping his arm with a firm hand, "we'll accept the possibility, and I'll help you all I can." He said to Dr. Boynton, "What do you think of my chances?" in a calm and very low voice. "I think your chances are good; I think that you will pull through," answered Dr. Boynton. "Well, I think I shall, too," said he.

"I have depended a great deal on his remarkable vitality," said Dr. Boynton; "and it is remarkable," continued Dr. Bliss, "as very few men could have endured his suffering. The first shock was enough to put an end to any man whose life had not been as free from taint as his." He expressed great reliance upon the President's vigorous constitution and calm courage. "He is a strong, robust man, full of vigor, and with a constitution which nature gave him and which he has not weakened by indulgence in any vices. It is because of his naturally healthy condition that we feel confident of saving his life. We have given him very little to stimulate him. His natural strength was so great that stimulants have not been needed to any great extent. I believe if they had been administered to him at first, or soon after he received the shock, he would have been a dead man to-day. Nature is carrying on her work of re-adjustment and repair in the interior of the body successfully."

The President has remained comfortable, cheerful, and with every appearance of being very much improved. The report that he is losing heart and growing despondent has no foundation, save in the misinterpreted statement of Mrs. Dr. Edson, who now says he is not despondent though manifestly tired.

Gen. Swain was sitting by the bedside fanning the suffering President, who persisted in talking to his attendant. The General remonstrated with him several times about continuing such efforts against the order of the physicians. His remonstrances failing to produce the desired effect, Gen. Swain said, in a petulant tone: "I won't talk to you and won't listen to you. Why don't you keep quiet?" The President laughed at this outburst of his old friend, and said: "What is the use of your getting mad with me, Swain? You know sick people must be indulged." To this Gen. Swain said: "I will get mad if you don't stop talking now. You must keep quiet. If you don't I won't take care of you and won't let any one else do it." Again the President laughed at his old friend's well meant bluntness, and, grasping his arm, said, with a twinkle in his eye, "I will make a treaty with you." "All right," said Swain, "what is it?" "Well, you keep my mouth filled with ice, and then I can't talk at all." "All right, I'll do it." Ice was given, and the President remained quiet for a short time, when he astonished his attendants by remarking: "Swain, don't you think you have gone back on the treaty?" More ice was given, and the General promised not to neglect the treaty again.

At another time during the night, when Col. Rockwell was watching by the bedside, the President moved uneasily and uttered a slight groan. Col. Rockwell asked if he was suffering much pain, to which the patient responded: "Yes, I suffer some. I suppose the tigers are coming back, but they don't usually stay long. Don't be alarmed, old boy." The Colonel said to him yesterday, "The great heart of the Nation is with you." "Well," the President replied, laconically, "sore heart!" and on a subsequent day asked if the great heart of the Nation would give him a glass of water.

Men less severely hurt have, with the best of medical skill, dropped suddenly off. In this great crisis of his life, the President's early habits have come to his rescue. But for his robust frame and magnificent physique, the result of his abstinence and youthful training in the struggle for existence, there is not the slightest doubt that the shock of the assault would have terminated fatally within twenty-four hours. The President, however, was prepared by long years of careful obedience to the laws of nature to resist the effects of the shock successfully, and when they once passed away he had strength and energy enough left to fight for his life, and he is doing it now with the most encouraging prospects of eventual success in the conflict.

The morning before the attack Jimmie came into his father's chamber half dressed, and in his nimble way turned a hand-spring over the bed and back again. "See here, papa, if you were not so stout you might do that too, couldn't you?" The president kept on with his toilet until Jimmie's bantering somewhat nettled him, and before the boy could realize it his father had turned gracefully from one side of the large double bed to the other, and came down with a sudden thump on the floor. "There, my boy, the son is not greater than his father; now finish your dressing."

The agent who lately insured his life says, "He is forty-nine years old, and of magnificent physique—one of the best built men I ever saw, with a wonderful expansion of chest, and splendidly proportioned. Besides he has a good family record."

The President's chief food was milk, and the amount taken and assimilated was sufficient in quantity to support life of itself.

His sufferings were at times excruciating, but he bore them all bravely and made no complaints. His one thought seemed to be that his wife and children must not be made to suffer more than was absolutely necessary from the crime which had attacked his life. He insists that Mrs. Garfield have a ride every day, as she is still feeble from her recent dangerous illness. He expresses anxiety for those who are attending him, and inquires whether they have had proper rest.

Many lessons have been drawn from the humiliating and sad tragedy of the President's injury. Would that the people might learn from it and his progressing recovery something of the laws of nature as regards the securities to life of human beings, and their restoration from abnormal conditions, however these may be induced. Here is set before us an object lesson, grand and impressive. It is a clinic in which the patient is the representative man of the nation. In the operating professors are represented the thoroughest study and research, the broadest experience, and the finest skill afforded by the medical profession of the country. At their elbow, as it were, stands the whole medical fraternity, ready to assist by their opinions in enlightening the spectators. These comprise the whole people, whose close attention is secured by the distinguished position of the subject not only, but whose keenest sensibilities are enlisted by the admiration and love which his character inspires. Thus every movement of the doctors is carefully watched. Every appliance used is closely scanned. Every opinion given is well weighed. We are students. We are getting our education.

By our observations and by the reiterated statements, in substance, of the doctors, we are plainly taught that the power by which one recovers from any injury, slight or severe, is the vitality inherent in the person himself. There is room for display, to the utmost, of judgment and skill on the part of the surgeon and physician in ascertaining the nature and extent of the lesion; in finding out if any foreign body or substance is present, and, if so, in removing the same, if practicable; in watching for and guarding against hemorrhage or other accident or emergency; in cleansing and holding in right relations injured parts; in supplying all natural helpful agencies and conditions, in special and in general; and in all these matters making nice discrimination between doing too much and doing too little.

In short, we see that the physician's place is to assist nature without interfering with or hindering her operations. He must know how to aid her without getting in her way. This is all he can do. Not one iota of living force can he supply

toward the warding off of death, the restoration of exhausted strength, or the healing of wounded structures. All the curative processes belong to nature. Here appears the advantage of a good constitution, unimpaired by irregular or self-indulgent habits, or by any other cause. President Garfield inherited a sound constitution from a strong, healthy ancestry, and to that fact doubtless we owe his life to-day. One so endowed has the power to go steadily to health from conditions which to a feebly-born man would be absolutely deadly. Will not the people, in view of the lesson before us, stop a moment to consider the value of being well-born, and the terrible wrong that is inflicted on children when they are ill-born? Will not the married not only, but the young, be led to reflect that whatever their own constitutions may be, it is in their power to decide in their personal habits whether those who come after them shall have a better or a poorer heritage in this direction than themselves?

Again, we learn from our teachers that their patient's sound mental and moral constitution, his well disciplined mind, trained will, obedient temper, hopeful and courageous spirit, native humor, determined purpose to do his best to get well, his patient endurance, and his self-forgetfulness in his thought for others, with the calm trust in God and cheerful acquiescence in His will, which have enabled him to contemplate living or dying with perfect equanimity, have been the most powerful aids possible to the successful working of the vital force; and that like dispositions in friends and attendants are considered of utmost importance. The doctors have respected the tastes and preferences of their patient when to do so was not harmful; have allowed pleasant objects in his room, and have sought to secure to him an agreeable and equal temperature, free circulation of air, refreshing bathing, and thorough cleanliness in all respects, regularity of the various functions, a comfortable and convenient bed, abundant sleep, and great quiet in the patient himself and in his surroundings. They have given careful attention to the nourishment of his body, withholding food when he had no power to receive it, seeking the most wholesome, and giving it in small quantity while he was still very feeble, and increasing it as his digestive and assimilative ability increased.

If in due time the nation shall hold a holiday of congratulation, rejoicing, and thanksgiving to God for the restoration to life and health of its illustrious head, it may well on that occasion drink to the health of the men whose intelligent devotion aided nature in "pulling him through." Besides, we ought to be wise enough so to comprehend the meaning of their management of his

case as to be filled with additional thanks that this great affliction has afforded the medical profession the opportunity to teach us the value of correct habits of living and nature's methods of recovering persons from morbid states, of whatever name or nature. True, stimulants and medicines have been employed to some extent since the patient has recovered somewhat from the first terrific shock, but only in the smallest amount, probably, which the experience of the physicians would justify.

In all modesty we submit that a clear illustration and a complete justification of Dr. Jackson's philosophy and practice in the care of the sick for the last third of a century, has been rendered in the treatment of the President by his physicians. Theirs has not been merely the hygienic method, it has been the psycho-hygienic—the enlisting of mind and soul force in the use and appropriation of all available hygienic agencies—This is the very foundation principle of Our Home. What we have tried to teach and to exemplify "in a corner," to-day is "proclaimed on the house-top." Let all the people be glad.

EDITOR.

Successful Treatment of Eczema.

ONE morning in July as I was sitting at my desk and feeling very much occupied, a summons to the library to see a visitor jarred a little on my hope of successful work. But such a pleasant sight as I saw when I descended the stairs was instant compensation for the interruption. When I say that my caller was a former patient, the reader might naturally infer that a middle-aged or elderly person, or perhaps a young lady or a young man met me. But not so. There was just the sweetest little bit of humanity imaginable; a bright, plump, rosy-cheeked, blue-eyed girl, not three years old. Her mother, who attended her, said: "I have brought your little patient to see how you like her looks now. She is strong and healthy, and is entirely rid of the old trouble." This was a delightful change indeed, as you shall see.

Two years ago, more or less, there came to us a young minister, Rev. George T. Kaye, from Oregon. He had not gained in health as he had hoped by change of climate, and though his physicians pronounced him incurable, he resolved as a last resort to come to Our Home. His courage brought him through, but then heart and flesh failed, and he lay down to die. His wife came on too late to see his face in life. While her bereavement enlisted sincere sympathy in her behalf, scarcely less compassion was felt toward her on account of the sick and suffering baby she had brought—the child of a hopelessly diseased father, and of a mother who, with her

sick husband (sometimes, and sometimes in his absence), had encountered hardships of the most distressing character incident to life in the far west, till she had been borne down almost to despair.

So wretched was the state of the child that it required strong faith even to hope that it might live. For many weeks its head and face had been completely covered with an eruption called *eczema*, which appears in the form of small, smarting, itching pustules. These discharge slightly, a watery liquid, spread, and gradually run together till large patches of scab are formed. In this case layers of scab over the head had accumulated to nearly half an inch in thickness. The best medical skill within reach had been employed and the most approved remedies of the allopathic school were administered. Zinc and other ointments were applied. Arsenic was tried internally, but as it only produced sickness it had to be discontinued. Nothing checked the progress of the eruption; it was constantly extending, the odor was exceedingly offensive, and the irritation was so intense and constant that only by keeping the child half stupefied by anodynes could it or the mother get any rest, day or night. Her milk had never been sufficient for it, and as the poor little stomach could not bear a particle of cow's milk, she had settled down to the use of "Imperial Grannum" as causing less disturbance than anything else she could find. This had to be prepared when wanted, and so the worn and weary woman had to rise several times during the night for that purpose.

Both her own and her husband's relatives wished her to come to them at once, but she felt that she must gather up a little strength first, and besides, she had some hope that we might do something for the child; we were glad to try for its relief, for we too had some hope. We had treated similar cases, and in these had found wet sheet packings very efficacious. But to get this little fretting, squirming, struggling thing into a pack would have puzzled a novice. It required management. A folded blanket was placed across the mother's lap, and an old soft linen table-cloth, double, and wrung lightly from water at 95°, was laid on the blanket. On these she placed her unclad baby, and three or four hands working nimbly succeeded in bringing the wet cloth around under the arms and over the arms. These secured, the whole body, including the head, was soon snugly wrapped and the blanket tucked around outside, though only one fold of it covered the head. Soft, wet handkerchiefs were placed smoothly upon the cheeks and forehead. Even in this first application the child grew quiet and remained forty-five minutes; then was unwrapped and laid into a bath at 94° for a

few seconds, and then the mother took it on to a soft linen sheet, and so dried the body.

The preparations for the night were, first, thin gruel of sifted graham flour and water, with a speck of sugar, put into the bottle so that it might be kept warm in the bed and save any one from rising. Second, a hood of two thicknesses of soft linen, wet and put on the head with a similar one of flannel outside. The anodyne was omitted, and both mother and child rested better than in many nights previous. The pack was repeated next day with even better effect, for the patient slept in it; and so for ten days in succession it was used. Some days the child would sleep for an hour or more, and some days she would be so restless that she had to be taken out in thirty or forty minutes. Changes of hoods were provided for frequent cleansing, and these were worn constantly, day and night, being re-wet every two or three hours, except at night, when she was left quiet as long as she would sleep. Graham gruel was the night reliance for food, though required at longer and still longer intervals. The child slept well and the mother slept well, and both showed the good effect of such refreshing. The little stupefied, congested brain grew clearer, the face lighted up, and in one week the eruption began to show signs of healing. The treatment, however, told on the strength of the patient, and after a few days the packs were given but three times a week. It would have been Mrs. Kaye's choice to keep the child under the physicians' oversight for some time longer, but her friends were urgent, and as she thought she had hold of a clue which might lead her in the right way, she left with a brave, hopeful heart.

Now she says: 'I followed out your plan of packing her every other day for months, until the eruption was entirely gone and her skin was perfectly natural. You see how nice her hair is. I have always been careful about her diet, and regular with her in every respect, and I do not see but that she is thoroughly well. Delicate as she was at birth, she seems now to have power to resist disease. She has been twice exposed to scarlet fever without taking it, while other children who were said to be better treated than she, being allowed to eat anything their parents ate, sausages, pepper, vinegar, etc., were swept away by the fever. I heartily believe Dr. Jackson's statement, that though children are born with feeble constitutions, if in their management the parents regard the laws of health, securities for continued life will be furnished, so that they shall escape sickness, while those who have much better constitutions but whose blood is in excitable or inflammable conditions from bad feeding, will die all around them.' H. N. A.

A New Doctor.

My college course has not abated my devotion to hygiene and psycho-hygienic treatment for the sick. I have been delighted to find, as I have studied, how scientific are the methods of treatment pursued at Our Home. I gained much valuable knowledge during those pleasant summer months that I spent on the Hillside learning to give treatment.

During my three years of hard study I have eaten two meals a day, have been as hygienic as possible in my diet, and have tried to be in all things as obedient to the laws of nature as circumstances would permit, and now, at the end, I am happy to be able to say that my health is good. Some of my friends prophesy that in private practice, psycho-hygienic treatment will be a failure. That is a hard saying, and one not to be accepted till proved. In looking at this question I see a difficult problem to be solved, and I shall bring all my energies to bear upon it, trusting in God to help me to see the right and to do it, to accept whatever is his truth and to live it out. It is my intention to go home to Nova Scotia for the summer and to return to this country in the autumn and settle down to solve my problem in Boston.—AUGUSTA A. STEADMAN.

Home Prescriptions.

It is poor economy to rely on any help which Dr. Jackson can give you at a distance, if you can come to Our Home for treatment. But if you do not find yourself able to come, you can obtain advice for home treatment by writing to Dr. James C. Jackson and making a statement of the case, with existing conditions, treatment, and regimen, and enclosing post office order or draft on New York for \$5.00, if you are already a subscriber to the Laws of Life. If not, you must become one, and therefore it will be necessary to add \$1.50, making the amount \$6.50.

Care of the Sick in Hot Weather.

[We are happy to inform our readers that our valued neighbor, Miss Clara Barton, has consented—provided she can possibly find time—to furnish a series of papers for our Journal, the first of which we hope will appear in our next.

In soliciting this favor of her, it chanced that she let fall some hints particularly applicable to the present season, which being unwilling to lose we jotted down, and here present as substantially her own suggestions.]

As we purpose to talk about the needs of persons sick in bed, let us first prepare the bed. Select a good, thin, hair mattress, and be sure there is only one. Let the elasticity be in the wire mattress on which the first is placed, rather than in the bed itself. The advantages of one mattress over two are these: first, no one mattress will be likely to be as thick as two; it will have but two coatings of cloth for the air to penetrate, whereas in two there will be four thicknesses. It is the cloth rather than the hair that hinders circulation of air. Next, it is essential to turn a mattress every time the bed is made. If there is but one, the side turned down is constant-

ly exposed to the air, and it gets thoroughly ventilated through the wire meshes. To turn two mattresses makes too much confusion in a sick room. Whatever may be provided for well persons, never allow a mattress to be placed on a feather bed for an invalid. The feathers being non-electric and non-conducting, create nervousness and retain heat. A patient cannot be kept cool with a feather bed under him, whether he lies next to it or not.

Too narrow a bedstead is not comfortable for the sick. If one is ill enough to be confined to a bed, it had better be of full width. There is then always a cool side to move to. If one cannot be taken off the bed he gains relief and refreshment by change of place; besides, bed-clothing lies lighter upon the body when supported by a wide bed.

Theoretically, it may be desirable that the bed should head to the north; but practically it will be found of more importance that it be pleasantly related to the apartment in which it stands. For instance, avoid the glare of a window in the eyes, or a dangerous draught; secure a pleasant outlook, or sight of cheerful objects within. The bed should be on rollers, so as to be moved readily to catch a breeze, or avoid a draught, or enable the nurse to work to the best advantage. A plain, light bedstead is preferable. The best rollers are large and of wood, but common casters will answer, if kept clean and well oiled.

It is mistaken policy to keep a sick one in a cramped bedroom. If possible, give him the largest and most convenient room in the house. It is usually far better to have it on the second floor, though the comfort of nurses must often be consulted. If you can substitute matting for a woolen carpet, by all means do so. If heavy woolen lambrequins hang over the tops of the windows, tear them down; and make sure that your windows open from the top. Accustom the patient to hair pillows unless he seriously objects. An ordinary counterpane or quilt is so heavy in proportion to the comfort gained from it, that even a pretty cretonne or calico spread, or any light, single fabric, even a sheet is preferable; and a light woolen blanket is better than a comfortable. There is one chief thing to be thought of for a sheet for a sick bed, and that is to have it long enough. The common sheet is short when a restless person lies on it. If one does not believe it, let him have a few restless days and nights and find, every few minutes, his feet out at one end, and the blankets fretting his chin at the other.

Having secured these appointments, the next step towards keeping your patient cool is to keep him calm, and to this end keep calm yourself. All excitement tends to feverishness. Let foot-

steps be light. Secure blinds, sash, and doors so they will not rattle or slam in the wind. Frequent cooling of the body, or parts of it by towel washings may be needful, but be careful to do it neatly. The patient is made uncomfortable when the clothing or bed is left damp, and in some cases it might lead to chill. Do every thing that lies in your power to promote sleep. As a rule, keep company away. Guard the windows by screens so that bats, beetles, flies or mosquitoes cannot enter night or day. It is often a great comfort to be able to draw a mosquito net all about the bed to keep every fly away; the lace made for the purpose is better than the heavier screen cloth, which in hottest days seems suffocating. If time is money, as the proverb says, it would be as economical to provide these protections as to spare a person to sit all day by the bedside, to drive flies away with a peacock whisk or maple branch. An observant nurse will learn the causes of annoyance and be watchful to guard against them, thus keeping the patient both calm and cool; for it should be remembered that a sense of extreme heat, even in warm weather, is as likely to be due to bodily and mental conditions as to a high temperature of the atmosphere.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

Drinking of Water.—In what diseases should we drink cold or hot water and how often and in what quantities?

Ans.—In ordinary conditions of health there exists no objection to drinking water at such temperature as it runs from the spring or as it is drawn from the well, in moderate quantities and as thirst may require. In diseased conditions I do not think the drinking of cold water at any time of special benefit. If for instance inflammation of the stomach exists so severe as to create great thirst, expressed in the throat, the drinking of cold water will not quench this thirst but in reality will only add to it; whereas the drinking of hot water, or warm water in moderate quantities, will usually accomplish a far better result. Where congestion exists, the use of cold water is apt to add to the difficulty. Hot water relieves on the principle laid down in the last number of the Laws of Life with reference to the use of hot and cold water under the head of Medical Questions. Persons suffering with acute gastric inflammation do far better to hold little pieces of ice in the mouth, or even to swallow small bits frequently, than to drink cold water, as thirst is relieved from the effect of *continued* cold. In all cases of chronic inflammation or congestion of the stomach, it is better to drink the water tepid or hot. I would not advise the drinking of hot water in large quantities ordinarily, because I think it has a tendency to weaken the stomach; but as an aid to digestion and as a relief to pain, it is far superior to cold water and a great deal better than tea or coffee. Every day persons say to me: "I cannot take a mouthful of cold water

into my stomach without producing pain or gastric disturbance amounting to fermentation and the production of gas, but I can drink hot water with a feeling of relief. I can drink tepid water freely without this result." So far as quantity is concerned, persons may drink all the water that nature requires as expressed by thirst; only in certain conditions of stomach they must drink at periods remote from meals, must take water at right temperature, and not in large quantity at one time.

Neuralgia.—Is neuralgia a disease, or is it an effect of some disease?

Ans.—The meaning of the term neuralgia is pain in the nerves, and this condition may exist when the nerves involved show no sign of organic disease. Severe cases of neuralgia have occurred in which it has been found impossible by microscopical examination or otherwise to ascertain the existence of any alteration of the structure of the nerve fibres or cells. It is well known that wounds or injuries of certain nerve trunks and centres, result in neuralgia, and under such circumstances the latter may properly be called a disease. Neuralgia is properly classed as a disease, but in the majority of cases it is merely a symptom, and secondary to some primary disease. Thus it may be caused by abnormal blood states such as occur in anemia, chlorosis, constipation, uræmia, etc. The nervous system is especially sensitive to poisonous material in the blood, and is very apt to express irritation from this source by neuralgic pains.

Another great cause of neuralgia, particularly among women, is neurasthenia, or nervous exhaustion, the legitimate effect of multitudinous conditions and taxations common to the modern life of woman. In such case the nervous system originally lacks, or has lost, its normal resisting power, and hence becomes hypersensitive to the ordinary frictions and demands of daily life, responding to them painfully.

Fruit in Dyspepsia. Bed-Clothing in Winter.—Subscriber, Carrollton, Ky.—1. Do you consider bananas and pine-apples good food? Ought a dyspeptic to eat them? 2. When one is too weak and nervous to sleep under heavy bed-clothing in winter, would you object to a comforter made of newspapers? Please answer through the Laws.

Ans. 1.—I do not consider pine-apples very good food. They are indigestible as compared with other fruits. The fiber is apt to be woody and to aggravate dyspeptic conditions. Bananas, except in peculiar conditions which are entirely personal, may be eaten with benefit and without disturbance. They form one of the most nutritious and palatable articles of diet. Their effect upon the bowels is good and they are every way worthy of a place among the best of fruits.

2. There is no possible objection to sleeping under a comforter made of papers if lightness of bed-clothing is desirable. What would be better yet, if in reach, would be a down comfortable which is very light and yet very warm. It can be purchased in any city of size or secured in New York, from any of the leading dry goods houses. I am in favor of invalids, or for that matter, well people, sleeping in about the same temperature that they live in during the day. Persons confined largely to the house during the day, make a mistake, I believe, in sleeping in rooms absolutely cold at night. It would be bet-

ter for them to secure fresh air by means of good ventilation and then to keep the temperature about the same as during the day and so be enabled to sleep under a moderate amount of clothing. This, I think, would be the most healthful way of disposing of this question.

Sleep.—What is the best thing to promote it, and what is the best position of the body for sleeping?

Ans.—This question is hard to answer, except in a general way, without knowing the cause of the lack of sleep. Sleeplessness may be due to so many causes that in order to answer the question in any individual case a thorough knowledge of it must be had. Primarily, however, a thorough distribution of the blood throughout the body, or as we may say, keeping up the normal equilibrium of the circulation is the first thing of consequence. See that the blood is well distributed to the extremities, the arms and legs, and to the surface of the body, so that no congestion of the internal organs, as of stomach, liver, spleen, kidneys, lungs, etc., or of brain exists. The two most frequent exciting causes of insomnia, are irritation of the brain reflex from the digestive system, arising from abuse of the stomach, whereby is created a condition of chronic inflammation or acute congestion, leading to excitement of brain; or through reflex nervous action, and overwork of brain or some portion of the nervous system, whereby exhaustion and irritation ensue. This will give you a clue. Prevent indigestion, nervous exhaustion and irritation, congestion of the brain or other organs, and you have done what you can to secure sleep.

Direct methods of promoting sleep are to walk before bed-time until the blood shall be distributed thoroughly, the legs and arms becoming thoroughly warm and the person feels somewhat tired; or the use of leg-baths to derive blood to the extremities, or sitz-baths for the same purpose, or general baths—dripping sheet, or towel washes—to excite the capillary circulation of the skin, and thus relieve the brain. In very many cases where chronic inflammation of the stomach exists, causing brain irritation, persons have succeeded in inducing sleep temporarily, that is for a night or two, or for a few times in given cases, by taking a glass of milk or eating a cracker just before retiring, the philosophy being that the digestive process is set up in the stomach requiring more blood that it may be actively carried on; thus the brain is temporarily relieved. Occasionally the eating of onions will produce sleep. I would advise persons troubled with insomnia not to read or think or indulge much in social excitement in the after part of the day, but to live after a vegetative way as quietly as possible in the open air, that their brains may become quiet before they retire for the night. Sometimes a thorough rubbing of the spine with a cool towel for five minutes will promote sleep; sometimes even better is a warm sponging of the spine for five or ten minutes, followed by a dry hand rub, or a hand rub with a little sweet oil, or with a little liniment of ammonia, made by taking one part of aqua ammonia and two parts of olive oil, and mixing with thorough agitation. Persons who are troubled with passive congestion of the brain, in which there is a stagnation of deficiently oxygenized blood in the sinuses of that organ, should sleep with their heads low; while persons who are troubled with

active congestion, in which case the blood is pushed too freely into the brain, should sleep with their heads high. Pure air is of great importance in securing good sleep and great attention to ventilation is to be urged. So far as position is concerned, whether on the back or the right or left side, it makes no difference except to the individual. Let each select for him or herself the position in which sleep comes the most readily. On general principles it is better to lie on a thin pillow than to crook the spine much.

Flesh Brush.—Do you approve of the use of the flesh brush?

Ans.—I do not as a general thing. It is far better I think that such methods for procuring thorough circulation be used as do not involve much friction, either long continued or often repeated. In bathing, where reactions can be obtained under proper applications of water, these being so effective as to call the blood to the capillaries of the skin sufficiently to produce a glow, or a sense of external warmth and comfort, so relieving internal congestions without the use of the crash towel or much hand rubbing, it is better than to employ these means. Hence to the extent that one has the vitality to react without the use of rubbing, we in our treatment, prefer that he should do so. Oftentimes the reactionary effects of friction to the skin, irritating as it does the peripheral nerves, produce irritable or excited conditions of the brain or internal organs. I particularly condemn the use of the flesh brush in that it is a harsh method of producing capillary circulation. The skin is a sensitive and delicate structure and should be treated as such. The more you rub it and put it under influence of pressure, the thicker do the layers or external cells become, so that you have the relative hardening of it in a general way akin to that upon the palms of the hands or the soles of the feet; and one can readily see that if the effect of the use of the flesh brush is to induce callousness, even in slight measure, it is a means which defeats the end it was meant to accomplish. The more the skin is rubbed with the flesh brush, the less sensitive it becomes and the more you have to rub it to produce a given effect; so that the hand or a softer article is better for friction of the skin whenever it becomes necessary to adopt such means for improvement of the external circulation.

Diphtheria.—Do you consider sulphur useful in diphtheria? Also how can an inexperienced person tell diphtheria from a common sore throat in which exudations are present?

Ans.—I have never used sulphur in treatment of diphtheria. Many excellent physicians, and those who have a fair measure of success, use flour of sulphur in treatment of this disease, blowing it into the throat or nasal passages by means of a quill or sub-inflator; they claim that it produces most excellent results in disinfecting the parts and destroying the membrane, preventing morbid changes therein. I should not hesitate to use it from what I know of its properties. The white patches which come in ordinary forms of sore throat can be quite readily wiped off from the mucous surfaces by means of a swab of linen or a stiff camel's hair brush. Diphtheritic membranes cannot be so removed. This is to an inexperienced person the best test as to the difference.



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

SLEEP.

"Children stunted in their sleep, are never wide-awake."—PESTALOZZI.

The vital processes of man, like those of all his fellow-creatures, are partly controlled by automatic tendencies. Some functions of our internal economy are too important to be trusted to the caprices of human volition; breathing, eating, drinking, and even love, are only semi-voluntary actions; and during a period varying from one-fourth to two-fifths of each solar day the conscious activity of the senses undergoes a complete suspense: the cerebral workshop is closed for repairs, and the abused or exhausted body commits its organism into the healing hands of Nature. Under favorable conditions eight hours of undisturbed sleep would almost suffice to counteract the physiological mischief of the sixteen waking hours. During sleep the organ of consciousness is at rest, and the energies of the system seem to be concentrated on the function of nutrition and the renewal of the vital energy in general; sleep promotes digestion, repairs the waste of the muscular tissue, favors the process of cutaneous excretion, and renews the vigor of the mental faculties.

The amount of sleep required by man is generally proportionate to the waste of vital strength, whether by muscular exertion, mental activity (or emotion), or by the process of rapid assimilation, as during the first years of growth and during the recovery from an exhausting disease. The weight of a new-born child increases more rapidly than that of an eupeptic adult enjoying a liberal diet after a period of starvation, and, though an infant is incapable of forming abstract ideas, we need not doubt that the variety of new and bewildering impressions must overtask its little sensorium in a few hours. Nurslings should therefore be permitted to sleep to their full satisfaction; weakly babies, especially, need sleep more than food, and it is the safest plan never to disturb a child's slumber while the regularity of his breathing indicates the healthfulness of his repose; there is little danger of his "oversleeping" himself in a moderately-warmed, well-ventilated room. Never mind about meal-times: hunger will awaken him at the right moment, or teach him to make up for lost time. Three or four nursings in the twenty-four hours are enough.

In houses where there is plenty of room, the nursery and the infant's dormitory ought to be two separate apartments: the play-room cannot be too sunny; for the bedroom a shady and sequestered location is, on the whole, preferable. Next to out-door exercise, silence and a subdued light are the best hypnotics. But under no circumstances should insomnia be overcome by cradling or narcotics. Stupefaction is not slumber. The lethargy induced by rocking and

cradling is akin to the drowsy torpor of a seasick passenger, and the opium-doctor might as well benumb his patient by a whack on the head. The morbid sleeplessness of children may be owing to several causes which can be generally recognized by the symptoms of their *modus operandi*; impatient turning from side to side, as if in a vain attempt to obtain a much-needed repose, means that the room is too stuffy or too warm; long wakefulness, combined with squalling fits and petulant movements, indicates acidity in the stomach—overfeeding, or too much "soothing-sirup"—let the little kicker exercise his muscle on the floor; in malignant cases, skip a meal or two, or give water instead of milk. After weathering an attack of croup, children often lie motionless on their backs with a peculiar glassy stare of their wide-open eyes. Leave them alone; instinct teaches them to assuage the distress of their lungs by slow and deep respirations; rest and a half-open window will do them more good than medicine.

Healthful infants—i. e., under rational management the great plurality—can soon be taught to transact their public business at seasonable hours, or at least to abstain from midnight serenades. If mothers would make it a rule to do all their nursing and fondling in the daytime, their little revivalists would soon learn to associate darkness with the idea of silence and slumber. Habit will do wonders in such things. Captain Barclay and several American pedestrians learned to take their half-hour naps as a traveler snatches a hasty lunch, and many old soldiers develop a faculty of going off to sleep, as it were, at the word of command, the moment their shoulders touch the guard-house bunk.

But that same faculty of sleeping and waking at short notice may be utilized for the purpose of taking little naps whenever opportunity offers—in the last half-hour of the noontide recess, or during the Buncombe interacts of a protracted session. The inhabitants of all intertropical countries make the time of repose a movable festival, and during the dog-days of our torrid summers it would clearly be the best plan to imitate their example. "Children must not sleep in the daytime," says a by-law of our time-dishonored Koran of domestic superstitions; and, not satisfied with keeping our little ones at school during the drowsy afternoons of the summer solstice, we increase their misery by stuffing them at the very noon of the hottest hours with a mass of greasy (i. e., heat-producing and soporific) food. An hour after the end of a long, sultry day comes the cool night-wind, heaven's own blessing for all who hunger and thirst after fresh air; but no, "Night-air is injurious;" besides, Mrs. Grundy objects to promenades after dark, so the children are driven to their suffocating, unventilated bedrooms, not to sleep but to swelter, till towards midnight, when drowsiness subsides into a sort of lethargy which yields only to broad daylight, three or four hours after sun-

rise. "So much the better," says the fashionable mother, who has passed the night at an ice-cream *ridotto*, "and morning air isn't healthy, either; most dangerous to leave the house before the dew is off the grass."

Only the curse of pessimism, our woeful distrust of our natural instincts, can explain such absurdities. The parched palate's petition for a cooling liquid is not plainer than the brain's craving for rest and slumber when a high temperature adds its somniferous tendency to the drowsy influence of a full meal. On warm summer days all Nature indulges in a noontide nap; I have walked through tropical forests that were as silent under the rays of a vertical sun as a Norwegian pine-grove in the dead of a polar night; nor would it be easy to name a single animal that does not appear sleepy after meals. At noon leaf-trees throw their densest shade; even butterflies seek the penetralia of the foliage, and lizards cling lazily to the dark side of the lower branches; every school-teacher knows that children feel the drowsy spell of the afternoon sun; why should they alone be hurt by yielding to its promptings? Either postpone the principal meal to the end of the day, or increase the noontide recess to at least three hours, so as to leave time for a digestive *siesta*.

Necessity may compel individuals to compromise such matters. If I had to work or teach all day, I would not eat a crumb between breakfast and supper, and would pass the dinner hour under a shade-tree; but parents who can afford to educate their children at home should give them either an all-summer vacation or a half-afternoon recess—let them rest from twelve till three, or sleep if they prefer; in the evening, do not send them to bed till they are really tired, and till the night-wind has revitalized the air of their bedrooms; but make them rise with the sun—if they are drowsy they will go to bed earlier the next evening. There is no danger of a child—especially a boy—oversleeping himself, unless the hardships of his waking hours are so intolerable that oblivion becomes a blessing; but it can do no harm to make the health-giving morning hour as attractive as possible: provide some out-door amusement, a prize foot-race, a butterfly-hunt, or gathering windfalls in the apple-orchard; if the desire for longer sleep can outweigh such inducements, there must be something wrong—plethoric diet, probably, or overstudy. The requisite amount of sleep depends on temperament and occupation as well as on age; with children under ten, however, too much indulgence would be an error on the safer side: let them choose their allowance between eight and ten hours; in after-years, seven hours should be the minimum, nine the maximum for *healthy* children; sickly ones ought to have *carte blanche*, both as to quantum and time of repose; consumptives, especially, need all the rest they can get. Profound sleep in a cool, quiet retreat is Nature's own specific for all wasting diseases, a panacea without price and money.

Nothing can be more injudicious than to stint children in their sleep with a view of gaining a few hours for study. "That plan," says Pestalozzi, "defeats its own purpose, for such children are never wide awake; you can keep them out of bed, but you can not prevent them from dozing with their eyes open. A wide-awake boy will learn more in one hour than a day-dreamer in ten."

Habitual deficiency of sleep will undermine the strongest constitution; headache, throbbing,

and feverish heat are the precursors of graver evils, unless a temporary loss of mental power compels an armistice with outraged Nature. It is a curious fact that compulsory wakefulness combined with mental activity often induces a state of morbid insomnia, an absolute inability to obtain the sleep which it was at first so hard to resist. In such cases, the only remedy is fresh air and a complete change of occupation. During sleep the brain is in a comparatively bloodless condition; a hot head and throbbing temples are unfavorable to repose, and it has been suggested that insomnia might be counteracted by a hot foot-bath, chafing the arms and legs, or any similar operation that would divert the blood from the head toward the extremities, and thus tend to diminish the activity of the cerebral circulation. Listening to distant music or the ripple of a river-current has also a wonderful hypnotic effect, the repetition of monotonous sounds, or, indeed, of any sensorial impression, seems more favorable to repose than their entire absence. The philosopher Kant assures us that he could obtain sleep in a paroxysm of gout by resolutely fixing his attention on some abstruse ethical or mathematical problem, but remarks that the success of that method depends upon the laboriousness of the mental process; the mind, as it were, takes refuge in sleep as the alternative of drudging at a wearisome task. Robert Burton, too, gives a number of similar recipes, besides a list of wondrous medicinal compounds to be swallowed or inhaled *ad horam somni*, but in ordinary cases it is better to try the effects of out-door exercise before resorting to other and more desperate remedies.

Being naturally a sound and long sleeper has been ranked among the surest prognostics to a long life, and sleep after a wasting disease as the most certain symptom of recovery. Most brain-workers are subject to occasional fits of insomnia, but the faculty of sustaining health and vigor upon a small allowance of sleep is generally a concomitant of mental inferiority, or at least inactivity. The most intelligent animals, dogs and monkeys, sleep the longest; stupid brutes merely stretch their legs, their inert brain requires no rest; a cow never sleeps in the proper sense of the word.

Heinrich Heine wonders why Jehovah did not square his account with our wicked forefathers by punishing them in their sleep, instead of compromising their innocent progeny. Dietetic sins often avenge themselves in that way; blutwurst, sauerkraut, or short-cakes with pork-fritters, generally result in apocalyptic visions, and an eel pie for supper is a reliable receipt for a first-class nightmare. Vivid dreams, *per se*, however, are by no means a morbid symptom; on the contrary, the scenes of the slumber-drama are most lively and life like in the happiest years of childhood; and I remember a time when I longed for the bed-hour, in anticipation of a pleasant dream-land excursion. Children are apt to relate their trance adventures, and I would encourage the habit; dreams, as the elder Pliny already observes, may often afford a suggestive insight into the ethical condition of the mind; also into the condition of the stomach. Melodramatic incidents indicate the presence of irritating ingesta, and the least attempt at clairvoyance calls for out-door exercise and an aperient diet. A South-German feather-bed is a Trophonian cave; the difficulty of turning from side to side crowds the brain with alarming

phantasms, and the excessive warmth of the thing itself is apt to affect the imagination. The best bed is, indeed, a hard, broad mattress, or a well-stuffed straw tick, and, for reasons I have stated in the chapter on "In-door Life," a woolen blanket over a linen bed-sheet is preferable to a quilt. Those who find it uncomfortable to sleep in an absolutely horizontal position should slightly raise the head-end of the bedstead rather than use a thick bolster. A thick pillow bends the head upon the breast, or keeps the neck in a position that aggravates the distress of respiratory difficulties. Woven-wire mattresses recommend themselves by their cleanliness and durability; their elastic qualities alone would hardly justify a great expense, though luxury has even devised an "hydrostatic bed," a trough of water with a tegument of caoutchouc. History records the name of the Sybarite who "cried aloud because a leaflet of his flower-mattress got crumpled;" and Chevalier Luckner, the Russian Lucullus, built himself an air-pillow bed on noiseless wheels, that could be turned by a handle, in order to move the sleeping-car from or toward the stove, the aphelion and perihelion being determined by the state of the out-door atmosphere. Such chevaliers deserve the penance of Ezekiel (iv, 3-6), who had to lie three hundred and ninety days on his left side for the iniquity of the house of Israel, and forty days extra for the iniquity of the house of Judah. A weary head needs no air-cushions, with noiseless wheel-attachments; brakemen take their intermittent naps on the hard caboose-bunk of a rumbling freight train; and the log of the Royal Sovereign records that, during the heat of the battle of the Nile, some of the over-fatigued boys fell asleep upon the deck.

The habit of going to sleep at fixed hours can overcome the tortures of neuralgia, and some practical stoics have manifested a not less astonishing command over their mental emotions; Napoleon I. slept soundly on the eve of the battle he knew to be his last chance, like Mohammed II. before his last neck-or-nothing assault upon the ramparts of Constantinople. Army-life can acquaint a man with strange beds, as well as bed-fellows. Skobelev's troopers had to sleep in dug-outs on the woodless ridges of the Balkan; and during Ney's retreat from Moscow, the commander himself had once to pass a night in a root-house, where a few rotten boards and a bundle of straw formed his only protection against a raging snow-storm.

But "roughing it" teaches some useful lessons, and soldiers and hunters often learn by experience that sleep under such circumstances depends upon the possibility of *getting the feet warm*; rain in the face, or even a wet overcoat, is less anti-hypnotic than chilled toes. In a trapper's bivouac the sleepers generally lie in a circle around the camp-fire, with their feet toward the glowing embers, and the Swiss mountaineers use foot-sacks—long socks of a felt-like stuff, and wide enough to leave room for a lot of dry leaves, besides two or three pairs of stockings. Both methods are practical applications of Dr. Caldwell's theory that decrease of the cerebral blood circulation has a somniferous influence; in other words, that sleep can be promoted by warming the extremities of the body, and thus diverting the blood from the head.

In-doors, summer often reverses the problem; in the dog-days, when the amount of bedclothing has to be reduced to a minimum, the main point

is to cool the head by lowering the temperature of the bedroom. Open windows, a hard, smooth mattress, linen bed-sheets, and a light supper will generally answer the purpose.

In the West Indies and the Mississippi valley, mosquito-bars are a sad necessity, but all sensible people should be glad that the French canopied beds are going out of fashion. The French are right, though, in making children over ten years sleep alone; it is one of the rare instances of an etiquette law being supported by a valid reason. To those who can afford it, Dr. Franklin recommends even two beds per individual, and in sweltering summer nights it is certainly a blessing to be able to leave a hot bed for a cool one.—*Popular Science Monthly*.

A Poet with Nature.

THUS discourseth Walt Whitman, in the *New York Critic*, concerning his out-of-door convalescence under the ministrations of the "invisible physician:"

Frequent portions of the last four years, especially summers, I have spent at a secluded haunt of mine down in Camden County, New Jersey—Timber Creek, quite a little river, (it enters from the great Delaware, twelve or fourteen miles away,) with its primitive solitudes, its flowing, fresh, winding stream, its recluse and woody banks, its cool, sweet-feeding springs, and all the charms that, in genial seasons, the birds, grass, wild flowers, nooks, rabbits and squirrels, old oaks, walnut trees, etc., can bring. Domiciled at the farm of my friends, near by, I lived along this creek and its adjacent fields and lanes. And it is to my experiences and my out-door life here that I, perhaps, owe partial recovery (a sort of second wind, or semi-renewal of the lease of life) from my prostration of 1873-76.

But let me proceed to the jottings, taking them as they come, from the heap, without particular selection. There is no consecutiveness in dates. They run any time within the last three or four years. Each was pencilled in the open air, and at the time and place.

BY THE POND.

Aug. 22, '77.—As I leisurely write this, (with a French water-pen, dipping every two or three minutes in the brook,) and pause and look around from time to time, nothing could be more secluded, or naturally free, cool, luxuriant, than the scene I am in the midst of. Not a human being, and hardly the evidence of one, in sight. After my semi daily bath, I sit here for a bit, the brook musically brawling, to the chromatic tones of a fretful cat-bird somewhere off in the bushes.

On my walk hither two hours since, through fields and the old lane, I stopt to view, now the sky, now the mile-off woods on the hill, and now the apple-orchards. What a contrast with New York's or Philadelphia's streets! Everywhere great patches of dingy-blossomed horse-mint wafting a spicy odor through the air, (especially evenings.) Everywhere the flowering boneset, and the rose-bloom of the wild bean.

Distant sounds.—The axe of the wood-cutter, the measured thud of a single threshing-flail, the crowing of chanticleer in the barn-yard, (with invariable responses from other barn-yards,) and the lowing of cattle, contribute the sounds. And now that swinging whirr most seasonable—two locusts, one quite near, with proud, brassy, cym-

baline, continued, undulating song—the other just audible, far off, as if answering him. (The katy-did and locust now o' nights instead of as three months ago the hylas, the bull-frog of the marsh, and the early tree-toad.)

The wind.—But most of all, or far or near, the wind—through the high tree-tops, or through low bushes, laving one's face and hands so gently, this balmy-bright noon, the coolest for a long time, (Sept. 2)—I will not call it *sighing*, for to me it is always a firm, sane, cheery expression; though a monotone, giving many varieties, or swift or slow, or dense or delicate. The wind in the patch of pine woods off there—how curious, how sibilant. Or at sea, I can imagine it this moment, tossing the waves, with spirits of foam flying far, and the free whistle, and the scent of the salt—and that vast paradox somehow with all its action and restlessness conveying a sense of eternal rest.

Brook babbling.—Out of the bank rapidly emerges a little volume of water as thick as my ankle—cool and clear, and no sweeter-tasting have I ever met. I love to rest in the shade of the willows close by this glossy rattler, as it runs along its bed over pebbles, with a couple of little falls, on its way to the big creek. By the soft-turbulent fount I stay long, abandoning myself dreamily to the liquid music, many a happy, negative half-hour.

CONVALESCENT HOURS.

Sunday, Aug. 27, '77.—Another day quite free from marked prostration and pain. It seems indeed as if peace and nutriment from heaven subtly filter into me as I slowly hobble down these country lanes and across fields, in the good air—as I sit here in solitude with Nature—open, voiceless, mystic, far-removed, yet palpable, eloquent Nature. I merge myself in the scene, in the perfect day. Hovering over the clear brook-water, how I am soothed by its soft gurgle in one place, and the hoarser murmurs of its three-foot fall in another! Come ye disconsolate, in whom any latent eligibility is left—come get the sure virtues of creek-shore, and wood and field. Two months (July and August) have I absorbed them, and they already make a new man of me. Every day, seclusion—every day at least two or three hours of freedom, bathing, no talk, no bonds, no dress, no books, no *manners*.

Sept. 5, '77.—I write this, 11 A. M., sheltered under a dense oak by the bank, where I have taken refuge from a sudden rain. I came down here (we had sulky drizzles all the morning, but an hour ago a lull,) for a daily and simple exercise I am fond of—to pull on that young hickory sapling out there—to sway and yield to its tough-limber upright stem, thick as my wrist—haply to get into my old sinews some of its elastic fibre and clear sap. I stand on the turf and take these health-pulls moderately, and at intervals, for nearly an hour, inhaling great draughts of fresh air. Wandering by the creek, I have three or four naturally favorable spots where I rest—besides a chair I lug with me and use for more deliberate occasions. At other spots convenient (since I am on the details of my convalescence) I have selected, besides the hickory just named, strong and limber boughs of beech, or holly, in easy-reaching distance, for my natural gymnasia, for arms, chest, trunk-muscles. I can almost feel the sap and sinew rising through me, like mercury to heat. I hold on to boughs or slender trees caressingly there in the sun and shade,

wrestle with their innocent stalwartness,—and *know* the virtue thereof passes from them into me. (Or may be we interchange—may be the trees are more aware of it all than I ever thought.)

But now pleasantly imprisoned here under the big oak—the rain dripping and the sky covered with leaden clouds—nothing but the pond on one side, and the other a spread of grass, spotted with the milky blossoms of the wild carrot—the sound of an axe wielded at some distant wood-pile—yet in this dull scene, (as most folks would call it,) why am I so (almost) happy here and alone? Why would any intrusion even from people I like, spoil the charm? But am I alone? Perhaps there comes a time—perhaps it has come to me—when one feels through his whole being, and pronouncedly the emotional part, that identity between himself subjectively and Nature objectively which Schelling and Fichte are so fond of pressing. How it is I know not, but I often realize a presence here—though nor humanity nor its voice, hardly its sign at all, is here. In clear moods I am certain of it, and neither chemistry nor reasoning nor esthetics, will give the least explanation. All the past two summers it has been strengthening and nourishing my sick body and soul, as never before. Thanks, invisible physician, for thy silent delicious medicines, thy day and night, thy waters and thy airs, the banks, the grass, the trees, and e'en the weeds!

Sure Death to Flies.

The *Pyrethrum roseum*, or “Persian chamomile,” is the powdered leaf of a harmless flower growing in Caucasian Asia in great profusion, where for centuries it has been used to rid the natives of unwelcome guests from the insect world. It can be purchased of almost any reliable druggist at about one dollar per pound, all ready prepared for use.

With a finely powdered dust made from these flowers, the mosquito, the house fly, the flea, and the disgusting *Cimex lectularius* may all be put to flight or murdered. It is only necessary to heap up into a little cone one teaspoonful of the drug pyrethrum, touch it with a lighted match and watch the thin blue line of smoke as it rises to the ceiling and is wafted through the air, changing the busy drone of insect life into a weak wail of insect woe. Pretty soon down they come plump onto the table and over your paper, spin on their backs, and then sheath their lancets, curl up their hairlike legs, and are no more.

Smoke from the Persian chamomile, or its dusty powder, is most efficacious, but the purity of the drug must be assured. It must have a bright buff color, be light, readily burned, and give a pleasant, tea-like fragrance; one pinch should kill a dozen flies, confined in a bottle, at once; where it fails of these properties, it has been adulterated.

In common use in large or breezy rooms, where from great dilution it fails to kill, it nevertheless produces on insect life, through its volatilized essential oil or rosin, undoubted nausea, vertigo, respiratory spasm, and paralysis. It acts upon them through the minute spiracles, the breathing tubes that stud the surfaces of their little bodies, and form the delicate network of veins in their tiny wings. To human beings it is entirely innoxious and not disagreeable.

Cut this out.—*Lancaster Farmer.*

Hygiene.

UNDER this head appears, in the *Milwaukee Republican*, a notice of Dr. Edwards' book entitled "How a Person Threatened or Afflicted with Bright's Disease Ought to Live," together with thoughts suggested by it. The writer, we take it, is the Hon. Horace Rublee, editor of that paper. Using the book as his text he writes as follows:

Dr. Edwards has presented to the public an admirable little work in this common sense treatise on the best way to cope with that dread disease which is becoming so prevalent. But, after all, his answer to the query of how those afflicted with Bright's Disease ought to live is only the same which should be made to every one, with or without disease, asking a similar question, namely: *Live properly*. Persons afflicted with Bright's Disease, or with any disease at all, should seek a prescription containing but two words—a volume in themselves—**BE HYGIENIC**. The only physician who has ever been known to perform a radical cure is—Nature. Hygiene is Nature's grand assistant; medicine, in ninety-nine cases out of a hundred, her greatest balker. The wise man does not give himself up to be experimented upon by constitution slayers; he realizes that "Nature as a mistress is gentle and holy; to obey her is to live." When speaking of physicians as the enemies of health we refer only to those so-called physicians who persist in making themselves nature's substitute, not her agents. The great Tronchin, the medical oracle in the reign of Louis XVI., a man more than a century ahead of his time, used to say: "Positive sins in medicine are mortal, while negative ones are venial." He gave scarcely any medicine, and was honest enough to introduce to his patients the only known curatives—exercise, fresh air, baths, regular sleep and a simple diet. An eminent physician of New England, in answer to a plain question once put to him, candidly replied: "Why, if we talked common sense to our patients we would lose them all; the wise ones would be independent of us and the fools would leave us in disgust."

That no radical cure was ever effected through medicine is a fact determined. Sometimes the patient (was there ever a more appropriate designation for a long-suffering class of people?) rises superior to the remedy, but more frequently the system is completely demoralized. There is no case in which a direct application of natural processes would not have answered the purpose better. The water-cure, the Turkish bath, the hunger cure, expel disease from the system without foreign aid. They are therefore natural. The cure, or rather the attempt to cure by medicine, involves the introduction of a pernicious element which, if it appears to quell the immediate disease, invariably does so at the expense of the whole system. It is therefore unnatural. The one builds up, the other tears down.

Even the quack inventor of patent medicines is cunning enough to say to his bilious patient: "Take my bitters, and abstain from food." The fact that the bitters is in reality but a hindrance to the cure effected by the diet alone, the quack, with excellent discretion, keeps to himself. But after a time the patient, if he uses his faculties, also begins to discern the truth. The wonderful increase in cold-water and thermo-water cures,

springing up and receiving abundant patronage everywhere, is but another protest of intelligence against ignorance, of hygiene against drugs. It is true that among men of mind the "doctor" has never been held in much esteem, even in the darkest days of the world's history. "Throw physic to the dogs" has been echoed and re-echoed through all ages by the thoughtful few. Shakespeare was not alone in his perspicacity. But it is difficult to enable a truth to be felt universally. It is only the thinkers who recognize the relation between cause and effect; and, as Carlyle has so mournfully observed, "So few are thinkers! Ay, Reader, so few think, there is the rub." Yet it seems strange that concerning a matter so precious to each individual as his own health there should prevail such profound ignorance. Any man would consider himself insulted if his knowledge of the rules of his business were doubted; and yet how many comprehend even imperfectly the infinitely more important laws of life? All mankind labors more or less under the disability of inherited weaknesses—the heavy debt scored against posterity by ignorant or wicked ancestry; but it is also true that except in cases of very deeply seated hereditary disease, and then only to a certain extent, no intelligent person need suffer from the ordinary ails which are embittering the lives of thousands. It is intelligence, not luck or nostrums, which foils disease. There is food for reflection in that caustic old saying. "At thirty years of age every man is either his own physician or a fool."

Out-Door Exercise for Women.

SOME years since the wife of a wealthy Tennessee banker, after trying a variety of remedies for dyspepsia and other ailments, consulted a physician noted for plain common sense and small doses of physic. He told her if she would split the wood for the family it would cure her. Wood-houses are unknown in Tennessee, or were at that time, and of course the wood-splitting must be done in the open air. The lady procured an axe suited to her hand, and applied herself to the task, beginning with a few sticks each day, and increasing the number as she grew stronger. Gradually her ailments all disappeared and her health became exuberant. When we knew her twenty-five years ago, with a house full of servants, and practically unlimited wealth at command, she still did all the wood-splitting for the family, and bid fair to double the half century in age she had already attained. Doubtless the taking her exercise in the open air had quite as much to do with her recovery as the mere muscular labor had.

It is said by an English physician of eminence that every servant in an English family of the middle and lower classes of society costs the life of a child. By so much as the mother is raised above the necessity of labor is she rendered incapable of producing a numerous and healthy offspring. In the ranks of nobility, where a large establishment with its full complement of servants leaves the lady of the house ample leisure for horseback-riding and the athletic out-of-door exercises of which English women are proverbially fond, this rule does not apply. In every country the women who exercise actively in the open air either from choice or necessity are the most healthful, the most happy of their sex.

There is nothing more tiresome, nothing more wearing, than the routine of indoor work that many women feel themselves compelled to follow year after year. They walk from the pantry to the work-table, to the stove, to the sink; they go down cellar and upstairs, and pass from the dining-room to the kitchen and back again, and thus their days go by. The spring comes and goes, but they do not take time to breathe in its beauty and its fragrance; summer comes and goes, but leaves no rich memories in their hearts of its splendor; the leaves take on all the gorgeous hues of the rainbow and fall, but they have no time for even a brief autumnal intoxication; and the delicate though often stern beauty of winter is quite wasted on them. Such women need of all things something that will force them out of doors, that will compel them to open their lungs, their eyes, their souls to the fresh life and inspiration dwelling under the roofless sky. Having eyes they see not, having ears they hear not, neither do they understand what treasures of beauty, of harmony, of wisdom, the trees, the flowers, the birds, the winds, the sunshine would make them absolute owners of, if they would but consent to sit in Nature's lap and listen to her multitudinous voices.

This sitting need not be idle. Out-of-door industry may be quite as profitable money-wise as indoor industry. There is more profit in small fruits than in embroideries. There is more money in bee-keeping than in knitting and sewing. One can do needlework in the winter when compelled to stay in doors. Flower culture in the vicinity of cities and villages pays well. Many women are expert gardeners and realize handsomely from the sale of vegetables. The hard spading and heavy work they hire done and the lighter work they do themselves. Weeding, pruning, budding, harvesting fruit, can be as well done by women as by men and boys. Those women who do this kind of work year after year are free from a thousand ills and worries that beset their sisters whose lives pass wholly within doors.

There is a growing reaction against the excessive indoor life our people have addicted themselves to for the last generation. Athletic sports are happily everywhere on the increase, both with men and women, with students of both sexes, and with children. Already summer resorts are filling up and city people are going where they can be all the long days in the open air, on the sea-shore or the mountain side, or in the deep forest. Charities are organized which give a week or two or three to poor little city children to breathe untainted country air and eat simple, nutritious, unadulterated food, to make acquaintance with birds and flowers and rest on the clean green sod so unlike hot and dusty city pavements.

The old fable of Antæus is full of meaning, full of suggestion. If we but touch Mother Earth we rise strengthened for the struggles of life, and long communion with her enables even us to perform herculean labors.

If those who have but little time to give to mere exercise out of doors will contrive to perform indoor tasks as much as possible out of the house and in the open air, the gain will be very great. A piazza or balcony on two sides of the house is greatly to be prized. If one wants sun she can have it, or shade she can have it, and with it abundance of unvitiated air. Here sewing can be done, or reading, or writing, or nap-

ping of a summer's day in a hammock or an easy chair. Here the baby can play without harm from insects or the dampness of the ground, and take its airing even if the skies are moist. A piazza constantly used is a great security against ill-ventilated rooms; the contrasts it suggests tend continually to bring all of out-doors possible into the house.—*Home Interest Column of New York Tribune.*

Griscom's Fast.

GRISCOM finished his fast of forty-five days yesterday at 12 o'clock, and in the presence of quite an audience assembled in the Olympic Theater leisurely and in a dignified way sat down to a table spread with all the luxuries of the season. Whatever Mr. Griscom may have felt, and however anxious he was to begin his attack upon the good things from which he had been so long debarred, there was no sign of impatience in his manner, and he began to eat with all the deliberation of a man who had settled himself for a cautious experiment and did not mean to lose a single symptom of an interesting case. After a few mouthfuls and a pause in eating, as if to note the effect, he gave it as his opinion that his stomach was in excellent order, and could easily dispose of a hearty meal. In response to a question he stated that his desire for food was greatest during the first forty-eight hours of his fast, and that though the effects of his abstinence from food were of course more seriously felt afterward, the ravenous desire was stronger then than when he came to the end.

There have been many jokes cracked at Mr. Griscom's expense and many remarks made to the effect that he was a starving simpleton, but behind what has seemed to some the idle self-torture of Tanner and Griscom, there has been an important fact to be demonstrated, and they have clearly settled that fact past all quibble or denial. To make the demonstration plain, it was perhaps necessary that the exhibition of protracted fasting should not be confined to Tanner alone. His might have been a popular and exceptional physical condition; and, indeed, the general impression was entertained that it was by reason of such peculiar formation that he was enabled to undergo so severe a test. But there is nothing extraordinary in Mr. Griscom's physical structure; he is a type of thousands of healthy men who are met daily, and the fact that he has been able to exceed the time in which Tanner abstained from food is pretty good proof that the old notions were wrong, and that men can live from ten to forty days without food, and perhaps be none the worse for the privation. We have been accustomed to read of shipwrecked mariners who have been cast away for a week or ten days with nothing to eat, and been thrilled by descriptions of their condition when rescued; but these experiments prove that with ordinary health and good resolution there is nothing but inconvenience to fear from such disasters, and this will encourage all who meet with such accidents to believe that danger from the absence of food is not so great as they have been accustomed to believe. In this, and as a fact upon which physicians can base many important theories, we cannot but believe that the fasts of Dr. Tanner and Mr. Griscom will prove highly important and beneficial.—*Chicago Inter-Ocean.*

Our Children and Their Teachers.

OUR readers have already drawn their own deductions from the cases reported last week of the effect upon children of the cramming system in our schools. One girl who succeeded in winning the highest honors fell into a fit in the exhibition room, and was carried home stricken with brain fever; another, who had worked beyond her strength for a year in order to pass into the Normal School, finding that she had failed, went to the river and threw herself in; a third, a boy of fourteen, was stricken down at his desk with spinal meningitis from the long overtaxing of his brain, and even then was kept there that he might finish his task.

The most alarming point in such cases is that they grow more frequent every year. Last summer at the close of the examinations two young girls were removed to the insane asylum from the schools, and one lad of eighteen who had not "passed" blew his brains out in despair. Everybody knows these facts, and everybody knows that these reported cases of suicide, insanity and fever represent an unknown aggregate of children left each year, by this sustained tremendous strain upon their physical and mental strength, with enfeebled bodies and with their minds permanently impaired for the work of life, just in proportion as their brains have been overtaxed. In the public schools the forcing treatment is the most cruel; but even in private schools which profess not to "cram," zealous individual teachers from New England carry on this system, which is based on utter ignorance of the capability or requirements of an immature mind. Teachers, however, are not wholly to blame in this matter. Trustees and Boards of Managers are ambitious to raise the standard of their school or college up to that of others; as to whether the child's brain can bear the requisite forcing to do it, that is a minor consideration. Parents, too, are anxious for economic reasons that the boy or girl should get through school as soon as possible, and their pride is roused that they should not fall below their colleagues. What matter if the child's digestion is ruined, his nerves exhausted, his brain diseased with the gorged blood in the over-strained vessels, that he fails to know anything in the world outside of this school ordeal, so petty in reality but so terrible to him? His parents are consoled for this ruin to the child if he gets his two marks above his playmates. "I would gladly," said an intelligent teacher lately, "lighten the burden on my 'scholars, but the majority of parents would 'not be satisfied. They would think they had 'not got their money's worth." Zealous parents who have the means, are now transferring their children from the school-rooms where they have passed their examination to a foreign school for the summer, in order to study French or German, and that the "mind may not fall out of its habits of daily work." Horses stand in their stalls over Sunday, and fields lie fallow now and then. The only thing that must not rest is the brain of the boy who is expected to make a figure with it in the world.

What could be more belittling, too, in its permanent effect, than such a narrow system on the mind of the pupil? A boy of nineteen knows so little of the vast extent of the world and life and its duties and chances that he blows his brains out because he fails to get an average number of marks in a paltry school-room! What kind of a

generation is this which trustees, teachers and parents are training to control the world thirty years hence!

The worst element in this wholly factitious system is the introduction of the stimulant of notoriety into the schools. The poor little Elner boy who died the other day reciting his lessons in his delirium and scribbling problems on his pillow, was urged on for months by the hope of seeing his picture in some school journal. With others it is a medal, a premium, or the publication of a high average. One girl, to get a prize for regular attendance, went to school while her mother lay dying, and at last dead, at home; aye, and was given the prize, too, with high commendation. It is not the thorough, quiet comprehension of their studies, or the gradual increase of mental power, or the development of high principles or finer feelings and the establishment of solid character, which is the aim of education with either teacher or pupil; it is these trivial distinctions, the mere getting through the school at a certain time.

Who shall interfere? The little fellow who died of overwork recently in this city had an intelligent teacher and a father and grandfather who were physicians; all these protested vehemently against the system—after he was dead. Our readers need not suppose that these cases will work any reform. Next fall the schools will open and the same grind begin, and neither fathers nor teachers will interfere. Americans are apt to follow their leaders like sheep, but in no path do they go with wide open eyes to such ruinous conclusions as in this of popular education. Perhaps when the children now being trained so unwisely become in their turn parents and teachers, the reaction will come, and we shall have common sense in our school rooms at last.—*Editorial from New York Tribune.*

DEMOREST'S MONTHLY asks: Do women ever think how much time they spend in picking up and putting away? Of course we do not mean to intimate that it is wasted, or that all this labor is done unnecessarily. Women have a vast amount of such work to perform, and few men realize its extent, or its necessity, until some accident or circumstance brings it home to them. A married man said once, that he never realized the amount of work done in bringing things out and putting them away, until he happened to sit idly, watching the operation of setting the table, "getting tea," as it was called, at a neighbor's house, washing the dishes, and clearing them away. It struck him for the first time, how much real labor had to be done in lifting and carrying, between table and pantry, and pantry and kitchen, and he determined to lessen such labor in his house, as much as possible, by constructing a kitchen with every facility and convenience. He thought, with a sort of consternation, if one "tea" requires that amount of labor, what must the work of a house for a life-time amount to?—very pretty problem which we should like to see answered.

BAD EFFECTS OF TOBACCO-USING IN YOUTH. —Dr. Magruder, Medical Examiner U. S. Navy, says that one out of every one hundred applicants for enlistment in the navy is rejected because of irritable heart arising from tobacco-poisoning.—*Sanitary News.*

A Hint For Tired Housekeepers.

I BELIEVE in systematic housekeeping, when not carried to excess. It is very foolish to do work when you are not able, because it is the regular day for it. When a person is not well, it is best to do as you can, not as you would like. I am never very well, but manage to get through with all my work. When I do not feel able to do all my washing in one day let me tell you how I manage. I commence in the afternoon. (I know plenty of people will laugh, but never mind.) I clean all up in the morning as carefully as though I were going to sewing instead of washing. Then, after dinner is all cleared away, I wash all the white clothes, and have them ready to hang up in the morning. Then I have a night to rest. Let some poor tired woman try it, and see if it is not better than doing all in one day, and then being sick two or three days afterward.—*Homestead.*

SUNSTROKE.—Very few, we apprehend, of those who labor out of doors, use the simple measure of wearing a wet handkerchief or its equivalent in the hat. Now, more than at any other time, is it indispensable that we should be moderate in eating and in drinking—in drinking ice-water. Work must go on, undoubtedly; but the carpenter who labors ten hours in the day might ordinarily begin before seven o'clock in the morning and work after six in the afternoon, resting during the severest heat of the day. It is more a matter of thoughtfulness than of cost. Within the house, and performing the same service, it is easy to save, by a little calculation as to the fire, much of the usual discomfort. To those exposed to the sun, to go no further, "hot and rebellious liquors" are now a positive danger. When the fiery god of day blights the grass, it is idle to suppose that he does not affect the human organization.—*Springfield Republican.*

Bedrooms—How they Should be Ventilated.

The London Lancet has some comments on this topic which may be read with as much profit in this country as in London. It says: "If a man were deliberately to shut himself for some six or eight hours daily in a stuffy room, with closed doors and windows (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless, this is what the great mass of people do every night of their lives with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fire-place with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an upcast current and carry off the vitiated air of the room. In all such cases, however, when a fire is used, it is necessary to see that the air drawn into the room comes from the outside of the house. By an easy mistake it is possible to place the occupant of a bedroom with a fire in a closed house in a direct current of foul air drawn from all parts of the establishment. Summer and winter, with or without the use of fires, it is well to have a free

ingress for pure air. This should be the ventilator's first concern. Foul air will find an exit if pure air is admitted in sufficient quantity, but it is not certain that pure air will be drawn away. So far as sleeping-rooms are concerned it is wise to let in air from without. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The windows may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a "ventilator" to take off the feeling of draught. This, with an open fire-place, will generally suffice, and produce no unpleasant consequences even when the weather is cold. It is, however, essential that the air outside should be pure. Little is likely to be gained by letting in a fog or even a town mist."

Death in Summer Drinks.

Now is the time to beware of the deadly popular "summer drinks"—the butyric ether which passes current for pineapple in the foaming beaker of soda; the methyl, or coal tar; the fusil oil, rancid fat, succinic acid, sebaccic acid, the naphthaline, the oxalic acid, formic acid and the chloroform which go respectively toward the compounding of the delusive lemon, apple, gooseberry, apricot, pear, orange, strawberry, grape and other flavors or essences that are distilled from those elegant soda fountains in the drug stores or on the best located street corners. As a matter of fact, the flavors you relish so much in your soda or lemonade are all artificial, and made so closely to imitate the natural flavors as to defy detection. Your cider—unless you actually see it made from the apples—is little better, being an ugly compound of honey, catechu, alum, yeast, almonds, cloves, burnt sugar and sulphuric acid; your light summer wines get their refreshing bouquet from the virtues of tartaric acid or amylic or fusil oil ethers. On the whole it would puzzle a saint to know, not which is the best, but which the least unwholesome of our summer beverages.—*Elmira Advertiser.*

DYSPEPSIA CAUSED BY TIGHT LACING.—Dyce Duckworth, M. D., in *The Practitioner*, says: I find that many cases of dyspepsia in women yield quickly to the use of proper stays. Again and again I have known chronic vomiting in young girls to be due solely to tight stays. Palpitation and dyspnea, not due to anæmia, are frequently caused by bad stays. The worst cases naturally occur in young women who are inclined to *embonpoint*, and whether this be constitutional or aggravated, as is that condition by anæmia, the obese tendency commonly both adds to the compression and gives cause to the wearer to increase her troubles in the efforts to retain (what she conceives to be) shapely proportions.

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LXIV.

INTERVIEW BETWEEN COLONEL HAMMERTON AND
ISABELLA WILLIAMS.

NOT long after our return to my home, Isabella Williams asked my father one morning for a private interview. In compliance he invited her into his library, and Miss Williams, as she afterwards reported herself to me, said: "I have asked for this interview, Colonel Hammerton, in the interest of your daughter. At your invitation I left the North and came here to be, as far as I am able, a helpmeet to her. Older than herself, of different temperament, of different blood, of largely different training in childhood, and of different educational culture, I find myself not in the best manner adapted to exercise over her any authoritative control. What I do I must do by persuasion and by conviction as well. While she is a young woman of very bright intellect, she is largely under the influence of passion and of prejudice. Where she is not selfishly interested to carry a point, I find her to be clear-minded and warm-hearted; but when once she has become prejudiced, it seems as though the avenues to her better nature are entirely closed. In such a state of mental and moral development as this, she is open to an influence, which, in my regard, is likely to be injurious to her in the highest degree."

Said my father: "May I ask you what that influence is?"

"Certainly, for to give you my views upon the point is the substantial reason why I have asked this interview. Mr. Brown, who wishes to become engaged to your daughter, is a man so organized as to be able to infuse into her,—as I think he has already done,—his own personal

animal magnetism. I do not know whether you have given your attention at all to the question of mesmerism, but, young as I am, I have seen so much of its manifestation—and in several instances greatly to the injury of the parties affected by it—that I feel I owe it to you as well as to her to tell you my thought about it. I do not believe that Mr. Brown is in love with your daughter, nor that she is in love with him. I believe that their relation is a physical one, originating altogether in animal vitality, and that it has nothing of the affectionate or the lovable in it. Mr. Brown has in him the qualities of a vampire and your daughter is simply vampired by him. Her nervous system is so interpenetrated with his magnetic currents that it will take her months, by thorough separation from him, to become disenchanted. No genii of the Arabian Nights ever operated more to the destruction of personal consciousness and personal will on any individual whom they subjected to their control, than Mr. Brown has worked on the consciousness of your daughter. She is his bond-slave. What he thinks she thinks; what he feels she feels; and it is not at all certain that he has not affected her across great distances by means of the letters which he has written to her.

"I see that you look surprised, as though you think this all a fancy of mine; but I believe I can give you such testimony as to show you that *there is a law in human nature whereby a healthy organism can work upon another healthy organism so that the consciousness of the latter is made subjective to the consciousness of the former working upon it, till personality is lost—the one person taking possession of the other to the degree that what the con-*

trolling personality demands, the subjected personality must render. Let me give you some illustrations:

"Not long since I was a patient in a water-cure. The physician was my father's friend and one in whom he had large confidence, and as I was not in good health he sent me to him, very much to my benefit, as the event proved. While there a friend of the doctor came to visit him. This man said that he had been witnessing some wonderful phenomena exhibited by a lecturer on physiology, and he found in the course of attendance on the lectures that he himself was possessor of a power whereby he could control the will, the consciousness and the action of certain persons. He was not sure that he could thus affect every person, but those of a peculiar temperament he could with certainty. He proposed, with the doctor's consent and the patients' approval, to assemble them in the public parlor and tell them what he had heard and seen, and seek to illustrate by experiments the philosophy of which he had learned something. To this there was general assent.

"In the afternoon we all gathered together—quite a large company. On enquiring of the doctor, the gentleman learned that there was at work in the establishment a boy sixteen or seventeen years old, of peculiar organization, and as he had not had an opportunity to enter into any collusion with the boy, in fact had never seen him, he proposed to operate on him.

"This boy was very diffident and indisposed to go into any assemblage of people. A part of his business was to carry wood to the different rooms in the Institution, and I knew him by sight and by speech moderately well, as an innocent, inoffensive, uneducated youth. At the request of the doctor, though with great reluctance, the boy came into the parlor where we were assembled, and the doctor's friend, stepping up to him, said:

"'I want to put my hand on your forehead. You need not be troubled, I am not going to do anything to you but just to feel of your head.'

"He pressed his thumb on the center of his forehead for a minute, then removed it, and the boy stood like a statue. The operator said to him:

"'Now, Billy, here is your horse,' handing him his cane, 'and I want you to mount him and ride up and down the street here, and let us see him, for here is a man who wants to buy him.' The patients were seated so that lengthwise in the parlor there was a little alley-way from one end to the other. The boy strided the cane, and, like a child playing horse, rode up and down once or twice, when the man said:

"'Hold on, Billy, take this whip,' giving him a small rawhide,—'I want you to make him go faster. Let us see his speed. Billy turned, whipped

the cane, and rode as hard as he could go, everybody looking at him with great strangeness. After another turn or two, the man said:

"'Now, Billy, your horse needs to be fed. Lead him up to this manger and hitch him. He led him up to a chair, took a string and tied his horse to the chair rung, and stood looking at him. After a minute or two, the man said:

"'Now your horse has eaten, unhitch him and bring him here. This he did, and the man took the cane, gave it a whirl or two, and threw it before the boy's eyes, saying:

"'Billy, do you see this snake?'

"The boy screamed, shrank back, and ran and hid himself behind a lady's chair. After various performances of this sort the affair ended. As it happened, the very next week there came along to the Cure a man of color, well dressed, calling himself a doctor, and bringing a letter of introduction from a gentleman known to the physician of the Institution; the letter stated that the bearer was a lecturer on physiology, and could give very interesting and instructive lectures with experiments. The patients were ready to hear him and gathered together. He brought forward the idea that certain persons possess a subtle influence which can go out of their bodies into the bodies of other persons, to change their conscious action to action of which they are entirely unconscious, but which is very effective and vigorous. Toward the close of his talk, he said:

"'Now I am going to see if there are any persons present whom I can bring under this influence. I shall do it without any words and without moving from my place.' Standing very still, not a word said, he commenced waving his hand slowly through the air; in the course of a minute changing its direction and moving it beckoningly. Soon a person sitting far to one side arose, then another on the other side farther off, and, scattered through the audience, one by one arose, in all nine persons, five men and four women. They walked out into the open passage and came forward, the man making motions as a manager of an orchestra swings his baton to keep time, they all looking at him steadily, and following the motions of his hand and fingers until they came to a row of unoccupied chairs placed toward the front, when every one of them sat down quietly and looked him steadily in the face. As they passed me I saw that the eyes of every one were apparently fixed in the head, with no motion even of the eyelids.

"After all were seated, the man said that he knew not one of them; that he had never communicated with them, which was clearly the fact; that they did not know him, and that when they awoke they would all be surprised to find themselves where they were. Then making a

few counter-moves with his hands, the constrained looks passed from their faces, the daze from their eyes; they seemed to come to their senses, and to be very much astonished to find themselves sitting all in a row, some of them far removed from their original seats.

"This exhibition very much startled me, and I gave the subject a good deal of thought and of practical examination. I said to myself, these two exhibitions have sent me into a new world. Clearly enough, up to this time human nature has not been understood. Here comes in a law whose operation offers a solution to many hitherto unexplained and unexplainable transactions, both ordinary and extraordinary, amongst mankind. If I am right in my conjecture, and if my hypothesis should prove to be true, then in very much larger measure than is usually supposed, persons in the courses they pursue in their conduct in life are not free agents. Unknown to themselves, unsuspected by them, they may be subjects of an influence which shapes their conduct independent of their intelligence or their will. They may be the sport of circumstance, and no more responsible for what they do than the poplar leaf is for its tremulousness in the breeze. I determined I would know this whole matter as far as I could know it, and I have worked it up to my own satisfaction.

"The philosophy of it is this: In every living human body there is a magnetic force. For want of a better term it is called animal magnetism. This force can pass from the body of the individual in whom it resides, into the body of another individual. Brought into contact with its possessor, the subject is dispossessed, for the time being, of his own will, and not infrequently of his own consciousness. There is then imposed upon him a condition of physical existence which is essentially subjective to the person whose magnetism he has received; and while this force is active he is in greater or lesser degree the absolute slave of the other. He must think as the other thinks, feel as the other feels, do what the other wills him to do. There is no possibility of resistance under circumstances where the subjection has become complete.

"There are various degrees of subjection, depending on the measure of the magnetism infused. One may not lose knowledge of himself completely, but retaining his consciousness and, in a measure, his self-control, may find that he is very desirous to do what the other wills him to do. Personal relations become very intimate under this form or degree of magnetism, and under these relations favors asked are readily granted, conferrments readily made. I have known this carried to such an extent as to end in substantial transfer of property, even to the

loss and great disadvantage of the party making the gift. Under some degrees of magnetization a party can be so infused with another's magnetism as to do toward a third party what the first wills him to do, as if he were doing it of his own free will. If A can magnetize B up to a certain point, and wills that B shall steal property from C, under this willing of A, B will rob C, conscious all the time that he is stealing, but willing to do it because he has no power of resistance against A's will, and no feeling but that of pleasure to steal from C that he may give to A; and when he has stolen money, goods, no matter what, he will confer it upon A as a gift from himself. In such case there is no help for B, as against A's will, but to keep away from all association with him. The monkey that seized the cat's paws to pull the chestnuts out of the fire was no more the master of the cat than the magnetizer is of the magnetized, and the monkey was no more responsible for pulling those chestnuts out of the fire by means of the cat's paws, than A is responsible for the theft which B committed under the domination of A's will.

"Taking this view, which involves action from the slightest transaction to the most important, it will be found in a great many instances—I think in a majority of instances—that crimes which are committed against the laws are social in their origin. Very few men commit crimes of their own origination. Some one with whom he associates stands in the background, influencing the criminal's will and inducing it, through abnormal consciousness which he has created, to do his own will. Were it not for this kind of association, very few crimes which are now committed with apparent recklessness, heartlessness, and cruelty, would ever be committed at all.

"When I came to study this whole thing as best I could by gathering up facts from which to deduce conclusions under the law of generalization, I found myself, Col. Hammerton, overloaded with isolated instances of this sort of subjugation of the will of one person by the force of the will of another. In all associations, whether they are in conformity with law or in violation of it, I have found that there is a leader—one man or woman who stands out in relief, in larger domination, with more force, energy, influence, than any other person in the entire membership. There are natural-born leaders in good, as in evil enterprises. The representatives of good, as of bad influences, operate through their own personal magnetism, influencing those whom they touch, some remotely and feebly, others closely and very effectively. In this way they maintain their position, and will maintain it against all odds, until over-willed by persons who, as leaders, are superior to themselves.

"Now to make an application to your daughter; Mr. Brown has magnetized her and robbed her of her healthy consciousness. He has made her see himself as he wills her to see him. She looks upon him as a high-minded gentleman, liberal in spirit, and magnanimous in purpose. He makes her think that he has a generous, warm, loving heart, and that if she commits herself to him, her life will go on through his soothing influence without a single struggle. I know by my own interior perception that he is deceiving her. What he is after is your fortune. You are reported to be a very wealthy man. She is your only child. You are getting along in years, and she is young. If she marries him you can but have at heart the highest interest of your only daughter whom you dearly love. He will simulate and deceive, but you may rely upon it that he will spend all the money you can give her, for he will not work. Well educated, not unambitious, really desirous to succeed along certain lines, he means to lift himself up, both socially and politically, by means of money obtained through marriage. Feeling assured of this, and certain that any union between your daughter and him will end in her unhappiness, or, very likely, in her early death, I felt that I could do no less than to give you my view."

In telling me about this, years afterward, Miss Williams said that she had never witnessed such an air or stare of surprise as was on my father's face when she closed her statement. He stood as if lost to consciousness. Gradually, however, his features relaxed and the horror-struck appearance disappeared, as he said:

"This is a very strange statement you have made to me. I have heard of mesmerism, have read what the newspapers have said about it, but I never supposed there was anything in it, nor can I now believe what you say. It is against reason. Why, if it were true, Miss Williams, how should we be able to live as we do?"

Isabella replied: "It is because of this law of human nature that we do live as we do. How few persons are happy in life! how few have anything like well-marked and well-supported individuality! Insensibly to myself you influence me. I think when I come to your conclusions that I am convinced; another person, after hearing what I have to say, accepts my view as his own, because he is convinced; but after I follow your conclusions and another person follows mine, thinking we are convinced, two of us awake and find out that this conviction was all a delusion, that we were misled, that we were committed to an error of such character, perhaps, as we regret for our life-time. Our reason plays a subordinate part; we are unhappy, and thus society is ill-related in its membership.

We see this in all the various departments of human existence. Your politician is over-persuaded, as he calls it. Your stout-hearted and reliable partisan apostatizes and goes over to his old-time enemies. A man marries a blonde for his first wife, a brunette for his second. A woman forms an attachment to a particular child in her group, and lavishes all her affection on that one, leaving the others to take care of themselves pretty much as they can. A man marries a girl, thinking her the most beautiful, wisest, most loving girl he ever knew; in six months he forsakes her for another. A cashier in your counting-house handles your cash for a dozen years with thorough honesty, but a new clerk comes, and in the course of six months your cashier has robbed your safe and run away. A minister preaches the gospel to thorough acceptance, but all at once finds himself in difficulty; a half dozen of the members of the church rise up against his rule. They are influenced against him by some particular individual whose power over them is complete, making them think as he thinks and feel as he feels. So things go. We live in this world amid uncertainties."

"Well, but, Miss Williams," said Col. Hamerton, "is there no counter-check to all this? Is a man to be made the victim of a woman's wiles? Is a pure, good-hearted girl, like my child, to be made substantially to lose herself? Is there no help for this?"

"There is no complete help for it," said Miss Williams, "except in one direction, and that is, to consent cheerfully, lovingly, heartily, absolutely to be subjected to the Divine will. Whoever yields to the Divine will is protected against all devilish or fleshly or selfish wills. When I make up my mind deliberately that I will be in perfect accordance and harmony with, by being in thorough subjection to, the will of God, then I am placed where my spiritual nature overcomes every element in my animal nature; my flesh must yield to it, and my spirit, being thoroughly divorced from domination to the flesh, because I resist its recognition, neither this woman nor that man nor the other can harm me. God's will has, in subjecting me to it, filled me full of himself, and therefore what I will to do I will to do divinely; but when I keep my will in my own possession, and act as it were from my own consciousness, I am subjected to a stronger consciousness by being brought into contact with any superior will; and this superiority may appear along the line of the animal nature. Where a man has a will that takes on its expression through a very remarkable physical organization, possessing a physical life of its own, and with the most subtle animal vigor, unless I am

on my guard and in thorough subjection to a will which is pure and spiritual, I do not see very well how I can resist.

"Suppose your daughter were to be cheerfully and of her own consent brought under the constant influence of the Spirit of God. The moment that the Divine will became her supreme force, and she acted with reference to it always and never against it, just so soon would she come to be delivered from this man. He would lose his hold on her. His hold is Satanic; how then can it be broken up temporarily, perhaps forever? I know of no way but to break their actual communication. Take her away; send her to Europe; place her where he cannot reach her by letter or by personal interview; surround her with every possible influence for good, or else bring her under the influence of some other person who can dispossess this man's influence.

"I have a very strange proposition to make to you, and I hope you will not be angry. It will touch your pride and perhaps your prejudice, but I believe that if it could be acted upon you would be greatly gratified with the result."

"Tell me what it is," said my father; "tell me what it is, and I will do anything that I can."

"It is," said Miss Williams, "to create a relationship between your slave Zenobia and your daughter. Zenobia's influence upon her would neutralize the influence of Mr. Brown. Zenobia is a wonderful person. You see only one side of her, because she is a slave; but if she were free, so that she could exercise her faculties with the same freedom yet with the same reserve that you and I exercise ours, you would find that she is a woman who can be very great in many directions. If you would let me have her as my waiting-maid and thus let her be brought where she would have to see your daughter, because of being so much with me, I believe that a counter-vailing force could be set at work which at no distant day would entirely put an end to all Mr. Brown's prospects and hopes; for I am sure that if he cannot have your daughter with your money he will not have her at all."

"Well, Miss Williams, I have no objection to your having Zenobia for your waiting-maid, though I think you greatly overrate her. She is a sharp, 'cute' slave, but the idea of her possessing any force whatever whereby to affect my daughter's determinations or purposes seems preposterous."

"I suppose you think so because you do not give much importance to what I have been saying. Possibly it has been rather tiresome to you?"

"No, Miss Williams, not at all; on the contrary, it has been interesting; but I confess that I fail to see the soundness of the view you take. It seems to me, speaking not offensively, a sort

of medley mass. Here are animal magnetism and spiritual force from the heavens warring against each other, seeking which of the two shall get the mastery over my daughter; animal magnetism in the person of Mr. Brown, who wants my daughter for a wife; spiritual force represented by what the Bible terms the Holy Spirit, seeking to get possession of her so that Brown may not have her for a wife. I do not see much of sense in it, but none the less do I feel myself called upon to give so much of consideration to it as that when it takes practical shape in the expression of a desire on your part to have Zenobia for your waiting-maid, in the hope that you will keep Brown from marrying my girl, I am willing you should try it. While I do not think very much of Brown, I have made my mind up that when the girl is old enough to know her own mind, if she wants him, I shall not stand in her way. I do not think I could do what you want me to do—undertake to forbid their having any intercourse. I only mean that marriage shall not take place until my daughter reaches full womanhood."

"Very well, Col. Hammerton, let me begin my operations for your daughter on the basis of my having Zenobia. You give your consent to that?"

"O yes; I will give orders to that effect."

So Zenobia became Miss Williams' body-maid.

THE *New York Evening Telegram* among its notices of summer resorts, says: "The Dansville Sanitarium, known as Our Home Hygienic Institute at Dansville, Livingston county, N. Y., is one of the best places for its special objects to be found in the United States. Among the attractions to be found here are beautiful mountain scenery, with charming drives and walks; the purest of water and air, untainted by fogs, malaria, or miasma of any kind."

The above courteous notice—every word of it true—we find copied into *The Travelers World*, N. Y., and other exchanges. Thanks.

IN the villages and cities, and on the farms of New England and of New York and of all the western States and Territories, and all through the South and in many places in Canada, are friends of ours—patients on our Hillside in past years—who desire very much to learn of the health, habits, hopes, and happiness of their fellow-patients here. If each of these will write us about himself or herself, just the things one would be glad to know in reference to others, allowing us to insert these statements, at discretion, in our columns, the result will be such a thorough interchange of intelligence as we doubt not will prove most satisfying and enheartening to them, and to ourselves.

[From the Letter of a Friend.]

The Yosemite.

At last I have touched the top of all wonderfulness! Yesterday evening just as the sun sprinkled the "Bridal Veil" with vanishing rainbows, my first view of the Yosemite compensated for all the trials of reaching it. Poor as I am, I would give a thousand dollars this moment to have some of my Brightside friends on this piazza of "Barnard's", within fair sight of the leading falls of the valley, swinging down as they do for twenty-six hundred feet—twice as high as any waterfall known to the world, and sixteen times as high as grand old Niagara! Dear Niagara! I have clung to you all my life, and indeed if God ever permits me to see you again, I will reverence you for the sake of your Maker, and my Master; but to-day I am standing in the presence of a greater work of nature, and I surrender the preference of a life-time; and always hereafter when I am called to testify as to God's greatest work on earth, I must answer, Yosemite. I have forgotten all my pains and aches—no, not forgotten them, but I am willing to endure them. I wish I lived near enough to spend every summer of my life on earth in this enchanted vale. The waters are quite enough to satisfy my soul as they dash over the several falls that I have yet seen; and in this I have been most agreeably disappointed, as I had the impression that everything was dried up at this season. The air is as delicious as champagne. I would gladly remain here until the dear Lord should call me to some place in the Spirit-land, that will outrank the Yosemite. I believe he has great resources, and that they are pledged for those who love him. I feel to-day so regretful that I was ever unfaithful to him. It seems to me that I will never be again. At this moment my soul is thrilled with transports of unspeakable affection for the hallowed Christ.

Later.—I have at last found your paradise,—the City Conservatory in the Golden Gate Park of San Francisco. It is the largest and grandest conservatory in this country and only thoroughly eclipsed by the Chatsworth Conservatory in England. The glass building covering ten thousand varieties of plants and flowers is two hundred and fifty feet long, seventy-five wide, and contains all the rare specimens of fruit and flowers known to this country. How sweet it was! How beautiful it was! Really, an hour here paid for many discomforts on the journey in coming over the mountains and plains. The balmy air of the coast, and the delicious fruits almost make me well. What an eight days that was in the Yosemite! I may go to Oregon. If so, they tell me the scenery of the Columbia river will rival, in my appreciation, that beautiful valley. G.

[For the Laws of Life.]

Cases Reported.—IV.

BY E. D. LEFFINGWELL, M. D.

TYPHUS AND TYPHOID FEVERS—PART I.

It was my original intention, in undertaking to report cases for the readers of the *Laws of Life*, to select such examples only as should occur in the daily practice of Our Home. I had thought that during the course of the year I would thus be able to present illustrations of the most important affections common to our American people. A little reflection has shown an important error in my reckoning. While it is true that we have under treatment in our Institution during the course of the year nearly all of the more common chronic diseases, our hygienic surroundings are such that those acute affections which owe their existence in large measure to imperfect sewerage, bad drainage, decaying animal and vegetable substances, and filth in general, are exceedingly rare among us. For example, I have never known a case of typhoid fever or malignant diphtheria to originate on our grounds, yet I should not feel content to pass over unnoticed either of these diseases. It has been suggested to me that under these circumstances I might draw with advantage from my studies and practice in other institutions. Having had an experience of several years in the principal hospitals of New York, London, Paris, Berlin, and Vienna, and having notes of many of the cases I have observed, it has been thought that it might give greater variety, and prove equally acceptable to our readers, if I should present from time to time any of these cases with whose general principles of treatment we at Our Home are in cordial sympathy. Acting on this suggestion, I shall present herewith, without further explanation, two cases of typhoid fever and one of typhus.

Although regarded by the majority of the medical profession as totally distinct diseases, these two affections were formerly classed under one name, and are even now by some eminent men considered as essentially one and the same. Typhus fever is exceedingly rare in our country. It finds its most congenial atmosphere where many individuals are crowded together, surrounded by filth, and depressed by poor food and bad air. As ship-fever it is the terror of all seamen; as jail-fever it often decimates prisons and asylums, while as famine-fever its ravages of late years in Ireland and in India have been fearful. It is exceedingly contagious, the contagion being contained in the air about the patient, in his bedclothes, his linen and other property, and it may be carried a long distance in the clothing of persons who do not themselves become affected.

Typhoid fever, in our country, is a very common disease. It is but slightly contagious, the poisonous principle being supposed to reside solely in the dejections of the patient, while emanations from his skin and lungs may be breathed with impunity. What the peculiar poisonous germ of typhoid is has never been discovered. We know that it is very viable, preserving its activity for a long time, and that in decaying animal and vegetable matters it finds the most congenial soil for its growth and development. Thrown into rivers from which towns derive their water supply, or drained into wells from leaky sewers or cesspools, the poisonous germs are taken into the stomach with drinking water, so that the excretions of a single patient may poison a whole neighborhood. In the year 1873 over five hundred cases of typhoid fever in the city of London were traced to a single well. The water from this well, poisoned by a neighboring vault, had been used for washing the milk cans, or perhaps for adulterating the milk, of a large dairy. Wherever this milk went, typhoid fever followed.

The disease is most common in the fall and winter; it attacks men oftener than women, and the strong and robust more frequently than the weak and badly nourished. The very old and the very young are rarely affected, while consumption, cancer, heart disease or a previous attack seem to afford almost complete immunity.

CASE FIRST. TYPHUS FEVER.

This patient, a young physician, was practicing during the year 1878 in the wards of the Vienna Allgemeine Krankenhaus. There were a number of cases of typhus fever at this time in the hospital, and it was probably from exposure to some of these cases that the patient contracted the disease. He first complained of feeling ill Friday noon, although he had had a sense of fatigue and a dull headache for several days previous. He ate little or nothing for dinner and did not come to supper at all. The next morning, when I called, I found him evidently worse. He had spent a restless night, and on attempting to rise in the morning had found himself too dizzy to stand. His pulse was over 120 per minute, the temperature stood at 104°, and to the persistent headache were added severe pains in the back and limbs. I remained with him the greater part of Saturday and all of Saturday night, another friend stayed with him Sunday and Sunday night, and on Monday morning, there being no longer any doubt as to the nature of the disease, he was removed to one of the private wards of the general hospital. He there came under the medical care of an eminent Austrian physician; but as the patient was now delirious, and had no relatives within six thousand miles, another A-

merican physician and myself assumed a general friendly care of his case. We visited him twice a day, and were thus enabled to study very closely the general line of treatment pursued. This consisted for the most part of various applications of water to control the temperature, a nutritious diet and good nursing. The patient made a fine recovery and is to-day a rising young specialist in one of our large cities.

CASE SECOND. TYPHOID FEVER.

This case was observed in the Charity Hospital of Berlin. It occurred in the practice of Professor Frerichs, one of the most advanced thinkers in our profession, as well as one of the best clinical teachers in the world. The patient, a young woman about twenty-six years old, had considered herself in excellent health till about a week previous to her entering the hospital. She had first noticed a general indisposition to work, with a feeling of fatigue after the slightest exertion. This was soon followed by irregular chilly sensations, pain in the limbs, a persistent headache, loss of appetite and a slight diarrhoea, while her nights were restless and her sleep unrefreshing. There was no pronounced chill, such as we see in pneumonia, but rather a succession of irregular chilly sensations; the pain in the head was dull and frontal in character; the loss of appetite was accompanied by slight nausea; and towards the end of the week there had been a severe attack of bleeding from the nose. During the first week of the patient's confinement in the hospital all these symptoms became aggravated. There was greater confusion of mind, more violent headache, singing and drumming in the ears, with an intolerance of light and sound. In the early part of the second week the mental weakness and stupor became more marked; the patient no longer complained of headache or of pain in the limbs, but lay in a half somnolent condition, apparently oblivious of all that was passing around. About the ninth day delirium set in, at first low and muttering, but soon becoming so violent that two attendants were necessary to keep her in bed. This passed away in a few days, being succeeded by the characteristic typhoid delirium, the patient picking at imaginary objects or at the bedclothes, and mumbling incoherently to herself in a low monotone. From this she passed into a state of profound stupor, lying on her back, indifferent to everybody and everything around; the teeth black with sordes, the face sunken, and her whole aspect indicating a condition of thorough poisoning. Towards the end of the third week a change for the better was perceptible. The fever became less intense, the stupor less profound, and in the early part of the fourth week the patient was declared convalescing. I have

given this case in detail, because it is a typical example of a large number of cases of more than common severity. It was treated from the beginning without medicine, the fever being controlled by various applications of water.

CASE THIRD.

This patient, a gentleman rooming in one of our neighboring cottages, was spending his summer vacation in Dansville, after a year's hard work in the city. In describing his case he says: "The first unpleasant indication I noticed was a sense of languor, a disinclination to exert myself or move even about the room. This was followed in a few days by a feeling of dizziness whenever I attempted to rise from a chair or on going up or down stairs. With this dizziness was associated a dull headache—over eyes and forehead—very slight when I sat or lay still, but very sharp when I attempted to move." In about one week from the beginning of these symptoms, patient took to his bed with well-developed typhoid fever. He was confined to his room about five weeks, losing over forty pounds in weight, but making on the whole an excellent recovery. The treatment consisted essentially of good nursing, a cool, wet compress over lungs and bowels—re-wet every two or three hours—cold applications to the head as agreeable, and daily spongings or oil inunctions to reduce the fever.

These three cases give in outline the general symptoms of typhus and typhoid fevers. Our special treatment of these diseases, and indeed of all fevers, will be described at length in the October number.

[For the Laws of Life.]

The Religion of Health.

DR. J. H. HANAFORD.

I REJOICED to read what Rev. A. L. Cole says in the July number, and I wish to extend to him the right hand of fellowship in more senses than one. His experience is not unlike mine in some respects. About the time I was pronounced a consumptive and was thought a doubtful case, I commenced a very regular course of diet, adopting in part the two-meal system. For a time my sight was so much impaired that I neither read nor wrote my own letters; but under simple, wholesome living I gradually recovered and grew strong, until now I write a good deal and am doing what would be considered a large amount of mental labor, gaining all the time. None of my early associates have been so free from sickness and suffering as I. For more than thirty years I have not been off duty a single day in consequence of illness, and although I inherited

sick headache and was the victim of it in all my younger life, I have not had more than three noticeable headaches in thirty years, and not one that I remember, in seventeen years. This I attribute to obedience of God's laws, more especially those relating to the body.

I heartily commend the remarks of the brother in his reference to the gospel of hygiene. I can but feel that he, as a minister, can do much to advance this gospel by direct reference to physical conditions. I have but little faith in reaching a soul through a diseased body, or the reform of a drunkard while he is a glutton in his dietetic habits. He is not nearly so readily affected by mental or moral agencies so long as he is living mainly on pork, or animal food of any kind; for I am sure that the habitual use of such food must strengthen the baser nature, becloud the intellect, and blunt the finer sensibilities. I have but little faith in the reform morally of one who lives in squalid poverty, in rags, in filth, in dark or damp cellars, and who clings to ignorance and degradation.

If we would reach the soul we must recognize the relations of our three-fold natures and pay respect to the laws which govern them; then only man may be harmoniously developed. I would as soon ignore science in the effort to educate human beings, as to neglect the body of one who bears in that body a living soul. I would have the clergymen preach the whole gospel and teach the laws of God relating both to the body and soul. I would have people believe that it is a wrong—not as wrong—it may be—to destroy the health and thus abridge usefulness, as it is to destroy the mind or soul. I have no more right by gluttony, or the use of unwholesome food, to make of myself a miserable, petulant dyspeptic, than I have to lie, swear or steal, since I disobey God's laws in all these acts. I have no right by overwork, over-eating, fretting, scolding, or indulgence of the passions, to destroy my health and make myself a burden to society. It is my duty to benefit the world, as far as I am able, while I am in it. I have no more right to entail physical suffering or moral taint on my posterity by violating God's physical laws, than I have to corrupt society by a vicious career.

In fine, I would have brother Cole and his brethren preach that our holy religion is intended for our whole being; that the Christian is legitimately a better man physically, a happier and wiser man, as the direct result of that religion, and that it is not only wrong, but wicked to live a self-indulgent life that will impair the health and vigor granted us whereby we may bless humanity and honor God.

[For the Laws of Life.]

Comfort in Traveling.

"ON a journey of twenty-six hundred miles I carry in a shawl-strap everything needed for a month's stay," says an accomplished lady traveler. This does not, of course, apply to a visiting tour, including parties, receptions, and great occasions; it has no significance to the fashionable woman, as traveling too often means to her an opportunity for display. But to women who travel for the same reason that men do, for business, or to see—not to be seen—these hints may be suggestive.

A piece of brown duck, the full width of the material, and a yard and a half long, is bound with colored braid and embroidered on the outside in worsted to match. Reeds and grasses are an effective pattern. On the inside, at one end, four large pockets opening toward the center, are stitched on, and over them are folded two lappels, each the width of the cloth, to hold in place the contents of the pockets. These severally contain, gossamer waterproof and over-shoes; a dressing case; a sack like the petticoat worn—of dust-colored cotton material for summer—a double-gown, easily folded into small compass, for winter; extra underclothing; a skirt or polonaise; a muslin or cambric cap, made after the fashion of sweeping caps; and a pair of knit worsted slippers with cork soles. A look into the dressing-case shows separate compartments for towel, sponge, comb, brushes, tooth-powder, drinking cup, pin cushion, needles and thread, and a supply of safety pins. At night these pins fasten the dress, necktie, etc., to the curtain of the sleeping berth. Then our traveler dons her cap to protect the head from draught and cinders; puts on her dressing sack, prettily trimmed with lace; exchanges boots for the soft slippers; and tucking the curtains close under the mattress at head and side, has a comfortable night, and rises refreshed in the morning, when she has only to take her dress and dressing-case in hand, leave her berth just as she is, and make her toilet for the day in the dressing-room. If the weather is warm, a linen duster is substituted for the thickly lined traveling dress, which is folded into the shawl-strap.

Instead of depending upon railway station fare of pies and cake, ham sandwiches, and strong coffee, our model traveler has provided herself with journey cakes (described under *Cookery* in this number), and on these, with fruit, milk, and granula, she makes a wholesome, relishable meal at her leisure.

It may be said that some of the articles mentioned as necessary on a long journey, are provided on the cars; for instance, towels, drinking

cups, combs, and brushes; but it should be universally known, and good medical authority justifies the statement, that not a few diseases may be communicated by using such articles after persons affected. When this fact is known, the additional labor of providing and carrying these extras, is not worth thinking of.

Leather traveling bags may take the place of shawl-straps, but are so heavy in themselves as to become burdensome when filled. One of gray linen or canvas, and of home manufacture, is quite as capacious, and adds nothing to the weight. Our readers are doubtless familiar with the ordinary kind—a sort of cotton cylinder with round ends the size of a tea-plate, bound in with braid, buttoning together at the top and having straps of the material on each side of the opening. A newer and prettier style has square ends, or a little longer than they are wide, say nine by six inches, bound with brown braid to a straight piece half a yard wide; it is made much after the style of a box pillow, opening the whole width, and buttoning at the top. Straps are added to each side, and a border with initial is worked in worsted. A piece of stiff card-board, six inches wide and half a yard long, is laid loose in the bottom, and completes the bag.

Old travelers have said that sleeping with the head toward the engine not only promotes a better circulation, driving the blood from the head towards the feet, but in this position cinders and draughts are avoided. On the other hand, if an accident occurs, it is generally safer to have the reverse position.

A great quantity of baggage of any description detracts from the enjoyment of a journey, and to devote one's self continually to counting up boxes, bundles, and brown paper parcels, is to miss the charm of comfortable traveling. Three articles ought to be the limit—a shawl-strap or bag, a lunch box, and an umbrella. Then there is no over-burdening, or necessity for hurrying in leaving the cars, and there is then less likelihood of forgetting something more or less valued, in the daze of collecting a dozen different things.

A trunk always involves more or less trouble in checking and re-checking, and also adds to the expense. Such a sense of relief and independence comes from journeying in light traveling order, that we wonder ladies do not more generally learn the art. *Ella F. Edwards.*

The most painful part of our bodily pain is that which is bodiless or immaterial—namely, our impatience, and the delusion that it will last forever.—*Richter.*

Love you none? Then you are lost. Love is the key to felicity; nor is there a heaven to him who has it not.—*A. Bronson Alcott.*

[For the Laws of Life.]

Dentistry—VIII.

A. P. BURKHARDT, M. D. S.

ERUPTION OF THE TEMPORARY TEETH.

ONE OF the interesting events of infancy is the eruption of the first teeth, which usually takes place about the fifth month after birth. It is a double process, including the gradual elongation and rising of the teeth, and the absorption of the hard and soft tissues overlying them. This absorptive process is first noticed in the alveolar borders, whereby the cap covering the advancing tooth is gradually melted away. The teeth rising in their sockets—the roots in the meantime lengthening—"press upon the overlying gums, which, becoming thinner and thinner, finally allow the escape of the imprisoned tooth." No definite rule can be laid down either as to the time or the order of the eruption. The lower teeth generally precede the upper of the same class, by two or three months, although sometimes this order is reversed. The incisor teeth are the first to appear, as a rule. A singular case, by which this order was changed, occurred in my practice some years ago. In the winter of 1875 a lady called on me to have all her upper teeth extracted, and by request was placed under the influence of nitrous oxide gas. In performing the operation, I began with the first upper left molar, and proceeded in order, extracting one after another, bicuspid, eye-teeth, incisors, etc. My patient, as I subsequently learned, was at this time in a state of pregnancy of about three months' advancement, and afterwards gave birth to a healthy child. As the time drew near for the eruption of the first teeth, namely, the central incisors, for a few minutes each evening the little fellow would breath heavily, as one does while going under the influence of nitrous oxide. The mother, with considerable anxiety, daily examined the gums, thinking to find the appearance of the central incisors; but imagine her surprise upon discovering first, the advancing crown of an upper left molar, next a small molar, and in due time, an eye-tooth, lateral and central incisors following. The eruption of the teeth took place in the exact order in which I had extracted the mother's teeth. In connection with this changed order was the usual heavy breathing for a number of evenings preceding the appearance of each tooth, showing that the act of extracting the mother's teeth at the period mentioned, strange as it may seem, influenced the eruption of the child's teeth in the order named.

The usual order of the eruption of the temporary teeth is as follows:

2 central incisors (No. 1),	between 5th and 8th mo.
2 lateral " " 2,	" 7th " 10th "
2 canines, " 3,	" 12th " 16th "
2 first molars, " 4,	" 14th " 20th "
2 second molars, " 5,	" 20th " 36th "

By this it will be seen that a child has ten teeth in each jaw—a fact which I wish to impress upon the minds of parents, so that when the six-year-old permanent molars appear, they may not be taken for temporary teeth. In many cases these permanent molars become so badly decayed before the mistake is discovered, as to be beyond the saving skill of the dentist.

*Dansville. N. Y.***Experience Notes—II.***To Dr. Jackson, my more than friend :*

I was sick and came unto him; I was blind and he caused me to see; I was deaf to all reason; but he spoke such words of wisdom that I inclined my ear and hearkened unto his voice. I wore senseless, uncomfortable raiment and he clothed me intelligently. I was looking through a mist of tears; he taught me tears were unnecessary. I came from the state of agony and county of despair, bordering upon lunacy, in the town of medical colleges and wise M. D.'s. I lived upon a street of folly and fashion, but he led me to the state of comfort and into the county of hope. He dispelled all illusions and I was brought to dwell in a community of reason, love, joy and good-will to man.

For years the name of Dr. Jackson has been one with all the love, honor, confidence and gratitude of my heart. He restored my reason; he has brought me all my good gifts, saved my loved ones, and hundreds of families are singing a new song to-day from his key-note. My little glow-worm light is shining its brightest, lighting up the dark corners. I am trying to dispel the clouds of tobacco smoke and tugging away to efface the whiskey brands from the reputation of some of our voters.

Shall I tell you how I am voting? My driver, "Esquire" (his slave name), last year was a paid voter and drummer, buying up his colored brethren and demoralizing them with free drinks, winding up with a free drunk for himself. I took his moral and political training in hand and my year's work told at the next election. The votes polled through his influence were honest, stamped at colored prayer meetings and revivals. I never let the subject rest: "Like wrath, t'was nursed to keep it warm." I taught him to electioneer from my standpoint and convictions of right; so the most natural and salutary duty was my ride on election day; he drove, but I held the election reins, while the colored votes did rain down honest and true. The last revival held them. This is how one Southern woman *did vote!* yes, and I intend to continue to vote, until mothers are allowed to say whether their sons shall pass seven whiskey dens and gambling man-traps on their way to school or business. I saw yesterday three legal voters dead drunk on my way to church from my country home. Women must protect these same voters from their own legalized vice.

Woman's dress is physically so demoralizing. I would that I had the power of Gabriel's trumpet to blow blast after blast all over our land, telling women of the magnitude of this evil, until they who have ears should hear. I will work while the day lasts.

Mrs. H. W. Hulings.

I have held to simplicity of diet since leaving Our Home chiefly for self-education. I have always been too afraid to be looked upon as "different from other folks." Nothing could ever make me more supremely miserable than to have those around me look at me, as much as to say, "what an odd fellow!" I had become almost morbid in this way, and would imagine that people were poking fun at me when perhaps it was no such thing. I felt that hygiene offered me a golden opportunity to begin to wage war against this influence. Freedom is what I, of all men, need; but while I must, as you say, be careful "not to stand so straight as to bend backwards," will not an occasional bending backwards help wonderfully to a final erect position? Can a man learn to live above the law without first learning to live by the law? What I need to do is to keep my heart full of love, try to get Christ to pour into me continually of his own life, until I feel its currents warming my whole spiritual nature, and then I shall be free. I need not trouble myself about law then, for love is mighty to save. I mean to be in earnest about it. I must be in dead earnest through and through. This is no child's play to me. It is eight years this coming fall since I began in earnest to fight my passions; I have learned much during that time, and I believe that the light of day is beginning to dawn ahead. There is no use doubting at all, for I am going to win. I haven't fought all this time to give up now. Dr. Jackson's letters have been a great help to me, and with the Almighty God to back me up in my endeavors, the possibility of defeat is not to be entertained for a moment.

Faith must lift us over doubt;
On this line we'll fight it out.

I like to cheer myself up in this way. "I am the Lord who healeth thee."—A *patient* of 1880.

I wish that every mother in the land could know what hygiene has done for my family. My little girl, who had salt-rheum, dyspepsia, and constipation when I wrote to you eight years ago, is entirely well. She is a picture of health and never tires of talking about how Dr. Jackson cured her without medicine. She is a reformer in every sense of the word and perfectly contented with our diet of graham flour, oatmeal, milk, sweet cream, fruits and vegetables, simply cooked; she cannot endure the taste of salt, and seems to have no desire whatever for meat, sweet-cake, or anything of that kind. My husband, who eight years ago was a nervous dyspeptic is now well and happy, enjoying perfect health. We are indeed a happy family, growing still more happy each year. We shall ever bless the name and teachings of Dr. Jackson. I have How to Treat the Sick without Medicine, and would not part with it for for a fortune if I could not get another. My little girls have had measles and diphtheria, but I treated them according to your book, with the utmost satisfaction, while my neighbors' children who were drugged, died on all sides. A friend of mine treated her seven children for diphtheria as I did and they all recovered. I often wonder if you have the least idea of all the good you are doing away out in this far West, and of all the homes which love the Laws. My Laws of nine years are scattered; I have not now a single copy in the house; I should enjoy having them bound, but think I can do more good by distributing them. *Mrs. E. M. Goldsworthy, Iowa.*

[For the Laws of Life.]

The New Type.

SHE is just sixteen. At the age when the society girl exults in corsets, French heels, and dresses *à la mode*, our young lady, although city born and bred, is not studying the style of bangs and the art of compressing herself into the least possible space, but is making herself acquainted with the wonders of the microscope and all the treasures of woods and fields. A fashionable girl may well pity her, so ignorant is she of the world of frills and flounces. Her face wears the sweet innocent look of a child; her complexion is ruddy and healthy; her muscles are firm and well-rounded; but the hat she wears, from its evident antiquity and general don't-care appearance, would horrify the followers of Demorest. All this signifies that this fortunate girl has a real live enthusiasm in which she forgets the superficial and artificial, for that which is true and satisfying. She is a student of Nature and has the genius of the naturalist. One day in every week is spent with her father hunting in the woods, with a walk home by starlight or moonlight. She is as tireless in these long tramps as he, and enjoys them as heartily. She is a capital shot and bags as many partridges in a day as an old hunter. She has already made a large collection of birds and insects belonging to that section of country, putting them all up herself with great nicety and taste, without the least instruction.

She is a working member of a Microscopical Society, a most earnest student, and in all probability has the best start for an education in the natural sciences of any girl in the country. She cares but little for mathematics or the exact sciences; but with her collecting materials in hand she will spend day after day in swamps, woods or on the hills, hunting up bugs, infusoria and all the many curious and wonderful subjects for the student of natural history. Here is one girl who has a genuine love for a certain study, and whose parents are wise enough to let her follow where it leads. She is not met with the conventional decree that it is not proper for girls to do such things. She is free, and in consequence life opens to her fairer prospects of real heart satisfaction and usefulness, than to all the fashionably educated and "accomplished" girls put together. We congratulate her, and to the other girls say, "go and do likewise."

Another is a girl of fifteen. It is a fact that this poor child, the daughter of a judge, a wealthy man, does not know the difference between an article and an adjective, has never opened a historical text-book, cannot decline a Latin noun, nor conjugate a French verb, and although she can read she knows nothing of lit-

erature. What compensation has she? She has a strong, finely formed body; her face glows with health; her nerves are like whip-cord; her backbone is perfectly sound; she sleeps like a healthy child from dark till sunrise, and is, in short, a perfectly developed little animal, handsome, tough, and happy. She can row, swim, handle a rifle, hook a trout, harness a horse, ride him bare-back, drive, climb trees,—do everything indeed that a healthy boy of her age would be expected to do. In another year or two she will enter upon her intellectual education, and having a sound body with faultless nerves, there is no fear that the too common result of intellectual culture will follow. This is the experiment of a wise father who will no doubt reap abundant reward in the quick response which the heart and brain of a well-trained body makes to all fair demands upon it.

Our Patients Heard From.

Mrs. Alice D. Hewitt.—Ill.—I am most happy to announce that I continue improving at a marvellous rate, and that my present physical condition is a wonder to myself and all who know me. I am enduring this summer better than any previous one for years, the hot weather usually having a prostrating effect on me. I am capable of five hours active work out of the twenty-four, and this right along, day after day. Smart people, of course, would view this ability of mine with contempt, but, "oh, the difference to me." Five hours of efficient work! it is paradisaical. I am so happy, so thankful, that this strength is vouchsafed me, as I compare it with former years when I could do nothing, "a blot upon creation," a burden to myself and everybody else, having not enough energy to live, and certainly not enough to die. One who accomplishes some work in this life and then dies, is to be respected; but what can be said of the miserable, nervously bankrupted invalid who drags out an aimless, profitless existence, day after day, year after year, of no benefit to any one save the doctors and drug-stores. From this wretched fate I have been rescued by the good wrought during my fifteen months' sojourn at Our Home, and by a patient following out of the immortal truths taught there, by discarding falsehood for truth, by coming out from the darkness into the light. "Whereas I was blind, now I see." If not physically deprived of the glorious gift of sight, yet how blind was I before I knew of you and yours! Now my vision is restored. For almost seven long years I was trying to win back vanished health by drugs; they failed me every time, yet I went on in my stupid, insane faith in the wonderful power, the hidden potency supposed to lie somewhere in pills and powders. And in those seven years I had descended the hill so far that the doctors gave me up. What was at first only a slight malady, had become so fixed, so complicated by the poisoning, that when I presented myself at your gates, I believe it was only out of the compassion of your great, good hearts that you took me in. Since I have been the receptacle of so much medicine, I may never be as good as new, may

never bear great strain, yet I am confidently looking ahead to a future of comparative usefulness, blessed with a degree of health and strength, a freedom from pain, and a pleasure in life, at one time as remote and unattainable, apparently, as the stars. All this I owe to Our Home on the Hill-side and its medical faculty. As an eager scholar I used to sit, drinking in the lessons so generously bestowed upon the patients by Dr. James C. Jackson, and I am endeavoring, as far as circumstances will permit, to carry out their central idea—simplicity—in my daily life. I still continue, and shall as long as life lasts, the two meals a day, composed of grains and fruits, simply cooked, fruit in its natural state preferred. Flesh meats I very rarely take. It is surprising how long a period of time now elapses before I wish for meat, when formerly it was my tri-daily stimulus. Quietly and by degrees I have established a hygienic regimen in my little household. My children appear rosy and happy on their diet of grains and fruits, never in any way manifesting the slightest uneasiness at the almost uniform absence of meats, and the entire absence of cakes, candies, and pastry from our table.

Mary Woods.—Ill.—My health has been very good since leaving the Cure in 1875. I have taught every year since, preparing my own food much of the time, living on graham, oatmeal, milk, graham crackers, and fruit.

Sara A. Barnes.—Pa.—I am not dead. I am living and loving as hard as ever. I am at work again, and teaching just as well as I ever did, I know. Dr. Jackson's prediction has been verified, and I am better than I was ten years ago—a great deal better.

Mrs. L. B. Fallows.—Chicago, Ill.—I have had remarkably good health since returning to active life, and feel largely indebted to the rest and treatment you gave me at the Home, for this great blessing. A beautiful, healthy baby boy has come to gladden our lives, and is the darling treasure of our household. I had really forgotten how many charming attractions there are about a baby. We are all well. H. has been our housekeeper for some time, superintending the whole machinery of housekeeping, and winning great commendation. A. has her heart full in baby's company. We think and speak of the Home and you all with loving gratitude, and if it were only nearer we should certainly have some of the family enjoy the benefits of the Hill-side every summer.

Mrs. M. K. Murdock.—Penn.—Wherever I go I find so many who are interested in Our Home. Heaven bless the dear place say I. I think of you all so often. (Former bath matron.)

Mrs. Wm. McCan.—Ont.—I am thankful to say that I am as well as I am, and if I do not over-tax myself at any time, I can do a fair amount of work with comfort. I have proved yours to be the right way of living, to keep well, or to get well if sick. I shall ever be thankful for what I learned at the Home. I never expect to live any other way. It has done great things for my husband, who had had asthma for twenty-five years. He had taken everything, and tried all the remedies he could hear of, but failed to get help. He has now lived hygienically for three years and a half, and has had no return of asthma.

I could tell you of many persons who have been helped, and are getting well, simply by reading *How to Treat the Sick*, and the Laws, and following your modes of living and treatment. A little girl in our neighborhood had an abscess on the leg, accompanied by high fever. The doctor had poulticed it, thinking it would gather and break. I suggested the application of warm, wet cloths, frequently changed, with a pack and sponge-off every day. After three days of this treatment, giving her, meanwhile, plenty of filtered water to drink, the child was perceptibly better, the abscess did not break, and the fever left her. This has convinced the mother of the value of your teachings, and she is determined to institute a reform in her family in favor of hygiene. Others, also, I have tried to help, and I have made no failure, I believe.

Clarence H. Waldo.—(Mr. Murphy's home, Maine.)—Mr. Murphy and I harness together well, and bid fair to work our way to health right manfully. We are enjoying one continual feast of good things. All out doors is our gymnasium, and we improve our time in our hammocks under the trees, or out rowing in a boat, or riding about the country. We have Belfast Bay as a generous sized bath-tub, and find an occasional plunge in the salt water very exhilarating. We indulge in pleasant day-dreams, such as spending next winter in Florida, where we could lie out doors in company with the alligator, and could find some cheerful mosquitoes to sing us to sleep. It strengthens my heart when I think of the many who are praying for me, and I am sure that their prayers will not be without avail. I have got hold of the right end of the rope, and as Jehovah liveth the good time must come.

Rev. Hobart H. Smith.—(In the woods.)—We are at last fairly settled in camp life, and are enjoying ourselves greatly. We are in about the highest inhabited locality in the Adirondack region, being about 2,000 feet above sea level, and the air is heavily laden with the pine and balsam fragrance. Our camp is in a beautiful grove of tall pines and hemlocks, on a bluff about 150 feet back from the lake. Old White Face, the second highest mountain of the Adirondacks, is seen from our tent door, while by rowing out on the lake a few rods, we can see Marcy, the highest peak, McIntyre, Colden, The Gothics, and many others. So we think ourselves most beautifully located. John Brown once lived about three miles from here, and is buried by a great rock near his home, where he used to go to pray, and where he asked to be laid. Is it not a great truth, though conveyed in a homely ballad, "his soul goes marching on"? It must be a pleasing reflection, dear Dr. Jackson, that you were an early and earnest worker in that great cause of human liberty. I thank the Lord for your work in the world, and that he permitted my life to touch yours. You have led me where I could get visions of Christ. I shall never forget your sermons on Spiritual-Mindedness, and on Knowing Jesus. I want to preach these same truths, for they are the most helpful that the human heart and mind can lay hold of. I am trying to follow out faithfully your teachings as to rest and diet, and am improving all the time. Mrs. Hawley and Mrs. Sands are tented within about two hundred feet of us. They are enjoying camp life, and improving healthwise.

Small Arts of Living.

SELECTED.

THE BEST GLOVE CLEANER.—Mix one-fourth ounce carbonate of ammonia, one-fourth ounce fluid chloroform, one-fourth ounce sulphuric ether, one quart distilled benzine. Pour out a small quantity in a saucer, put on the gloves, and wash as if washing the hands, changing solution until gloves are clean; take off, squeeze them, replace on hands, and with a clean cloth rub fingers, etc., until they are dry, and perfectly fitted to the hand. This cleaner is also an excellent clothes, ribbon and silk cleaner; is perfectly harmless to the most delicate tints. Apply with a soft sponge, rubbing gently until spots disappear; *care must be taken not to use it near fire, as the benzine is very inflammable.*

TO CLEAN LAMP CHIMNEYS, hold them over the nose of the teakettle when it is boiling furiously. One or two repetitions of this process will make them beautifully clear. Of course they must be wiped upon a clean cloth.

TO RENOVATE GILT FRAMES, take sufficient flour of sulphur to give a golden tinge to about a pint and a half of water, and in this boil four or five bruised onions; strain off the liquid, and with it, when cold, wash with a stiff brush.

WHITE PAINT may be best cleaned with lukewarm water, having a teacup of whiting mixed in a bucket of water. Colored paint should be cleaned with lukewarm suds, made of mild hard soap. In both cases the work should be done briskly, rinsing in pure lukewarm water immediately after the suds, and drying quickly. Strong soap, soda, or any alkali cleanses but injures the paint.

MOULDY ROOMS.—There is a very simple method by which dampness—and this produces mould—may be prevented in unoccupied apartments or in houses at the seaside which are closed in winter. Place in an open plate a quantity of lime, which will absorb the moisture. In libraries the same simple remedy is very efficacious.

GRAINED WOOD should be washed with cold tea.

DOORSTOPS.—Smooth handsome stones, painted in pictures, are pretty to lie on the floor and hold doors open.

HOW TO KEEP TOMATOES.—Dissolve a teacup of salt in a gallon of water. Pick ripe tomatoes, but not over-ripe, leaving on a little of the stem. The tomatoes must be kept well covered with the brine, and they will keep till spring or longer.

TO CLEAN TIN AND IRON WARE.—One of the greatest helps in the kitchen is washing, or soda. If a strong solution is kept in a bottle, and a little used in cleansing tin or iron ware, it will more than reward you for the little trouble. There is nothing so nice for milk utensils.

TO PREVENT DUST rising from a carpet when being swept, sprinkle coarse dry salt over it. If the carpet is much soiled, rub the salt well into the fibers with the broom; then give a thorough sweeping, going over the work several times. Salt is better than tea-grounds, as it brightens the colors and sweetens the room.

RECEIPT FOR WASHING FEATHERS.—Wash in warm soap suds, and rinse in water a very little blued, if the feather is white, then let the wind dry it. When the curl has come out by washing

the feather or getting it damp, place a hot flat-iron so that you can hold the feather just above it while curling. Take a bone or silver knife and draw the fibers of the feathers between the thumb and the dull edge of the knife, taking not more than three fibers at a time, beginning at the point of the feather and curling one-half the other way. The hot iron makes the curl more durable. After a little practice, one can make them look as well as new feathers. When swan's-down becomes soiled, it can be washed and look as well as new. Tack strips on a piece of muslin and wash in warm water with white soap, then rinse and hang in the wind to dry. Rip from the muslin and rub carefully between the fingers to soften the leather.

WASH MUSLINS and calicoes that are liable to fade in starch water. Brown linens should be steeped and rinsed in hay water.

BLACK LINEN THREAD should be kept wrapped in paper or away from the light which rots it.

TO KEEP THE HANDS SOFT AND WHITE, apply glycerine and alcohol mixed in equal parts, each time after washing the hands.

SPOTS may be removed from black cloth by equal parts of ammonia, alcohol and water; this also brightens up the material. Benzine will remove grease spots. When black cloths are washed, clean water should be used and they should be pressed on the wrong side before being quite dry.

Cookery.

CORNSTARCH CREAM.—Mix one and one-half tablespoonfuls cornstarch in a little cold milk or water, and add to one quart boiling milk. Have ready the yolks of two eggs, well beaten with one-third of a cup of sugar. When the milk is properly thickened, stir it a little at a time into the egg and sugar, rather than put the egg into the hot milk all at once, as this would curdle the egg. Heat it all up again for a moment, then stand it away to cool. Beat the whites of the eggs to a stiff froth and stir thoroughly into the whole when cool. Serve with a spoonful of currant jelly. It is delicious, and has none of the pastiness of the ordinary cornstarch pudding.

GEM PUDDING.—Line the bottom of a baking dish with light, sliced cold gems. Cover with sauce or fresh fruit, add another layer of gems and another of fruit, alternating until the dish is full, having the gems on top. Pour over the whole a cup of cream and bake brown. Serve with a little sweet sauce or cream.

PEACH COBLERS.—Make a dough of sweet milk and cream, graham or white flour, and with it line the bottom and sides of a nappy. Slice fresh ripe peaches and sprinkle over a little sugar; over this place a thin layer of dough, then another layer of peaches, and so on until a crust covers the top. Bake brown and serve with or without sugar and cream.

FIG JOURNEY CAKES.—Chop figs or cut them fine with scissors. Take equal quantities of the fruit and graham flour, with a trifle of sugar. Rub well together, and wet up with thin cream or fresh buttermilk. Roll thin and bake. Dates or raisins may be used instead of figs, and the cakes may be made in the form of rolls if preferred. They will keep fresh a month and are much more relishable on a journey than railway station fare.

BAKED PEARS.—Place the pears in a pan with a little water. If the fruit is acid sprinkle a little sugar over it just before taking from the oven.

BAKED QUINCES.—Core, but do not pare whole ripe quinces. Fill the cavities with sugar; bake until soft. Serve with a little cream.

BAKED TOMATOES.—Place ripe tomatoes, all nearly of a size, in a pan without water. Scatter bread crumbs thickly over the top and bake.

Our Boys and Girls.

Letter to Little Chick.

"Apart from me
ye can do nothing." AT MY DESK, }
August, 1881. }

ALAS, my dear child, for the box of candy which you sent me so many weeks ago! The box is all right, and is so pink and pretty it seems to belong specially to you, so I shall keep it in my drawer close by and use it to put things in every day. But the candy is in a bad way. I know you will be surprised that I have any of it left, but really I was puzzled what to do with it. It looked so good when it came, and you had taken such pains to send it to me, most of it freshly made by your own mamma, and the rest by those makers of fine, pure candy, Whitman & Son, Philadelphia, that I thought I would surely make use of it in some way. So the first morning I put some of the most attractive looking pieces on a plate in the middle of our breakfast table. When the family sat down, different ones spoke about how nice the candy looked, but when it was passed around, both at the beginning and the end of breakfast, only three or four of the dozen persons took any. I noticed that L. just nibbled her piece, and M. and J. each ate one peppermint drop, while S. ate two pieces. Next morning I tried it again, but even less was taken. I concluded our breakfast party did not care much to eat candy, and offered them no more. But I kept it handy by, and two or three times I sent some to children—not to the children themselves, but to the mothers, for I did not know whether the mothers liked to have their children eat candy or not, and I always think it is very unfair to give little children anything to eat unless the person knows that the mother is willing. Surely the mother has a right to say what her children may eat, and nobody has a right to interfere.

I did not give away much candy, though, for I truly believe, Chick, that children are always better off not to eat it. It does them no good whatever, and many times it does them harm. It is bad for their health, but it hurts them even more in another way; it makes them think too much of gratifying their appetites. Many fathers like often to carry home to their children candy or nuts or raisins, or something else to eat; and

if a mother wants her little girls or boys to do something, she tells them if they will do it they shall have a piece of bread and butter and sugar, or a piece of cake; or if her child cries or is naughty, she hires him, may be, to be quiet and good by giving him candy or something else to please his appetite. It is not his meal-time, and he does not need food, but she uses his taste for food as a means of getting him to do as she wishes. In all these ways people do very great wrong to their children by making too much of the appetite.

I must try to make you understand just what I mean. Appetite, which means a desire for food, has just one use and no other; that use is to give persons a good relish for wholesome food and drink, enough to nourish the body. To use the appetite so, gives great pleasure and does great good, because it helps persons to be well, and strong, and useful, and happy. But harm always comes from using the appetite in wrong ways, as people are in the habit of doing, because when they were children they were taught so by their parents. A child sees his parents use appetite wrongly almost every day. He sees them at their meals eat things that are not wholesome, just because these please their appetites more than the things which are wholesome. He sees them eat things when they do not need anything at all to eat, just because things taste good. You can understand, my dear, that when parents do this, they make too much of the appetite, really caring more for it than for health; and that when a mother lets her little boy make his dinner of pie and cake, instead of keeping him on good, plain food, she thus teaches him to consider appetite of great account, greater, even, than to be well.

Thus people go on indulging appetite, which all the time grows stronger by indulgence, until they get so that they cannot have a good time anywhere without something to eat. They think so much of this that no lady would venture to make a party without gratifying the appetites of her guests. She knows they do not need to eat at nine or ten o'clock at night, but she knows, also, that they want something in their mouths to taste good, and that unless they have something they will not like her party. She provides, therefore, for them, not wholesome food, but rich and tasteful refreshments.

So people like to please their guests by giving them drinks which gratify the taste, when they are not the least bit thirsty, and need no drink at all. In a hundred ways little folks and big folks use their appetites wrongly; may be, though, it is better to say they abuse their appetites, for it is abuse. If you take notice, you will often see children eating between meals; if they have not food they eat green fruit, or nuts,

or raw turnips, or sorrel, or wintergreens, or birch bark, or if there is nothing else, they chew gum. Their appetites say, eat, though their stomachs need no food. When such children grow up they will provide their families with food which pleases their abused and spoiled tastes, rather than that which will make them healthy.

People do not know how dangerous it is thus to abuse their children or themselves. The appetite goes on gaining strength, till it is apt to become master of the person, instead of the person being master of it. It is terrible to have the appetite get control of one. You cannot begin to think, my child, how much sickness, and sorrow, and poverty, and wretchedness it causes. Many, many dear little children die every year because their mothers do not know what use to make of their appetites. Many fathers and mothers are dreadfully sick, and make everybody in their homes unhappy, because they never learned to be masters of their appetites. Why, if appetite were always rightly used, I believe there would be hardly anybody in the world having dyspepsia, or liver complaint, or sick headache, or consumption. If all fathers and mothers brought up their children not to make too much of appetite, there would not be a drunkard in the whole United States, nor a man who smoked segars or chewed tobacco. How delightful that would be! Every little child would have a father with a clean mouth and a pleasant breath. I think, darling, you would not be very happy if every time your papa gives you a kiss you should taste tobacco on his lips and smell beer or whisky in his breath. Could you love him quite so dearly, and think him quite so good as now? I know you would be glad if every child had a cleanly, loving father, and so would I. Because I feel so, I want people to take care of their appetites.

Now you can see, I think, why I did not wish to eat the candy, and why I could not bear to give it away to children who might think I approved of their eating it. So it has lain in my drawer, till to-day I opened the box and looked in, and behold! a family of little black bugs had taken possession, and appeared to feel as much at home as if they had moved in to spend the summer. I ought not to complain, I suppose, that the candy was eaten by something which would not be hurt by it. But I did not like to have my nice drawer thus inhabited, and I politely asked Mr. and Mrs. Bug, and all the Bug children, if they would please do me the favor to just walk out of the box and out of the window, and get their living somewhere else. Now I shall deposit all the pretty peppermints, and chocolates, and candied nut-meats in the kitchen stove, while I think of you as I always do,

Lovingly,

Auntie.

A Sermon in Rhyme.

If you have a friend worth loving,
Love him. Yes and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a stricken brother's eyes,
Share them. And by hearty sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine in his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
Health and help are in the mirth
Which gives an honest laugh its birth.

If your work is made more easy
By a friendly helping hand,
Say so. Speak out frank and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow;
So, until the happy end,
You shall never lack a friend.

—Golden Rule.

Window Garden.

ONE which answered for an elegant piece of furniture, giving great pleasure to a family and its guests, is described by its owner, at present a patient at Our Home. The garden was his own special care through last winter. It is an ornamental box, about four feet long, by two feet wide, and eight inches in depth; is supported on curved claw legs, and placed to receive the full light of a large southeast window. It is not, as is usual, lined with zinc, or perforated for drainage; zinc is too cold for plants, and care not to give too much water avoided any danger of saturation or of soiling the carpet by leakage. An oil-cloth further protected the carpet. In filling the box a layer of charcoal bits was placed in the bottom, upon it a mat of moss, and then a compost of one-third muck, less than a third sand, and the remainder good garden soil, about a quart of phosphate being thoroughly mixed in.

About four inches from the front edge was set a row of fancy geraniums, beautiful for their finely colored foliage—the elegant Madame Pollock in the middle, and at each corner and between, Distinction, Happy Thought, Sunset, and Mountain of Snow. These were low and of nearly uniform height, and were not allowed to

blossom. A taller row set back of these alternated with the profuse-blooming Gen. Grant, scarlet, and Bicolor or Master Christine, pink and white—three of each. All the geraniums were firmly staked. In the spaces between were set trailers to fall over the edge and drape the box—Crassula, called also Othonna or Pencil Plant, Mesembryanthemum or Ice Plant, Kenilworth Ivy—these which require light, for the front; and striped cream and green Tradescantia for the shady side. The habits of all these plants are adapted to the situation, abundant light and air, warmth from a stove in the next room, and protection from evening light. These fancy geraniums were kept through the summer in pots on a south piazza, shaded from the sun but favored by its warmth; once a year they are taken from the pots, the soil nearly shaken from the roots, the branches cut back if need be, set again in new soil, thoroughly watered, and kept in a cold frame or shady place until started. The pots were plunged in the soil of the window-box. The other geraniums were taken from the border late in August, severely cut back in root and branch, potted, sheltered for awhile to recover, then placed in favorable conditions for growth, and were trained to uniform height and compact bushy form. An excellent way to grow plants for winter blooming is to plunge the pots in a box of damp sawdust, covered from the noon-day sun by a cloth screen, but uncovered at other times.

The little garden when arranged for the window in October, was kept on the piazza until the nights became too cool, and when in place for the winter the windows were kept open upon it day or night as long as the weather would permit. The plants were treated once a week to a mild decoction of hen manure in water, also to a thorough sprinkling of the leaves; were kept turned to the light, except on occasion, as when rolled into the dining-room at meals, or into the master's library when guests were present.

A companion piece in the next window was a Mountain of Snow geranium, standing, well-trained to supports, about five feet tall, covered with fresh, perfect leaves, and set in a jar that held a painful of earth. The foliage side was turned to the light except when wanted for special ornament.

Still another decoration, kept usually in a warm corner of the dining-room, was a wax-plant, standing in a large jar, on a twelve by fourteen inch plank with castors, so it could be easily rolled about. It was trained to a frame in shape of a summer-house, the cleats forming it being securely nailed to the plank. Year by year it continued to blossom and grow, the new shoots being trained round and round the frame, and never requiring more room. This is kept on the piazza in summer.

Such perfect plants are the result of good care, which on the whole gives as little trouble as a half-way, indifferent manner of treatment.

FANNY B. JOHNSON.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

THE HIGHER LIFE.

JESUS KNOWS AND CAN SAVE.

It is a comfort to me that Jesus knows me, and vastly better than I know him; for thus I feel assured that I am as well off as it is possible for me to be. I do not mean by this that I can save myself, or that I am to have everlasting life in view of my own righteousness; but that knowing me thoroughly he sees how utterly incompetent I am to take care of myself. This great deficiency I see daily more and more as I grow older and life dies out of me, while earthly comforts elude me and I become the sport of infirmities. I take refuge from my own weakness in one who is mighty to save. I do not wish to perish; I desire to live and be happy. I would that I might find happiness forever in loving that which is lovable. This is the impulse of my being, the aspiration of my spirit. I am not so spiritually deformed that I cannot see the superiority of the beautiful over the monstrous; but I am powerless; environment, lack of knowledge, want of opportunity, and failure of help at the right time from those calling themselves my friends, conspire to make me impotent.

It is, therefore, a great comfort that Jesus knows me. I am safe with him. He renders a just judgment always. So I do not fear nor trouble lest he make a mistake and think me more self-supporting than I am. It is not because of my ability to take care of myself that I relate myself to him, but quite the contrary, because I am unable. I can neither scan nor

control the future; yet, toward the future I am inevitably going, and I cry, Lord help me! and my cry has been heard and he has put away from me all fear. Would that every one had as much joy as I have this morning.

TRUTH AND LOVE.

My morning song:

I lift mine eyes to Thee this morning, Lord,
And joyfully take Thee at Thy promised word,
To help me on my way.
May liberty and truth and love divine,
Forever in my life unclouded shine,
Unto the perfect day.

How I long to be made free in the truth and perfected in love. In this respect I am making progress, I am sure. I perceive that I am less narrow-minded than formerly; I see further and with clearer vision; I am less prejudiced than once I was; additionally, I not only understand but I comprehend truth better than formerly, and I admire her teachings more. Between her and my spirit the bars are let down lower and I have less personal antagonism towards her supremacy than formerly. Then I love ever so much more than I used to do, and so much more helpfully to others and more delightfully to myself, that I am happy. No blessing that Jesus has ever conferred on me can compare in importance in my estimation with that of increased capacity to love. I think the ability to love is regulated by the quality of love shown. Formerly my love was narrow, confined to a few

persons; for the rest of the world I cared nothing. Now I love or can love everybody.

Nearly all my dearest friends are persons whom the Holy Spirit has taught me to love. There are very few whom I loved at first sight. Others I have had to be taught to love; till now, I am capable of loving not only those who love me, but those who do not love me, and anybody who needs my love. I am so glad that I can love those who need it! I seek daily to cultivate love and cause it to grow and to take on beautiful symmetry and enduring fragrance. I greatly desire to give it sweetness and make it serviceable. Dearly loved Lord Christ! teach me how to feed the hungry, clothe the naked, warm the chilled, visit the sick who suffer for want of love. Lord Jesus! help me to love! I only half love now. I want to love as God loves.

THE LIFE TO COME.

A GOOD part of the night I have been thinking of the utter folly of trying to get to Heaven by any efforts of my own. Perhaps I never realized as fully as now the difference, and therefore the distance between this life and the life after this, and the real reason why all men and women are naturally infidels; it is because in another sphere there is no life but the spiritual and of this an unspiritual person can have no conception. It is all blank when he thinks about it, like trying to see through a dead stone wall. He forms no idea of it. Talk to him as much as one pleases and till he wakes to love he knows nothing of it. Love is the great eye-opener, the begetter of spiritual life. All other forces fail us. They teach us nothing; they only "lead to bewilder and dazzle to blind" us, and leave us to make our way by our record. That record is good for nothing in the other world, therefore the other world is not brought into account in our minds.

When, however, one gets as nearly through as I have with this life, so that he reduces his years into days and counts them, each as it passes, the question, what is to become of him when this life ends, offers itself for solution and demands an answer. It is no answer that Mr. Robert Ingersoll gives, when he says, let the other world take care of itself; for it is not the other world that is at issue, but one's self. When I am done with this life, what next? That is a fair question and should have a fair answer. Science says, nothing. Revelation also says, nothing, if one depends on himself, but everlasting life if one depends on another. Then the question arises, is revelation true? I reply that is to be tested by compliance with the terms which revelation prescribes, which are, to give up living for and by one's self and live through, by, and for another. Blessed Jesus, give me thy divine life!

May it be my meat and my drink to do thy will, that I may have life everlasting.

From "Morning Watches," by Dr. Jackson.

SELECTED FROM LETTERS.

I HAVE experienced, in some degree, the help of the great physician, Christ, my Savior, and have a growing conviction that much good can be done in behalf of the sick by those who accept Christ and his teachings as their guide; but where faith is lacking, I see in so many ways the uselessness of trying to get people to do what seems to be plainly for their good. I am convinced that overwork and overeating do great harm to us as a nation, but every one who is trying to take up his cross and follow Christ will be helped in the denial of appetite. The table is a place where many of our good people, ministers and all, seem weak in taking up the cross, and when spoken to on the subject, say, "O you have a whim or theory which may be good for you, but it does not suit my case," and so they make no effort to change. It is our duty to put in practice the truths we accept.

H. M. Wilson, Ill., to Dr. Jackson.

I REJOICE in your implicit reliance on Christ and the Holy Ghost, our comforter, our guide into all truth. I think that has been the most effectual help you have had; it has been to you an illuminator, showing that death lay all along the old ruts mankind walked in. I doubt not there has been opened up to your vision a new and living way which inspires with hope and courage those who hear and accept your teachings. When I look back over my own life I can scarcely believe it possible that I could have followed so blindly and ignorantly the dosing system. So many deaths come simply from the effects of drugging; it is as the Lord declared: "My people are destroyed for lack of knowledge." But we will praise the Lord for the better day dawning; the fetters are being broken here and there, and slowly but surely the work is progressing. I am working whenever and wherever I can. The spirit of truth received through the Holy Ghost prepared my heart for your clear utterances. May the Lord bless you and keep you as his chosen instrument of good to the people, and may his choicest blessings rest on and abide with the band of noble helpers who are following after truth, not after tradition, and may they ever be able to walk in the light of the Holy Spirit. Thus with intelligent minds, illuminated by the true light, they will be able to build substantially on right foundations; in due time a world shall be redeemed from superstition and ignorance, and the spirit of liberty and length of life shall be the common heritage.

Mrs. S. B. Penfield, Mich. to Dr. Jackson.

I CAN imagine you in your loft and what good times you must have all alone by yourself,—the most profitable time, when no one is about, to draw the soul from its meditations. I enjoy these quiet times and never feel lonely. When I hear people tell how lonely they are I often think, God is not there, or at least they know it not. There is so much to enjoy if God possesses one's soul that we may feel we have a continual feast. You may think strange of my saying this when so many have been taken from the home circle. I miss them, but would not call

them back. I have some one now to care for, which makes it pleasant; but should I outlive my father I shall know better than I do now whether I shall be lonely when quite alone.

Massachusetts Teacher to Dr. Katy Jackson.

THE Laws and Lecturer have done me great good. I was specially pleased with Dr. Jackson's birthday speech; the Lord bless him more and more, and all associated with him, and all the poor sick ones. I am resting now, staying with an old uncle of mine, a congregational pastor. I visited an old student last week and preached for him; have preached in uncle's church also. I have not decided where I shall go from here, but expect the Lord will direct, as he says he will direct our steps—one by one. The little child needs not to know all the father's plans, only to take his hand and follow.

Abbie Mills to Dr. Harriet N. Austin.

FROM MEMORIALS OF F. R. H.

I do so feel that every hour is distinctly and definitely guided by him! I have taken him at his word in everything, and he takes me at my word in everything. Oh, I can say now that Jesus is "to me a living bright reality," and that he really and truly is "more dear, more intimately nigh, than e'en the sweetest earthly tie." No friendship could be what I find his to be. I have more now than a few months ago, even, though I was so happy then; for the joy of giving myself, and my will, and my all to him, seems as if it were succeeded, and even superseded, by the deeper joy of a conscious certainty that he has taken all that he led me to give; and "I am persuaded that he is able to keep that which I have committed unto him;" so, having entrusted my very trust to him, I look forward ever so happily to the future (if there be yet much of earthly future for me), as "one vista of brightness and blessedness." Only I do so want everybody "to taste and see." *Frances Ridley Havergal.*

What Women are Doing.

Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage, are editing, with great ability, a work which must be of interest even to the unsympathizing, "The History of Woman Suffrage." The first volume, over eight hundred pages, is already out, published by Fowler & Wells, New York. A greatly persecuted, and still despised cause, the woman suffrage movement is yet held before the American people. Those who have not kept pace with it, if they read this book, will be surprised at the accuracy and clearness of statement, the amount of information, the number of ardent and indefatigable workers in face of ridicule and opposition, the amount of learning shown, of history used in application, of argumentative force displayed.

This volume covers the ground from the opening of the movement in 1848, to the year 1861. It is in every way worthy of its three editors, so devoted, yet so patient in their life work, because they recognize the truth of Lecky's remark: "The success of a movement depends much less

upon the force of its arguments, or upon the ability of its advocates, than the predisposition of society to receive it."

Doing good is the work of Mrs. Elizabeth Thompson, the well-known philanthropist of New York City; and by her sound sense, practical wisdom, untiring industry and dearly-bought experience, she has placed her name at the head of several notable undertakings, though without any thought on her part of gaining fame for herself. She says:

The fact is, we give without thinking, although we sometimes think without giving. Hence it comes now that I have to stand guard, as it were, over myself, exercising the most careful discrimination, in order that I may not innocently become the promoter of something to injure rather than to benefit mankind. I think there are by far too many men and women who do not seek honest labor, but seek to avoid it, who could, if they would, earn more than enough for the common necessities of life. But they seem to lead an idle, dreamy existence, waiting for 'something to turn up.' The fact is, women are not thorough, and men are too apt to be indifferent. After thirty years of constant giving of time, money, and thoughts to those in high places as well as in low, to those who only ask for a loan, as well as to those who ask a gift, I have come to the mortifying conclusion that the giving of money, except in rare cases, is a positive sin instead of a charity. We need, and I hope some day will have, a new science—the science of charity—a science that shall deal with the cause rather than with the effect. Many of the evils that afflict mankind have their origin in remote causes. We are too much inclined to try to mitigate existing evils and wholly neglect the cause. I find in my work many noble and refined natures, high-minded, ambitious young men and women, who are well able and willing to strike out for themselves when once on their feet; and those unfortunate men and women who have seen better days, who suffer much, often almost death itself, rather than force themselves upon the attention of any one. I have met only the most sincere gratitude from this class—a gratitude that has ripened into the full fruition of genuine friendship. These recollections, these thoughts and friendships are rare and cannot be measured by a price. To be sure, I am troubled with a class who forever stand in the way of those whom I desire so much to serve, and I am sometimes utterly bewildered by the number of recruits that year after year are added to this class. I do sincerely believe that extravagance is one of the ruling sins of the day and generation—extravagance in what we eat and drink, as well as in what we wear. Why, we waste annually more than the French nation expends."—*N. Y. Tribune.*

Mrs. Myra Clark Gaines has at length, after fighting at law, almost from girlhood to old age, for the recovery of a large property fraudulently kept from her possession, succeeded in the Louisiana courts, in establishing her claim to an immense estate. Much of it has been sold and resold to persons purchasing in good faith. Although poor, she will not touch a penny of such property until the present possessors can be made good. Thus she shows that her long unwearying struggle has not been for wealth for herself, but to maintain the right, even of a weak woman, against unscrupulous wrong.

I positively cannot leave home. I am at the head and front and foot too, at this vacation season of the year, of our city Mission. The fresh-air fund takes children into the country; the places must be found, children boarded two weeks and returned, and money all on hand. My sick are dying; I am the missionary and cannot desert them. My infants at temporary homes are pining and some of them failing. My industrial building is full of women learning laundry work and doing family washing of many very fastidious people. Our mission schools have not yet closed their summer term.—*From a City Missionary.*

I am at home again in my cottage by the sea (Oneida lake). Have been almost homesick to return to you and have a good time with congenial spirits. I almost wish I had been sick, just a speck, for an excuse to stay a little longer. But I am not at all inclined to complain when I count my mercies. Yesterday I had an opportunity to oblige a neighbor by driving to the city, where I spent the night very pleasantly. It is a mercy to be able to be good for something on earth. If I can do favors to my neighbors, I shall not have lived in vain. While in the city I bought a scythe to mow the grass in my yards, for my horse. I have already taken one lesson in mowing, and have no doubt I shall succeed admirably. That I have strength to mow is cause for rejoicing. Then, if nothing happens to prevent, my week's work will be to draw coal from the city, twelve miles on a very level plank road. I can draw a wagon-box full with one horse, and shall go every other day if pleasant. How would you, ladies, like the business,—riding on a lumber wagon, on a high spring seat, to draw four tons of coal? I suppose I am the only woman who goes to the coal-yards. I am devoutly thankful that I am able and well enough to do it. I should have to pay two-thirds as much for drawing as for the coal; so you see I can save so much for the Lord's poor, whom we always have with us. Ought I not to have a thankful spirit?—*From a visitor, to Our Home to her table-mates.*

Women have been employed as clerks in the Stockholm Euskilda Bank, Stockholm, Sweden, for sixteen years, and A. O. Wallenberg, a Director, writes: "Since the 4th of July, 1864, sixteen young ladies have been engaged in the bank. Out of these are still in the service of the bank, 8; married and left, 5; advanced to more remunerative positions in other institutions, 2; dismissed for inaptitude, 1. Of those remaining, 3 are cashiers on their own responsibility, 1 is assistant to the keeper of the head ledger, and 4 hold inferior positions.

I never came to know the condition of such as seemed exceptionally afflicted but I seemed to see reason for their affliction, either in exceptional faultiness of character or the greatness of good it was doing them.—*McDonald, in Mary Marston.*

Our Home Doings.

A NEW THERMOMETER.

ONE of the "cutest" comforts for all the year round is a new thermometer recently sent to Dr. Jackson as an expression of gratitude from a mother whose daughter is under his care. It is intended to be seen and read through the window of a living-room, therefore the plate is about a foot long, and of glass, the semi-transparency of which illuminates the large figures indicating degrees of temperature so they can be plainly seen from across the room. At both the upper and lower ends, ornamented brass screws fasten it to a brass strap, which, springing outward to clear the pane, is screwed to the sash above and below. There it stands on the bay-window of Dr. Jackson's chamber, ready to tell the story of the weather, night and day. It is of Fahrenheit scale, and is manufactured by Queen & Co., Philadelphia.

MISS SELMA BORG,

of Finland, Russia, who has enjoyed a summer rest at Our Home, delivered a most interesting lecture on the Kalevala, the Epic of the Finnish race. After a brief introductory account of this far-off people, so little known to Americans, Miss Borg read a translation of the first part or song of this mythological account of creation, a peculiarity of which is that it ascribes motherhood rather than fatherhood to Deity. It abounds in poetical fancies and is written in the delightful measure which Longfellow adopted for his Hiawatha. She also repeated in the Finnish a little song of longing, and then sang the same in a sweet voice. The language, made up largely of vowel sounds, is the most musical in the world, not excepting the Italian, and seems almost to sing itself. Miss Borg is a musician of excellent ability, and has herself held the baton in Boston, New York, and Philadelphia.

A second lecture, on the political conditions of Finland, gave an insight into the struggles by which the Finns have maintained their independence through many years of hardship. Their keen love of personal freedom has developed such resistance to anything like tyranny that, rather than submit to it, their motto declares they will lie under the soil as freemen, but will never be slaves above it. In consequence, they rank with Switzerland in freedom and self-government. Although the Czar is grand duke of Finland, so far as the internal administration is concerned it is an independent state. While the lecture and readings, with the quaint foreign accent clinging to the words, were so interesting, the lecturer herself is even more so. With an enthusiasm as rare as it is refreshing, Miss Borg dwells with love and pride on the strength, independence, and purity of her people. As a patriot she stands side by side with the noble men and women of all lands and times, who have had in their souls no greater passion than the love of country, and in their hearts no love so deep. Her eyes flash and her voice rings as she eloquently talks of her beloved Fatherland. Her work at present is to tell America something of this brave race of the North, this people of the "land of lakes."

THE ERIE MAENNERCHOR,

from Pennsylvania, a musical society of twenty or thirty Germans, who were to give an oper-

etta in the town, wishing to visit Our Home, volunteered to entertain our family for an hour after dinner. The Hall was crowded when they entered and took places on the platform. Their songs and solos, all in German, given with spirit and in good tone, were enthusiastically received and applauded.

THE GARDEN.

The yield of berries from our garden this year has been particularly fine and abundant. We have feasted upon them with great benefit and enjoyment. Over two thousand quarts of strawberries, and three thousand quarts of raspberries, have been picked, and in addition three thousand quarts of strawberries and several hundred quarts of raspberries have been bought for Our Home table. From three to five hundred quarts daily are required for both breakfast and dinner. Fifteen bushels of peas in the pod, or three bushels after shelling, are necessary at one meal for our large family.

NIGHT-BLOOMING CEREUS.

There came to the ladies of Brightside, one July evening, an invitation from Miss Doty, florist of Dansville, to call at her house and witness the opening of this rare flower. But while we were considering the possibility of getting away, the magnificent blossom, so difficult of culture, so seldom appearing, and, after all the care lasting only for a single night, stood before us in our sanctum. It was the *Cereus grandiflora*, a species of cactus, a native of South America and the West Indies, measuring ten to twelve inches in diameter, delicate in texture and coloring. It consists of an elongated tube, on the outer surface of which are developed sharp scales, rather small at the ovary, but which gradually increase in size upwards, and at length become crowded and numerous, forming the rather funnel-shaped blossom, the beauty of which is much enhanced by the multitude of long, exquisite stamens, occupying, with the pistil, the center. The abundant petals are long, narrow and of a creamy white. The numerous sepals are still narrower, more lance-shaped, are brown without and of a fine straw-color within. It was hard to leave it in its pure perfectness, and an effort was made to save it for the next day. It was put into a tight case for the night, but in the morning the brown sepals had wrapped themselves shroud-like around the folded flower, and its life and beauty had departed.

RHODODENDRONS.

We were also favored with a large box full of rhododendrons, as in former summers, sent by a thoughtful friend living in a part of Pennsylvania where these flowers grow in wild profusion. As we opened the box at mid-day the great clusters of flowers and buds seemed rather crushed, requiring prompt measures for restoration. Large pans of coldest water were brought, and the ends of the stalks were cut off before being placed in it. They were then set away in a dark, cool place, and when brought out, three or four hours later, were as fresh and fair as if just plucked from their native hills along the Susquehanna. Then we had the rare satisfaction of sharing with numerous patients, and neighbors far and near, flowers grandly beautiful, and to most of these friends entirely new. They grow in full clusters of regular, symmetrical, bell-shaped

flowers, of a delicate apple-blossom pink tinge, with evergreen leaves six or seven inches long. There are from fifteen to twenty blossoms in each close corymb-like cluster, appearing in the midst of the leaves in the form of a large compound bud enveloped in numerous bracts, each an inch long. It is the *Rhododendron maximum*, or American Rose Bay, from which the very fine varieties in this country and abroad are said to originate. It contains a narcotic principle, rendering it, especially the leaves, often actively poisonous. It was the honey collected by bees from these flowers, or their near relatives, which poisoned some of the soldiers in the "retreat of the immortal ten thousand."

[For the Laws of Life.]

Teaching.

"Things base and vile, holding no quantity,
Love can transpose to form and dignity."

It is too often a sad, weary work, discouraging to heart and brain, trying in its details, disappointing in its results. It is a work often underpaid, poorly appreciated in the main, and, it must be confessed, rather badly done. Thousands of persons enter upon it so unprepared, so utterly unfit, as to be even unconscious of their own incapacity. These, if they ever learn how to teach, do it at costly expense to the victims who have furnished them their experience, and to whom alas, it is always too late to make restitution. This is all wrong. The teacher with great ability for the work, with a realization of its needs, with high aim to make of it the right kind of success, filled with enthusiasm, is the very rare exception. Is there not a stern duty lying at the door of all who teach, or who are about to enter the profession? Is not each one in honor bound to make a good teacher? To do this, some main qualifications are absolutely requisite.

First in importance, there must be real love for the work. No good teaching can be done without it. No comfortable teaching can be done without it. It is quite as indispensable to success in the humble country school as in the great college. Many persons who teach, and to whom this love is not inborn, while sincerely lamenting over their unfit temperament as to this incompleteness, never suspect that it is in their own power to make good the deficiency. Yet so it is. True love of teaching may be acquired by one who has faith in human nature, and a determined will to persevere when difficulties are encountered. Many a weary one will say, "I will be faithful to every duty, I will do each particular part of my teaching just as well as I possibly can, but I can never love it." This is not enough. You cannot be faithful without love. You fail in your first duty if you have not love. Realize the nobleness of the work,

the grandeur of directing aright one human mind, in even one small part of its course! Is not this enough of itself to inspire the beginnings of love?

For one thing, if you would love the work, have it take the first place in all your affairs, ignoring every other work, amusement or recreation which will hinder it; not pursuing it for the chief object of making a little independent pin-money, or even a living-money, but holding to it as to a sacred trust, deliberately accepted; not imagining it possible to devote the few required hours to teaching, and then to banish all thought of it for the remainder of the twenty-four, in which work or play at other things may fill the time exactly as if nothing else were to be done. Many a young theological, medical, or law student, enters teaching for the purpose of bridging over the expenses of getting his permanent profession. Unless of stronger material than the ordinary young man, he seldom makes a good teacher. He is too earnest in his other work, which he counts the important one, to be at his best in this. Many a young lady enters teaching whose main reason for so doing, possibly unexpressed, is to bridge over the time until marriage. She generally hates it. It is an unfortunate thing to take up teaching in this mood. If both young man and maiden in these circumstances would determinedly and sensibly act as if this were to be their life work, they would be more useful and happy not only, but would be better fitted to enter upon some other walk in life if it should open. If such change should not come, how far better to have employed one's faculties as if not too confidently expecting it. Innumerable are the cases where circumstances have thwarted these expectant plans.

To acquire a love for teaching, one must make thorough preparation for daily work. It is more desirable than to have a remarkable education, inestimable as this is, and diligent as one ought to be in adding to and improving it. But thorough preparation, besides enabling one better to instruct, gives confidence, leads to enthusiasm, and maintains reserve force for emergencies, the use of which gives the exercise of power never felt before. Consciousness of power is keen enjoyment. Man's exercise of power makes him feel like the gods. This is why a tyrant is a tyrant when he finds out that he can be one. This is why it is dangerous even once to use power for wrong ends. The habit of daily preparation persistently maintained, however distasteful and task-imposing to one's self at first, will soon give an abundant reward in the love inspired for this part of the work. No effect follows more surely upon cause than this. Nothing is more safe to predict than such a result.

Again, to love teaching, one must become interested in the pupils. What! every one? The rude little specimens with no home-training, no fine impulses. The indolent little torments who never work except by way of contriving how to get out of work? The dull, foolish laggards, with no ambition, no enthusiasm? The unruly, mischievous, wicked little pieces of humanity? Yes, every one. Ah, that word humanity! For the sake of that—some spark of which is born into every little child, under however adverse circumstances—some spark that remains with every human life to its end, however long, however filled with crime and degradation! For that and its possibilities, who of us will not become interested? For the sake of that, and the teacher's own possible power to enkindle that little spark, to aid its development into a broad luminous flame whose light may not be calculated, teachers cannot afford to lose the opportunity of awakening to an earnest interest, and maintaining it, in each young, comparatively helpless being committed to their tender mercies.

Conquer but these few points, easier perhaps to do than at first imaginable, but at all events, however hard, so laden with rich reward, and the work will so grow in beauty, in importance, in phases of interest, that one cannot help loving it. Then with love and hearty labor comes assured and true success. Oh, gentle teacher, "Love's a mighty lord!"

Mary C. Leffingwell.

Solitaires.

"Be good and you'll be happy"—runs the saying; And truth ne'er gave advice more worth obeying. But let us now its wholesome terms transpose, And from its fruitage pluck another rose. Transposed its terms, run thus the maxim would. Be happy, and 'twill help you to be good."—*J. H.*

SIMPLICITY and blessedness go hand in hand.

The highest happiness is entire self-forgetfulness.

INCREASE your income by decreasing your wants.

GOD never shuts the gate between purgatory and paradise.

HEALTH is not quoted in the markets because it is without price.

OUR habits, as well as our faces, reveal the spirit that dwells in the body.

A SHORT light dress and low-heeled boots are the best specifics for backache.

IT is the fashion for girls to learn to swim. Let us be thankful for one sensible fashion.

HEAVY skirts and dresses not only enslave the present wearers, but enfeeble the next generation.

REFINEMENT and gentleness of manners, correspond to the harmony of a well-tuned instrument.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

TAKE NOTICE.—No question will be answered by me in this department, except to persons who are subscribers to the *Laws*. I owe it to them to give them the preference. Take notice, also, that I can only answer those questions which are written on clean paper, concisely stated, and not mingled up in a letter with general correspondence. I mean to make this department an important feature in the *Laws*, and have it of service to all subscribers.

Solid Food for Children.—Subscriber.—What do you think of a little girl three and one-half years old who has never been able to swallow the smallest particles of solid food? She refuses all liquid food but milk, upon which she has lived thus far. If a very small piece of solid food is given her she will choke, cry, and reject it. She refuses to let any one look into her throat. She can talk, is small, very white, and seems to be pretty well. She has great desire to eat dirt. What is the matter with her? What would you do with her?

Ans.—I have seen several cases of children who refused to take solid food, preferring greatly to live upon milk; but by careful and persistent work in the direction of inducing them to eat other things, and trying to fit the palate a little, the tendency has been overcome. I should advise in this case an examination of the mouth and throat by a competent surgeon. If he pronounces everything natural, no real obstruction existing to the swallowing of foods, I should consider the case as simple idiosyncrasy and should try to overcome it as stated above. Her white appearance is due to living upon milk entirely. There is unquestionably not coloring matter enough in the blood, and I presume that she is anæmic, that is, has too little blood in her body. Her desire to eat dirt shows that her body is not properly nourished and that certain mineral constituents are wanting.

Bowel Consumption.—A. L., California.—Will you please define and describe bowel consumption and its treatment, through the *Laws*?

Ans.—In the popular use of this term I mean an inability on the part of the assimilative forces to appropriate food and make it into blood and tissue. Hence, there comes wasting, progressive in character, until death takes place from inanition. The causes are such as relate to poor digestion, arising from inflammatory diseases of the digestive tract, or growing out of nervous exhaustion; in other words lack of innervation of the glands concerned in digestion or absorption, or more generally a combination of the two. Technically speaking, the disease would be tuberculosis of the bowels; that is, a deposit of tubercular matter in the glands situated in the bowels concerned in the digestion and elaboration of food, in which case it is probable that the lungs would also be affected with tubercular deposits, and the case would give the typical symptoms of tuberculous disease. As used popularly, however, while there is wasting of the body there exists no cough, no febrile symptoms, or lung symptoms such as occur in true tuberculosis. The treatment should consist in taking all measures to improve the general health and to promote digestion and assimilation. Space forbids my detailing these at length. I refer you to the September, 1880, number of this *Journal*, in which I have fully answered the question.

Oil Baths, Disease of the Spleen, Two Meals a Day.—A. B.—1. Under what conditions of the system is an oil bath most beneficial? 2. Is there pain or disease of the spleen, and where is this organ located? 3. What articles of diet tend to increase peevishness and morbid tempers? When a dyspeptic is living on two meals a day, and feels no discomfort after the last meal, but rather refreshed, yet finds himself at night more or less restless, sweats often about the neck, has a pain or soreness in the head, lack of appetite, with depression and prostration in the morning, is it not caused by the suspension of the third meal?

Ans.—1. Oil baths are given in diseases of the digestive and assimilative organs to restore the activity of the skin and support nutrition of the body. They are most excellent adjuvants in such cases. They may be given where persons are nervous and sleepless, suffering from peripheral irritations. They may also be given with great benefit in high fevers, as scarlet, typhoid, small-pox, and in the febrile stages of pleurisy and pneumonia.

2. The spleen is situated on the left side of the body a little way up under the floating and false ribs. In all diseases of the digestive structures the spleen is more or less involved, suffering congestion by reason of disturbed circulation. The amount of pain or distress depends altogether upon the amount of involvement of that organ. In malarial fevers the spleen is very apt to become enlarged. There is a condition of the blood called leucocythæmia, in which there exists a very undue proportion of white globules to the red; in fact, the proportion is reversed sometimes, the white predominating, and the spleen becomes enormously enlarged. In such cases it has been known to weigh twenty to thirty pounds when taken from the body after death.

3. Too much food of any kind may be taken, so that the circulation becomes overloaded and the brain disturbed either directly by plethora or reflexly by irritation of the stomach. The excessive use of meat, the use of tea, coffee, salt, pepper, mustard, tobacco, whisky, have a great deal to do with perversion of amiability. A little judgment and experience will enable any one to decide when sufficient nourishment has been taken, though in many cases a morbid appetite is a very hard thing to fight. It should always be conquered, however, so that no more than a proper amount should be eaten. The symptoms of which you speak, occurring after the last meal, are not necessarily indications of a lack of nourishment. They are more likely to be the result of too much food or that of an improper quality, than of too little. In order to decide upon the cause of such conditions in special cases, the physician would need to see them or have the details given.

The Flow of Saliva, Coated Tongue.—P. M., Clark, Pa.—Is it a good or bad practice voluntarily to cause the saliva to flow, and to swallow it when not eating food? 2. What is the remedy for the following condition? In the morning the tongue is coated with a whitish substance mixed with dark yellow near the edges?

Ans.—1. Nature intends the saliva to flow only at the time when food is taken, beyond the amount simply required to moisten the mouth and throat, and the practice of voluntarily causing it to flow and swallowing it when not eating is

injuriously. The saliva is a compound fluid, being secreted by three different sets of glands, each furnishing different properties, and the mixture resulting, constitutes an important digestive juice. It is impossible to effect proper digestion and assimilation of certain elements of nutrition, unless the food which contains them shall have been properly mixed with the saliva in the mouth. The undue exercise of the glands in secreting is injurious, and should not be practiced.

2. A coated tongue is the result of diseased conditions of the mucous surface of the digestive tract, involving subacute inflammation perhaps, at least congestion, and associated with this, probably torpidity of the liver and congestion of the spleen. The remedy is, to take nothing that disturbs the stomach; that is, nothing that promotes or excites indigestion. Also to avoid overloading the stomach with food, eating only sufficiently to keep the body in healthy conditions, and by all means to keep the bowels open every day, and the skin active by proper bathing.

Aperient Fruits.—D. S., Canada.—In the July number of the Laws you speak of aperient fruits. Will you please inform me what you consider the best of these?

Ans.—Raw or baked fresh apples or prunes, fresh and dried peaches, pears, tomatoes fresh or canned, grapes, strawberries, figs, oranges. Some varieties of fruit are better fitted to operate upon individual cases than others, and one must consult his own experience to know which is the best for him.

Injury at the Knee Joint.—F. J. N., Sh., Mich.—It would be impossible for me to give you a prescription for treatment without seeing the knee. What you have done in the past for it I should judge was most excellent, and I can advise nothing better than its continuance. I think perhaps the difficulty lies in the fact that you cannot give the knee sufficient rest. I consider that the most important element in successful treatment of the case. I should secure a long-continued period of absolute rest for the joint, and go on with the treatment you have described.

Fruit, Constipation.—L. M., Michigan.—Is it injurious for one whose stomach is not very strong, to eat more than one kind of fruit at a meal, or more than one kind of grain? 2. If living on grains, fruits, and milk, does not overcome constipation, what is to be done? Do you object to the Tropic Fruit Laxative? I have tried to live hygienically and yet the simplest food distresses me. I improved somewhat under two weeks electrical treatment.

Ans.—1. The question whether it is injurious to eat more than one kind of fruit or grain at any given meal must be settled entirely by the individual. There really exists no objection to a moderate variety of fruits or grains at any one meal, if there is no direct incompatibility between them. Your experience will be the best guide, only a safe rule is, to limit to a few kinds, and I presume in the great majority of cases, a better rule to follow could not be had than that of using one kind of fruit and one or two kinds of grain at one time. The simpler the variety, the less liability to overeat and the more natural and healthy will be the appetite.

2. Constipation does not depend alone upon

quality and quantity of food which is eaten. There may be other things, such as social or mental taxation which have much to do with causing it. I certainly should not resort to any aperient medicine, and Tropic Fruit Laxative is nothing more nor less. I should prefer to try electricity, and massage, combined with movements, for the relief of this difficulty, and still further to search for the cause which one ought to be able to find and remove.

3. I consider electricity an admirable agent in inducing a better nutrition of the nervous system and specially good in overcoming constipation. I would not advise continued use of Lactopeptine.

Enlargement of the Vocal Cords, and Catarrh.—R. J., Barraboo, Wis.—What shall be done for enlargement of the vocal cords, and catarrh?

Ans.—I refer you to the January, 1880, number of the Lecturer, for the treatment of catarrh. I should recommend fomentations three times a week over the throat for thirty minutes, and persistent use of the cool wet compress on the throat. Continue it night and day for a long period of time. I advise also the inhalation of vapor from water, which can be administered by means of the steam atomizer, three times a day fifteen minutes at a time, followed for several months; also such abstinence from talking and singing, or other exercise of the vocal cords as can in any way add to the congestion. This treatment will probably be successful, though if the disease is of long standing some topical application may be necessary.

Chronic Neuralgia of the Ear and Head.—Subscriber, Gardner, Kansas.—What is the best treatment for chronic neuralgia of the ear and head, principally the ear?

Ans.—Consult one of the best aurists that you can readily reach. Let him make a thorough examination of the ear and see if he can determine the cause, and if any local treatment is necessary. If the man is competent his advice should be followed. In addition, regulate the general conditions and circumstances of life so as to induce the best functional activity of all the organs of the body, which embraces the question of exercise, open-air life, sleep, diet, and keeping the skin clean. I should recommend, if experience seemed to prove it useful, syringing the ear carefully and frequently with castile soap and warm water, and anointing it with a drop or two of sweet oil. This keeps the drum entirely clean, preventing the accumulation of wax which sometimes appears upon it and irritates it. In addition I recommend head packs. Wrap the head and neck up in flannels wrung out of water at 105°, covering the ears and all the head but the face, and having these hot wet flannels covered by a dry one, let them remain from forty to sixty minutes, twice a week at a regular hour during certain days, to be followed by tepid sponging of the parts packed, thorough wiping and rubbing with the hand or dry towel, and brushing of the head to excite circulation in the scalp and relieve the internal congestion, which probably causes the nervous irritation or pain. The feet and hands must be kept warm by proper clothing and special attention given to diet with reference to lessening any irritation of stomach which may exist.



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

RECREATION.

"Mirth is a Remedy."—THOMAS HOBBS.

HAPPINESS is the normal condition of every living creature, for in a state of nature every normal function is connected with a pleasurable sensation. "To enjoy is to obey;" if human life were what it could be and what its Author intended it to be, the path of duty would be a flowery path, the reward of virtue would not be a crown of thorns; man, like all his fellow-creatures, would attain to his highest well-being by simply following the promptings of his instincts. Wild animals have not lost their earthly paradise; he who has observed them in the freedom of their forest homes can not doubt that to them existence is a blessing, and death merely the later or earlier evening of a happy day. Nor would our missionaries find it easy to persuade an able-bodied savage that earth is a vale of tears, till fire-water and fire-arms demonstrate the superiority of revelation over the light of nature. The children of the wilderness need no holidays; to them life itself is a festival and earth a playground for manifold games, not the less entertaining for being sometimes spiced with danger or prompted by hunger and thirst.

But in process of time the daily life of a combatant in the harder and harder struggle for existence became so joyless and wearisome that the clamors of an unsatisfied instinct suggested the institution of periodical festivals—pleasure-days, intended to offset the tedium of monotonous toil, as gymnastic exercises tend to counteract the influence of sedentary occupations. The Assyrians and Greeks had tri-monthly holidays, besides annual revels and great national festivals at longer intervals. In ancient Etruria every new month was ushered in by a day of merry-making in honor of a tutelary deity; the patricians and plebeians of republican Rome had their field-days; the festivals of the seasons united the pleasure-seekers of all classes, and even the slaves had their Saturnalia weeks when some of their privileges were only limited by their capacity of enjoyment. In the first centuries of the Roman Empire, when the growth of the cities and the scarcity of game began to circumscribe the private pastimes of the poorer classes, the rulers themselves provided the means of public amusements; at the death of Septimius Severus (A. D. 211), the capital alone had six free amphitheatres and twelve or fourteen large public baths, where the poorest were admitted gratis, and none but the poorest could complain about the half-cent entrance-fee to the luxurious *thermae*.

And now?—Professor Wirgmann, in his "Annalen des Russischen Reiches," estimates that since the accession of Nicholas I., the modern Cæsars have expended an average annual sum of seventeen million dollars for the torture of their

subjects; how many cents have they ever spent for national pastimes? How many spectators (since the abolition of the "Tyburn-days") have ever been entertained at the expense of the wealthy British Empire? What has our Great Republic done in the matter of *circenses*, except to pass an occasional Sabbath law for the suppression of public amusements on the only day in which a large plurality of our workingmen find their only leisure for recreation?

Not poverty makes the daily ways of our country so trite and joyless, for the best recreations are still as free as the air and the sea; nor want of leisure, for we manage to find plenty of time for humdrum ceremonies.

With few exceptions the children of Christendom are stricken with a disease which mirth alone can cure. In North America and North Britain, especially, it is pitiful to witness the slow withering of so many light-loving creatures in the hopeless night of poverty and ignorance; more pitiful to see the reviving of their spirits at every deceptive sign of dawn, the expedients of poor, compromising Nature, her makeshifts with half recreations and half-sufficient rest, in the lingering hope of a better future—to come only with the repose from which no factory-bell can awaken a sleeper, when after long years of waning life, waning at least to a state of callous vegetation, Nature is reduced to the alternative of ending an evil for which she has no remedy.

Mirth has a hygienic value that can hardly be overrated while our social life remains what the slavery of vices and dogmas has made it. Joy has been called the sunshine of the heart, yet the same sun that calls forth the flowers of a plant is also needed to expand its leaves and ripen its fruits; and without the stimulus of exhilarating pastimes perfect bodily health is as impossible as moral and mental vigor. And, as sure as a succession of uniform crops will exhaust the best soil, the daily repetition of a monotonous occupation will wear out the best man. Body and mind require an occasional change of employment, or else a liberal supply of fertilizing recreations, and this requirement is a factor whose omission often foils the arithmetic of our political economists.

To the creatures of the wilderness affliction comes generally in the form of impending danger—famine or persistent persecution; and under such circumstances the modifications of the vital process seem to operate against its long continuance; well-wishing Nature sees her purpose defeated, and the vital energy flags, the sap of life runs to seed. On the same principle an existence of joyless drudgery seems to drain the springs of health, even at an age when they can draw upon the largest inner resources; hope, too often baffled, at last withdraws her aid; the tongue may be attuned to hymns of consolation, but the heart cannot be deceived, and with its sinking pulse the strength of life ebbs away. Nineteenths of our city children are literally starving

for lack of recreation; not the means of life, but its object, civilization has defrauded them of; they feel a want which bread can only aggravate, for only hunger helps them to forget the misery of *ennui*. Their pallor is the sallow hue of a cellar-plant; they would be healthier if they were happier. I would undertake to cure a sickly child with fun and rye-bread sooner than with tidbits and tedium.

"Mirth is a remedy." The remarkable longevity of the French aristocrats, in spite of their dietetic and other sins, can with certainty be ascribed to the gaiety of their pastimes; almost any mode of diversion is better than the deadly monotony of our machine-life; even excursion-trains have added years to the average longevity of our city populations. In a temperature of -56° Fahr., Elisha Kane kept his men in good health by devoting a part of the long night to burlesques and pantomimes; but, as a sanitary precaution, dramaturgy was only collateral to the substitution of tea for grog; and the most striking illustration of the hygienic effect of merriment is therefore, perhaps, the experience of Dr. Brehm, the manager of the Hamburg Zoölogical Garden. Having noticed that the monkeys in the happy-family department generally outlived the solitary prisoners, he concluded to try the Swiss nostalgia-remedy, "fun and cider-punch"; but the liquid stimulants proved superfluous; the introduction of a grapple-swing and a few toys sufficed to reverse the shadow on the dial of death, and man by man the quadrumana recovered from a disease which evidently had been nothing but *ennui*, since the mortuary lists of the last decade showed an almost uniform death-rate throughout the year, except in midsummer, when the monkey-house could be thoroughly ventilated.

Men of a cheerful disposition are generally long-lived, and anything tending to counteract the influence of worry and discontent directly contributes to the preservation of health. Despair can paralyze the energy of the vital functions like a sudden poison, while the fulfillment of a long cherished hope has effected the cure of many diseases; history abounds with examples of strong men dying of sheer grief, as well as of a great success giving to others a new lease of life. Even hope can sustain the vital powers under severe trials; the appearance of a distant sail or a leeward coast has often restored the strength of shipwrecked sailors who would have succumbed to another hour of hopeless famine. A mere day-dream of a possible deliverance from toil or captivity prolongs the life of thousands who would not survive an awakening to the realities of their situation.

But "hope deferred" sickens the body as well as the soul; and, next to the happiness of a life whose labors are their own immediate reward, is the confident anticipation of a period of compensating enjoyments at the end of every day, of every week, and every year, or part of a year. With a few playthings the youngsters of the nursery will find pastimes enough, though even the youngest should have some corner of the house where they can feel quite at home; but the necessity of providing special times and modes of recreation begins with the day when a child is delivered to the taskmaster, when its employment during any considerable part of the twenty-four hours becomes laborious and compulsory. Children under ten should never be kept at school for more than three consecutive hours, unless the variety of the successive lessons forms

itself a sort of recreation, as drawing after grammar, or writing alternating with "calisthenics" or vocal exercises. If the principal meal of the day is taken at noon, the mid-day recess should be extended to at least three hours; otherwise one hour is more than sufficient, especially where the recess sports are diverting enough to forget the school-room for a few minutes. The more completely a special train of thoughts can for a while be dismissed from the mind, with the more profit can it afterward be resumed, for the same reason that the successful practice of any bodily exercise requires a periodical relaxation of the strained muscles. But, if the instinct of rooks and savages can be trusted, the recreation-time, *par excellence*, is the evening hour; and with a little management young and old bondmen of drudgery might consecrate the end of every day to health-restoring sports. All schools ought to close at 4 P. M.; and, till we can enforce the eight-hours labor law, the societies for the prevention of cruelty should liberate at least the younger factory-slaves two hours before the sunset of a summer day, in order to give them a chance for a few minutes' recreation between supper and bedtime. "*Horas non conto, nisi serenas*" was the usual inscription of the Roman sun-dials, but the Arabs of the desert count time by nights instead of days; and for us, too, sunset is the beginning of the most pleasant and most play-inviting hour of the twenty-four; the day's work is done, no fear of interruptions damps the merriment of the moment, and to the fatigue of boisterous sports the coming night offers the refuge of rest and sleep.

With our present helplessness against the lethargic influence of the midsummer heat, the conventional time of the long vacations is well selected, but, if a hoped-for diet and dress reform shall have taught us to pass the dog-days with comfort, it would be more sensible to divide the two months; four free weeks in June, in time for the first huckleberries and butterflies, and four in October—the best season for a long excursion to the paradise of a primitive mountain-range, nowadays about the only sanctuary of Nature where her worshippers can shake their shoulders free from the yoke of prejudice, and escape from the atmosphere of hypocrisy to a higher and purer medium. For the children of the poor every city should have a *Kinder-park*—not a ceremonious promenade, with sacred groves and unapproachable grass-plots, but a public play-ground with shade-trees and swings, May-poles, gymnastic contrivances and a free bathing-house, and room for all the free menageries and music-halls which the Peabodies of the future might feel inclined to add. Inactivity is no recreation; we should not spend our leisure hours like machines, whose best relief is a temporary surcease of toil, but like living creatures of the God who intended that the joys of life should outweigh its sorrows. Let us provide healthful pastimes, or the victims of asceticism will resort to vices—dram-drinking, gambling, and secret sins.

Ennui has never made a human being better or more industrious; on the contrary, the hope of a merry evening would inspire a day-laborer with a good-humor and an energy unknown to the languid *resignados* of our present system. The confident expectation even of a physical pleasure imparts to the current of life an onward impulse that seems to react on the mind as well as on every function of the automatic

organism; the first Napoleon, who enlivened the tedium of camp-life with Olympic festivities, and did not deem it below his dignity to make his own *maître de plaisir*, could in return rely on his men to endure fatigues that would have killed the barrack-slaves of his enemies. It is not hard work that drives our young men to seek a Lethe in alcohol; we read of Grecian soldiers marching fifty miles a day in heavy armor; of hunters running down a wild boar, and of teamsters yoking themselves to a car when their horses had broken down. Many of our New England boys, who go on a whaling cruise rather than die of *ennui*, would gladly consent to work, in the ancient sense of the word, if they could exchange their Pecksniff-day for a Grecian festival.

In choosing the mode of a child's recreations, it should be borne in mind that their main purpose is to restore the tone of the mind and its harmony with the physical instincts, by supplying the chief deficiencies of our ordinary employment. For a hard-working blacksmith, fun, pure and simple, would be a sufficient pastime, while brain-workers need a recreation that combines amusement with physical exercise—the unloosening of the brain-fiber with the tension of the muscles. Emulation and the presence of relatives and schoolmates impart to competitive gymnastics a charm which a spirited boy would not exchange for the passive pleasure of witnessing the best circus performance. Wrestling, lance-throwing, archery, base-ball, and a well-contested foot-race, can awaken the enthusiasm of the Grecian *palaestra*, and professional gymnasts will take the same delight in the equally healthful though less dramatic trials of strength at the horizontal bar. But, on the play-ground, such exercises should be divested from the least appearance of *being a task*—even children can not be happy on compulsion.

There is also too much indoor and in-town work about the present life of our school-boys. Encourage their love of the woods; let us make holidays a synonym of picnic excursions, and enlarge the definition of camp-meetings; of all the known modes of inspiration, forest air and the view of a beautiful landscape are the most inexpensive, especially from a moral standpoint, being never followed by a spenietic reaction. A ramble in the depths of a pathless forest, or on the heights of an Alpenland, between rocks and lonely mountain meadows, opens well-springs of life unknown to the prisoners of the city tenements.

But the chief curse of our in-door life is, after all, its dullness; and its direct antidote merriment, therefore, the chief point about all real recreations. Fun and laughter have become the most effective cordials of our *materia medica*, and their promotion a most important branch of the science of happiness. There is no such thing as genuine frolic in the stifling atmosphere of a stove-room; the shady lawn in summer, and the open hall in winter make a better play-ground than the stuffy nursery; but freedom from restraint is a still more essential element of health. Even in the despotic countries of the Old World the representative of the Government attends the public *fêtes* in disguise, and, if the schoolmaster wants to watch the recess-sports of his pupils, let him do so unobserved; if you can trust your children at all, trust them not to abuse the freedom of their recreations, or else conduct your surveillance as unobtrusively as possible. Children de-

test ceremonies; in our etiquette-ridden towns too many boys are aliens under their fathers' roof; give them one hour in the day and one corner in the house where they are really at home, where they can feel that the permission to enjoy themselves is granted as a right rather than as a concession to the foibles of youth. If I had to board my children in an old hull, like Anderson's sea-shell peddler, I would let them store their toy-shells in the caboose, and keep it safe from the intrusion of the fore-castle folk, to let my little ones know that the believers in the divinity of joy, though in a sad minority in this pessimistic world, have rights and perquisites which I mean to maintain against all comers.

It does not cost much to make the little folks happy; time, and permission to use it, is all the most of them ask; but make them sure that the pursuit of happiness is not a contraband affair, but a legitimate and praiseworthy business. Nor can it do any harm to let them accumulate a little stock in trade—marbles, tops, dolls, and magic lanterns, and if possible, a few pets; in winter-time, and for the bigger boys, a private menagerie of squirrels and gophers is a better aid to domestic habits than a hundred interviews with the home-missionary. Connive at a snowball-fight or a torn hat; and be sure that a pair of skates, fishing-tackle, and a base-ball outfit are a better investment than a medicine-chest. Make your children happy; all Nature proclaims the plan of a benevolent Creator; let them feel that their life is in harmony with that plan—that existence has a positive value, an attraction that would remain, though the fear of death were removed.—*Popular Science Monthly*.

Too Much White Frock and too Little Sunshine.

THIS was the comment that came into my mind, as I sat at the table of a summer hotel, and watched a party seat themselves in the chairs opposite me. It consisted of a refined, delicate woman, and three pretty, frail little girls, in spotless white from head to foot, with faces and hands almost as colorless as their immaculate clothing. Their manners were faultless, their sharp-featured little faces intelligent, their arms like pipe-stems. Their whole appearance suggested most careful training, their nerves were developed, their muscles suppressed, until their frames seemed covered by skin and nerves only. They were charming parlor ornaments, most convenient nursery furniture, pleasant little companions in the orderly confinement of a neat city home, model pupils for the decorous class-room of a city-school. They were equally certain, if they lived, to be invalid mothers, and profitable patients for some fashionable physician. I thought of a certain riotous little eight-year-old friend, who had confidentially informed me of her intention to get up a "Children's Rights Society," to claim for them from their unreasonable elders, their natural and inalienable rights to unlimited noise, disregard for appearances, and disorderly activity. I remembered her protest that to require her to keep her face clean was to violate the injunction of Revelations xxii, 2. "He that is filthy, let him be filthy still," which she considered to have been inserted for the especial benefit of childhood; and I felt that her view of the subject was essentially correct.

What wide-spread consternation would prevail among all classes, should the "Society for the Prevention of Cruelty to Children," extend its work so as to embrace all those who are being "killed by kindness!" Under this category would be embraced, in the eyes of any hygienist, nine-tenths of the girl children of all city families not inhabiting tenement houses. In that lowest stratum, the necessities of overcrowded quarters and overworked mothers, inexorably claim for girls as well as boys, the neglected freedom of the street, and a ragged, dirty liberty from the restraints of respectable clothing and refined cleanliness. So great is this physical advantage, that it counterbalances to a degree the, at first sight, crushing disadvantages of poverty, and allows a considerable proportion of the daughters of the poor, not only to grow up, but to reach to a more vigorous physical womanhood than is attained by their richer sisters. What but this liberty resulting from being below the requirements of "decency," brings up multitudes of Irish girls to be strong workers, healthy mothers, unfailing nurses, amid a squalor of lodging, a raggedness and scantiness of clothing, a misery as to food, which would disgrace a nation that inflicted such conditions as a punishment upon its criminals. In falling below the level of civilized life they have regained the freedom of animal existence.

But the girls of respectable classes have, in popular estimation, forfeited their "birthright membership" in the animal kingdom. Muscles are supposed to be as foreign to their constitution as a beard, and no more provision is made for the development of the one than of the other. Indeed the term "muscular development" is repugnant to most persons, in connection with girls. They do not associate it with the idea of beauty, and forget that it is as essential to the grace of the kitten or the fawn, as to the rough force of the ox or the bull dog. In all the arrangements of life and education, we ignore the fact that perpetual muscular activity is a necessary condition for the healthy growth of all young animals, for the little girls of the most refined families, no less than for the wildest denizens of the forest.

It is not too much to say that it is simply impossible, as a rule, to bring girls to vigorous maturity in city life. A judicious mother may prevent their growing up confirmed invalids, but she cannot command the conditions required for positive health. As the fragrance of a garden or of a hay-field, which is exquisite diffused through the open air, would be sickening and oppressive in the confined air of a parlor, so the activity of healthful childhood would be overwhelming in a city nursery, and is never called forth by the freedom of the back yard, or the measured exercise of city walks, neatly dressed, under the care of a nurse or governess, supplemented perhaps by a few dog-day weeks in the restrained freedom of a country hotel or boarding-house. The presence of Bridget excludes them from household exercise; a higher standard of refinement and morality shuts them in from the freedom of the street, and no substitute for these outlets is provided.

We repeat with our girls the experience of Caspar Hauser. We surround them from birth by conditions that so stunt their growth that they early cease to crave a freedom which their weak frames would find burdensome. The founda-

tions of future invalidism are solidly laid before they are ten years old. They have, by that time, been so trained to physical passivity, so imbued with the idea of the unbecomingness of activity, and the desirability of being ornamental, that they are thenceforth unconscious co-operators in the work. Like the caged canary, if they attempt flight, they find it so fatiguing that they return voluntarily to the open cage. They have no idea that the strong pinions and soaring flight of the wild bird should have been theirs.

The great difficulty in the way of improving the health of women, is that they have lost the idea of physical vigor out of their own conception of women, and therefore out of the standard at which they aim for their children. The arrangements of the nursery and the school reflect this fatal disbelief, and make it a reality.

The work begins from the very cradle; from the assumption of short clothes every step forward is in the direction of increased freedom of movement, and stimulus to activity for the boy, and of diminishing liberty, and indirect repression of activity for the girl. Nature makes no such difference in bringing up the young of other animals; she implants precisely the same impulses to physical freedom and activity in all, independent of sex. The kitten gambols and climbs with the same uncontrolled energy, whether it be destined to develop into the demure Tabby or the pugnacious Tom. Nature grants the same privilege to human beings. In them also she holds sex in abeyance through all the early years of life, that the individual growth may be accomplished, untrammelled by its requirements and restraints. The laws for healthy growth at this age are identical for both sexes. Nature has not one standard for the girl and another for the boy. But we do not imitate her wise reserve. We do not, like her, regard childhood as a neuter sex. Reversing her laws, we do not wait for sunrise, but even at earliest dawn make "coming events cast their shadows before," and thus modify the girl's surroundings, to the detriment of her whole future, by ideas and feelings which should exert no influence upon her until the approach of maturity.

Out-door life, muscular activity, a dress that is a protection, and that is not a constraint, freedom from any sense of being required to be an ornament of society—these are as absolutely essential to the physical welfare of the little girl as of the little boy; they are the simple necessities of childhood, irrespective of sex.

When these are provided, in whatever shape it may best be done, nature will take care that the physical vigor thus developed shall be turned, at the right time, as surely into the grace of womanhood, as into the force of manhood. Then, and only then, we shall cease to hear complaints of the feeble health of women.

Until then, we must console ourselves by far-fetched theories for the fact that other races—the Africans, the Irish, the Germans,—whose women have retained the uncivilized freedom of physical growth, supplant us whenever they come into competition with us. In housework, they take the widest and most profitable field of occupation out of our hands. As mothers and nurses, their superior vigor raises up a posterity which is rapidly entering into, and taking possession of our land.—*Dr. Emily Blackwell, in The Woman's Journal.*

Water Therapeutically Considered.

An old English proverb says, "Drinking water neither makes a man sick nor in debt, nor his wife a widow." It is not only a good temperance maxim, but with a slight addition it might be equally accepted as a rule in therapeutics. Drinking water neither makes a man sick, nor hurts him when he is sick, but rather helps him. It must be admitted that the doctors have often been wrong in refusing water to their thirsty patients; and it is gratifying to find that they are coming to see the mistake and to warn their professional brethren against it. Dr. J. F. Meigs, of Philadelphia, in a clinical lecture on "The Internal Use of water for the Sick," delivered at the Pennsylvania Hospital (since published in pamphlet form by Lindsay and Blakiston), gives a painful, almost a terrible picture of the suffering and the injury caused by the prejudice of physicians and nurses against the free use of water as a drink in certain diseased conditions. He lays down the rule that the sick should be allowed all the water they desire:—

"What, then, is to be the guide as to the quantity of water to be supplied to the sick? I answer unhesitatingly that so long as the patient retains his natural senses or appetites there is no guide so sure and so safe as the thirst. When this is lost, the trained knowledge of the physician, or the common sense and experience of the nurse, must determine the quantities that should be given. What is this thirst upon which I rely so implicitly? It is the appetite implanted in the body by the Creator, for the determination of the amount of water needed. For myself, I dare not oppose this divine sense in a thirsty patient, any more than I would oppose the instinct of the infant to take from its mother's breast the material it needs for its growth."

Professor MacLean, of the Royal College at Netley, near London, who was for some time one of the deputy-inspectors of the British army in India, where he had an extensive experience in the observation of cholera, says:—

"Urgent thirst is one of the most distressing symptoms of cholera; there is incessant craving for water, doubtless instinctive, to correct the inspissated condition of the blood, due to the rapid escape of the *liquor sanguinis*. It was formerly the practice to withhold water,—a practice as cruel as it is mischievous. Water in abundance, pure and cold, should be given to the patient, and he should be encouraged to drink it, even should a large portion of it be rejected by the stomach; and when purging has ceased, some may, with much advantage, be thrown into the bowel from time to time."

Dr. Thomas K. Chambers, of London, one of the best living authorities on the stomach and on indigestion, in an article on "Dietetics," in the last edition of the "Encyclopædia Britannica," remarks that patients with fever should take no food but liquid, and adds that "water is the most digestible of all foods."

A long and able article on "Water as a Prophylactic and a Remedy," by Dr. S. G. Webber, of this city was printed in the *Archives of Medicine* a few months ago, and has since been emphatically commended by the *Boston Medical and Surgical Journal* and other leading medical magazines. The author believes that not drinking water enough is a positive cause of disease. Many people have got the notion into their heads

that it is bad to drink freely at meals. Of course one may swallow such a quantity of water that it will be hurtful; but, on the other hand, the abstinence may be carried to an injurious point. The following extracts from Dr. Webber's paper will, we are confident, be equally interesting to the professional and the general reader:—

"Water taken with the food favors digestion; when taken into the stomach a part is absorbed by the gastric vessels, carrying with it the soluble constituents of the food. So much as is not immediately absorbed assists in softening and breaking up the larger particles of food, and thus aids in the gastric digestion by facilitating the action of the gastric fluids. A portion of the water is carried off into the intestines with the semi-digested food, and acts favorably in the same way; also, the blood being well supplied with water, the fæces are not so hard and dry as would otherwise be the case, and it is easier to keep the bowels regular.

It is certainly no matter of surprise that there should be malaise and distress when the system is loaded with worn-out material, unfit for the functions of life, which the blood cannot remove for lack of menstruum. It is not surprising that the nervous system, which most requires regular nutrition, should suffer most; that muscles badly nourished should ache on motion; that kidneys called upon to secrete abnormally concentrated urine should become diseased; that the highly acid urine should irritate the bladder.

This view may explain why herb teas, thoroughwort, camomile, sage, etc., were so popular in our grandmothers' days,—indeed, are now popular. The bitter herb is a slight gastric tonic, but the water is a better solvent. Formerly the good housewife supplied the deficiency in drink by regular doses of herb tea; now the physician supplies it by draughts of spring water.

How much water should an adult drink in twenty-four hours? It must be taken into account that water is excreted by the lungs and skin as well as by the kidneys; also, much of the food ingested contains water as one of its constituent parts. Hence the amount of liquid required as drink must vary slightly with the activity of the skin and the character of the food. If much of the diet is made up of soft solids, fruit and watery vegetables, less drink will be needed than if the diet is composed of dry meats and vegetables. The amount of soup ingested would also affect the amount of mere drink required. The average amount of urine passed in twenty-four hours by a healthy adult is stated by Dr. Flint to be about fifty-two ounces, the extremes being thirty-five and eighty-one ounces. The amount of drink necessary is stated by Dalton to be about fifty-two ounces; that is, 3.38 pints. An ordinary coffee-cup holds six or seven ounces. The equivalent of eight or nine coffee-cups of drink would not, then, be an excessive amount. Repeatedly patients have told me that they drink only one or one and a half cups, morning and evening, and about the same at dinner, only occasionally taking soup; averaging less than six cups, sometimes small tea-cups, of drink. Sometimes patients say they drink generally only a little more than a pint a day."

Dr. Webber remarks incidentally that a very large proportion of those who suffer from nervous

exhaustion, or "neurasthenia," as it is called, do not drink enough; and he suggests that it may be "an American peculiarity to ingest so little fluid." He has the following good hint at the use of certain "spring waters," much advertised nowadays, which, as we have more than once had occasion to point out in the *Journal*, contain only a few grains of certain simple salts to the gallon, and owe what virtue they have merely to the fact that they are very pure waters:—

"Human nature is such that if the doctor tells a patient to drink two or three pints of Cochituate or Croton water a day, in addition to his tea or coffee, he will rebel and think it a queer prescription; but if he is told to take that amount of Poland or Allandale or some similar water, he forthwith has his keg of mineral water on tap, and drinks in faith that it will, in some mysterious way, relieve his gout, rheumatism, dyspepsia, or kidney disease, or will be good for his headaches and tired brain."

The moral is: Do not be afraid of drinking all the water you thirst for, provided it be pure; and cultivate a liking for it if, from what has been said above, you infer that you ought to do so. Water is of course more efficient as a preventive than as a cure of disease; or, as Dr. Webber somewhat facetiously puts it, "the time to work the greatest cures with water is before the disease has begun."—*Boston Journal of Chemistry*.

Fall House-Cleaning.

A subject of engrossing interest to all homemakers at present is that of the autumn house-cleaning. A few practical remarks by one who is herself about to engage in the general warfare against dust and foul air, may be of help to some one whose experience is limited. I overheard two elderly gentlemen talking a few days ago. "Don't you always dread house-cleaning time?" said one. "I scarcely ever know when house-cleaning is going on," was the astounding reply. It was a fact, too; so quietly and with so little bustle is this stupendous thing got along with in that happy man's household. In the first place it is a wise plan to clean one room at a time, and put it in perfect order before disturbing another room. Have the curtains washed and ironed, if they need it, before cleaning the room. It will rest you to know that there is one room settled and the work there ended. Not to make home hideous and herself unattractive should be the cleaner's aim, and it will be a praiseworthy achievement if in addition to putting the house into good order for a long winter, she has also been able to live and let the family live cheerfully and even comfortably during this period of hard work. Some weary woman with aching head, with hands burned, scratched and bruised may think it is asking a great deal of her to expect that she shall pursue the even tenor of her way, while she is working twice as hard as usual, and is subjected to the many annoyances unavoidable at this time. But it is really asking her simply to hoard her strength. It uses up a great deal of vital force to fret and scold while engaged in any hard undertaking, and if she feels uncomfortable or a little ill-natured, let her express herself through the broom and scrubbing-brush. "If I wish to sweep my house and not feel it much I let myself think of the solid South and the Chisholm outrage," said a friend of mine,

"then the corners are dusted I assure you." Do not try to do anything else on the day set apart to clean closets; it is very fatiguing to take out, deliberate over, and put back, the usual belongings of a closet. Everything should be thoroughly aired. Have just as few things as possible in the closets opening out of sleeping-rooms; old shoes and soiled garments poison the air. When the bedrooms are aired each morning the closet door should be left open that it may have its supply of fresh air. If fresh paper is to be put on and you have any doubts as to the healthfulness of its coloring take a piece to the chemist; he can at once by a simple test determine if it is wholesome, or loaded with arsenic. After washing wood-work always wipe it with a soft cloth; this prevents drops of water being left to dry on and to discolor the paint. A danger which all ambitious but delicate women should avoid is trying to accomplish too much in one day. The temptation to do just one more thing and then another, is so great that much firmness is needed to resist it, and we must not yield. Housework rarely kills, but imprudence frequently does. Running out doors when heated, with sleeves rolled up, and unprotected head and feet are needless exposures, certain to be followed by more or less suffering. Every wife and mother ought to feel that she is of too much consequence in her family to be laid aside even for a day, and she owes it to those who love her, even if they do not say much about it, to take the best possible care of herself.—*Golden Rule*.

FILTH AND FEVER.—Dr. F. W. Epley, of New Richmond, Wis., writes: "On September 7, 1880, I was called into the country to see a young lady suffering with typhoid fever. Epistaxis was profuse and exhausting. She had lost her hearing when I first saw her. Tenderness and gurgling in right iliac region marked. Disease ran a severe course for twenty-one days, then went on to recovery; convalescence uninterrupted.

On October 7th, same year, was called to another case in same house, very similar to the first, only not quite so severe, and running a longer course, twenty-eight days. Epistaxis, diarrhoea, and impairment of hearing prominent, with eruption and iliac tenderness. Recovery also uninterrupted.

On the 13th of the same month a third case presented itself for treatment in same house, symptoms same as above. I began to look about for a cause, locally, as there were no other cases in the neighborhood. Upon investigation I found everything in seemingly perfect hygienic condition. The cellar was clean, scrupulously so, whitewashed, swept, and garnished; no old vegetables to be found, new ones nicely binned and clean. The only suspicious-looking corner was the one in which a cistern was located. This was built of stone in one corner of the cellar, and the wall did not extend up to within three feet of the ceiling. This I did not like the looks of, but upon examination found the water, so far as chemical or microscopical examination, looks, taste or smell, was concerned, was pure. The house was located on quite a high elevation. Everything about the house and grounds was neat and tidy. The privy-vault quite a long distance from the house and down the hill, as were also the barn and yards for stock. The water supply

pure and abundant from lime rock. I was perplexed. I suggested cleaning out the cistern, but as "water was in such demand" yielded to the wishes of the family and let it remain; but when on the 24th of October a fourth case, and on the 1st of November a fifth occurred, I determined to have the suspicious corner cleansed and thoroughly disinfected. In doing this, after pumping off the upper portion of the water, a thick, slimy, muddy, and extremely offensive-smelling sediment was found in the bottom, with some decomposing rats and mice. No more new cases appeared, and those then prostrated made good recoveries.

In 1878 I had two cases of typhoid fever in one house, and another physician three in an adjoining house. Both families procured water from the same well. Said well was supplied from the mill-pond, and between the two was a privy-vault, the liquid contents or drenchings of which settled readily in the loose sand in which it was deposited. There were no other cases in the village except one, which could be traced directly to Canada in the person of a travelling man."—*Medical Record*.

Sunlight.

The sun, if you will only open your house to him, is a faithful physician, who will be pretty constant in attendance, and who will send in no bills. Many years ago glass was something of a luxury, but now we can all have good-sized windows, and plenty of them, at moderate cost, and there is no excuse for making mere loop-holes, through which the sun can cast but half an eye, and from which one can gain only narrow glimpses of the beautiful outer world.

Bay-windows are a good thing. Their effect is very much like letting heaven into one's house, at least it ought to be like that, for it is nothing but absurdity and wickedness to darken such windows with shutters or heavy curtains until only a struggling ray of sunlight can be seen.

If bay-windows are too expensive, a very desirable substitute can be had by placing two ordinary sized windows side by side, with a wide capacious ledge at the bottom for seats or for plants.

A room with a window like this cannot fail to be cheery, and its effect in a simple cottage house is quite sumptuous. There is likewise in its favor the fact that it is less exposed than the deep bay-window to outer heat and cold.

"To sleep in unsunned chambers, and to work day after day in unsunned rooms, is the unpurged sin of half the nation," vigorously affirms a prominent writer.

If any rooms in the house must look solely to the north for illumination, let them be the parlor and the spare chamber. People who come and go can be cheerful for a while in a north-windowed apartment, but the constant dwellers in a house need its sunniest rooms.—*Farm Homes*.

To Prevent Pitting in Small-Pox.

Small-pox is always more feared by the people for its effects than for its danger. All persons have a dread of being marked by it. There have been many remedies suggested to prevent pitting, the majority of them being difficult and unpleasant in their application. Pitting rarely occurs

upon places of the body excluded from air and light. Pustulation is the result of the eruption exposed to those causes. The indication, therefore, would seem to be to prevent the action of the air and light. I have accomplished this in several cases; not only in those of brunette, but blonde complexions; in mild, as well as in severe cases of variola and varioloid, by the use of ointment made of charcoal and lard, applied freely over the surface of the face, neck and hands—applied as soon as the disease is distinguished, and continued until all the symptoms of suppurative fever had ceased. The application allays the itching, and seems to shorten the duration of the disease, and leaves the patient without a blemish; the eruption protected by the ointment not even showing signs of pustulation; the charcoal preventing the action of the light, and the lard that of the air. Of course, during its application the patient does not present a very pleasing appearance, but a temporary disfigurement is preferable to a permanent one.—*J. H. Bird, M. D., in Medical and Surgical Reporter*.

Curing Snake Bites.

Dr. Upshur, of Carrollton, Miss., writes to the editor of the local paper:

I saw a statement in your paper in regard to the use of ammonia as a cure for snake bite. I desire to add my testimony. I have practiced eight years in the Yazoo swamps. I have attended many cases of snake bite, both of rattlesnake and moccasin. My treatment has invariably been to cut down freely with a bistoury, dilating the orifices made by the two fangs. After permitting a reasonable amount of bleeding, I stuff into the wounds the dry salt of carbonate of ammonia. At the same time I give a tolerably strong solution of the same, internally, say five or eight grains every fifteen minutes, until a drachm has been taken (less, if sufficient). Upon dissolving, the ammonia is freely communicated to the blood, and through it to the tissues previously visited by the poison. The latter, as is the case with all animal poisons, being of an acid reaction, the powerful alkali, on overtaking it, instantly neutralizes it, destroying its specific properties. I rely upon this treatment always, and I have never had any trouble with such cases. The whiskey treatment is adjuvant only, and I attach but little importance to it.

How to Train the Memory.

Your memory is bad perhaps, but there are two ways of curing the worst memory. One of them is to read a subject when interested; the other is to not only read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on the page, and not only call them vaguely to mind, but put them in words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to the memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, so that all is a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels.—*Selected*.

Health Capital.

THE merchant's economy is a coarse symbol of the soul's economy. It is, to spend for power and not for pleasure. It is to invest in course; that is to say, to take up particulars into integral eras,—literary, emotive, practical, of its life, and still to ascend in its investment. The merchant has but one rule, *absorb and invest*; he is to be capitalist; the scraps and filings must be gathered back into the crucible; the gas and smoke must be burned, and earnings must not go to increase expense, but to capital again. Well, the man must be capitalist. Will he spend his income, or will he invest? His body and every organ is under the same law. His body is a jar in which the liquor of life is stored. Will he spend for pleasure? The way to ruin is short and facile. Will he not spend, but hoard for power? It passes through the sacred fermentations by that law of nature whereby everything climbs to higher platforms, and bodily vigor becomes mental and moral vigor. The bread he eats is first strength and animal spirits; it becomes, in higher laboratories, imagery and thought, and in still higher results, courage and endurance. This is the right compound interest; this is capital doubled, quadrupled, centupled—man raised to his highest power.—*Emerson.*

HOW TO REMOVE CORNS.—Saturate a small piece of cotton with alcohol, apply it to the corn for a minute, then with a sharp scalpel or knife carefully separate the corn from the healthy tissues, which is easily done by a careful handling of the knife and gentle pulling with forceps while the parts are being immersed with alcohol. If the alcohol dries away while operating, apply the saturated cotton again, and I frequently find it necessary to apply this several times before the operation is completed. The alcohol not only lessens the sensibility of the parts, but it facilitates the separation of the hard corn from the soft and tender tissues. *This cures*, and that without drawing a drop of blood, or producing any pain, except what results from pulling on the corn with the forceps. After raising one edge, it is about like removing a piece of adhesive plaster.—*Am. Med. Journal.*

Acid Burns Cured by Magnesia.

LAST year two French students were much burned about the face by the explosion of a retort filled with boiling sulphuric acid. They were at once taken to a druggist, M. Alanore, who covered their faces two millimeters thick with a soft paste made of calcined magnesia and water. In a few seconds fissures appeared in the magnesian mask, and a new layer was then substituted. The patients were thus tended for five hours, after which the one hurt the least was able to wash his face, which merely showed some reddish spots. The other had his magnesian mask renewed during twenty-four hours. Suffering acutely at first, the students ceased to suffer in less than a quarter of an hour. Their faces have now no traces of burns.—*Sanitary News.*

WE have received inquiries from subscribers and others concerning the book on dress, "What's the Matter;" it can probably be obtained by addressing the author, Mrs. C. B. Whitehead, Bloomfield, N. J.

Death from Tight Lacing.

The evils of tight lacing were shown at an inquest which was held last week at Kilburn upon the body of Mrs. Amelia Jury. Dr. Hill stated that upon making a *post mortem* examination he found that the stomach was contracted in the middle by a firm band, narrowing it to one-eighth of its usual size, so there were virtually two stomachs, and this contraction was on a level with a deep indentation on the liver, corresponding to where the stays were tightly bound round. The liver itself was flattened out, and was driven down very deep into the pelvis, and there was no doubt but what this was also produced by tight lacing. The coroner said that some time ago he had held an inquest where it was shown that the liver had been very seriously injured through tight lacing. Perhaps these cases may act as a caution against the practices now adopted.—*Glasgow News.*

READY METHOD OF PREPARING FOMENTATIONS.—Take your flannel, folded to the required thickness and size, dampened quite perceptibly with water, but not enough to drip, and place it between the folds of a large newspaper, having the edges of the paper lap well over the cloth, so as to give no vent to the steam. Thus prepared, lay it on the heated surface of the stove or register, and in a moment steam is generated from the under surface, and has permeated the whole cloth sufficiently to heat it to the required temperature. This method is often very convenient and efficient where there is no opportunity to heat much water at a time.—*Michigan Medical News.*

Granula.

We often hear testimonials like the following, which is taken from the letter of a Western lady:

I send on my subscription for the Laws of Life, for I feel that I cannot do without it. I would rather make sacrifices in something else than to be deprived of the Journal whose teachings are invaluable to me. Some time ago we procured a case of twenty-four pounds of granula. It did not last long, for we gave it away to friends and sick people to try, so that in a short time we had to send for ninety-six pounds, and in this, six families shared with us. We all like it very much, and think it does us good, and intend to make it a staple article of diet. My husband is hygienic too—eats but little meat. Indeed, our living consists of graham bread, gems, and mush, oatmeal, and plenty of fruit. I lend my Laws here and there, especially among the sick, a number of whom favor your ideas.

Publishers' Notes.

SPECIAL NOTICE TO SUBSCRIBERS.—When your copy of the Laws comes to you with this paragraph marked with a blue cross, it is a notification that your subscription thereto has expired. In case of a possible mistake, we will make the proper correction on receiving such information, with explanations therefor.

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LXV.

THE LAWS OF INFLUENCE.

MY READERS may not give much credence to Mrs. Nameless' statement of what was said to her father by Miss Isabella Williams, but I heard it with the greatest interest, for along the line of my professional observation I had come to know practically of the truth contained in it. I had seen Dr. Dodd's experiments made in the very earliest manifestation of the American movement, and had read everything that I could get hold of in regard to the operations of Mesmer. I was, therefore, prepared to listen without prejudice to this woman's story, and at its close to express my great satisfaction at the information she had given me. It quickened me to a further study of the subject, and as my profession has afforded me great opportunities to deal with all forms of abnormal mentality this side downright craziness, I have been able to verify the truth, not only of Mrs. Nameless' assertion in respect to the influence which her lover exercised over her when a girl, but to come into a knowledge of the law of transmission of influence on a much wider and more extended range than any other man of whom I know. Tales have been told me in professional confidence, which, if I were at liberty to relate, would be set down as the wildest fiction; yet I know them to be facts, because in many instances I have been called upon to interfere to break up the influence of certain persons over certain other persons, which influence was greatly detrimental to those upon whom it was brought to bear.

This law of vampirism is known to exist by large numbers of the medical profession, but to very few outside of it, and inasmuch as physi-

cians come to know it under professional confidence, nothing is said about it outside the profession, and very little inside; yet the time has come when the matter must be discussed. The intelligence of our people has reached such a degree of advancement that no truth hereafter can be kept hidden. They have a right to know all that belongs to human welfare, for they are the incarnation of humanity. There can no more be a favored few. In proportion to the importance of any truth must it reach the people. I do not mean to say that what is communicated to a doctor in confidence must be put into a newspaper and told to everybody; but where there is a great law, that in its operation has a bearing upon the general welfare, then the people at large should know it; and this truth, the possession of magnetism by one person, and the power to transfer it to another person under physical contact, is of importance to every one.

The mother needs to know it for the child, and she needs to know it for one child as against another. The man needs to know it in the government of his children. The lover needs to know it, whether man or woman. The public need to know it, in regard to the influence of lawyers on jurors when pleading a case. The judge needs to know it, in respect to the influence of a lawyer making a legal statement about which the judge has to make a decision. The master needs to know it on behalf of his apprentice. The teacher needs to know it, in respect to his or her scholar. The politician, in reference to securing votes. And so, wherever human beings are brought into contact, and numbers of them are sought to be influenced by others, both those

who use influence and those who are influenced need to understand the existence of this element in the human organism, and the law by which it is made operative; for, not knowing anything about it, there is no means of resisting its power. Intelligence in regard to it qualifies its activity, especially in respect to the subject of it. Ignorance leaves the subject of it at the mercy of the one possessing it, who may transfer it for his own purposes and his own ends.

Begin where it first shows itself in its gentler forms. Look at the baby lying in its mother's lap. It is restive, complaining, peevish, fretful, crying. The mother cannot quiet it. She places it in a cradle and rocks it sidewise, and so puts it to sleep by disturbing the circulation of blood in its brain, making it half comatose. Thus children are rocked into semi-coma by the sidewise motion of the cradle. That is the only way the mother can get them to sleep; but the father, or a hired girl, or a neighboring woman, will take a child out of the mother's lap, when it will not be still with her, and by placing a hand upon its head, or by rubbing up and down its backbone, or by grasping its hand, put it to sleep.

A woman once told me that she was the mother of twelve children, and that she never had a cradle in her house; that she never saw one of her children, when in a state of health, whom she could not put to sleep by breathing upon it, or by holding its hands in hers, or by laying her hands upon its stomach; or, what was quicker than any other method, by placing her fingers on its forehead, she could soon induce sleep so deep that she herself would have to break the slumber. She found that her children could be magnetized into sleep which would continue all night, and perhaps longer, did she not go to them and wake them in the morning.

Another woman told me in respect to the government of her children, that she never had to say any thing to one of them in order to make him mind. It was sufficient to bring him up before her, as she sat in her chair, and, taking both his hands in hers, look into his face. No matter how obstinate or rebellious he was, her eye meeting his, she had only to look at him for a little while, holding his hands, and then say to him, "Now, my child, will you do what I wish you to do?" and he always yielded to her.

I knew a man who told me that though his father was more than fifteen hundred miles away from him, he could tell when his father was thinking of him, and praying for the divine blessing upon him; that there never was a day when his father was not present with him, though they had been separated for months. He was never beyond his father's influence, and could feel it as plainly as though the father were talking to him.

If I chose, I could relate a hundred instances that would make the hair of my readers stand on end, so strange and startling would they be. There are more people walking the streets in a moral nightmare, than we think for, and who are led into devious paths, the end of which is injury or ruin, than we have any explainable cause for. Yet they do not know why they do it. I knew a young man who was faithful, pious, a Sunday-school teacher, a grand fellow in his way, and who would have been trusted anywhere for honor and integrity. He became the subject of such a devitalization, by the influence of another person over him, silently, quietly, imperceptibly acting on him, that he was led into the crime of stealing. He was never able to offer the least reason, satisfactory to himself or anybody else, but me, why he stole, and I knew that he was no more the thief than I was. I comprehended that he was operated upon by one who forced him, through an abnormal law of his consciousness, to take the money out of the safe of his employer, and appropriate it to his own use. He could no more have kept from stealing than he could have kept from breathing, yet if I had not interfered to save him, he would have been sent to the State prison.

As I said in a previous chapter, our crimes in this country are largely social. It is not the thief who steals. He stands one side. The man who desires that your house shall be burned is not the one who sets it on fire. The man who robs the railroad train is not the one who is seen entering the car. Men are dishonest by unseen forces. The leader keeps out of sight. Those who do his work are simply his subjects, and can no more resist him, from the stand-point which they occupy, than they can resist eating when hungry.

In no phase of this story am I getting away from facts. I am not dealing in speculations nor in illusions. My characters are all real characters. If all my statements are not, in minutest detail, true of them, they are true as far as the philosophy is concerned.

Since Drs. Beard and Hammond, of New York, have taken up this matter of what Dr. Beard calls transvoyance, we are to see a new mental philosophy inaugurated. Slowly, but surely it will come to be understood that men possess a force, the effect of which, exercised on others, may be productive of very powerful results. In time to come, in studying the responsibilities to which persons doing certain things shall be adjudged, the law of transmission of influence will come into consideration, and we shall know that when one person is brought under the magnetic force of another, for any acts he performs while under that influence, he is

no more responsible than he would be were he to do a certain thing under what is known as a somnambulist condition. If a boy, being a somnambulist, were to get out of bed in the night, and, not knowing what he was about, go and let down a fence and let all the cattle lying in the barn-yard into his father's corn field, he should not be punished therefor, any more than he should be punished for being crazy.

If, sitting at the side of another person, a subtle force shall be emitted from him and enter into me, by the effect of which I shall come to have abnormal views of things, seeing them entirely different from what they really are, and not being at all able to perceive them as they are, I proceed to relate myself to them from my point of view, which is exactly wrong, then I am not responsible for it, provided always that I sit down by the man, or allow him to sit down by me, without in any sense understanding my danger. I assert that this is exactly what may happen to me if I am not aware of this law of transmission of influence; it is what happens every day amongst men. They are induced to do things which they would not do if their moral and mental vision were not distorted; and it is distorted just as much by the introduction of this subtle fluid known as magnetism, as it is by the introduction of the subtle poison of alcohol into a man's circulation.

If you go into social circles and find persons, under the operation of social law deviating from the paths of rectitude and personal chastity, likelier than not, if the truth could be known, the person thus acting, either man or woman, has been so perverted in his or her moral sense as to be entitled to consideration and sympathy, rather than to harsh judgment and to severity of punishment.

A boy or girl brought into contact with other children of like age may be led away in a manner altogether unawares, and by an overwhelming power, to do some very foolish, wicked or cruel thing. Safe-guards need to be brought up and around the young to protect them against the influence of which I speak.

This power is only one side of the question. It is not only that persons can be filled full of this subtle magnetism, and be put into an abnormal consciousness, but it is that they can be demagnetized and made to take on such debility as really destroys in them all power of resistance to evil when it presents itself to them in alluring forms. A person who would go right enough if left to himself is so affected under demagnetization, that his power in the direction of right is lessened, and when he is operated upon by another he has no resistance whatever.

We see this matter of physical as well as men-

tal debility every day. Here is a man with a vigorous physical frame. In him the sources of life are abundant and the stream constant. Nothing tires him; he can eat, drink, work, and sleep, without any apparent effort of his own. There is no hesitancy in his organization. It is always full and abundant in its living exhibitions. He is known as a robust, hardy, efficient, competent man. Usually such a man is large in body, and more likely than not of the bilious, or bilious-nervous temperament. He marries; his wife has good health; she is not the hardest in make-up, but she knows nothing of feebleness, and yet after they have lived together for a year or two, she becomes puny and pale. They have been in the habit of sleeping together, and the consequence is that to her he is a thorough vampire. His thousand and one mouths of sustenance fasten themselves upon her, and suck up her nervous ability, to build up his own which has been diminished somewhat by hard work. As a result she becomes enfeebled, loses her appetite, her nerve centres become empty, distribution of force is unequal in her system, and she suffers the loss of health, which is the loss of force. The doctor is called, medicine is administered in the shape of tonics, but she does not get well. At length in a fit of depression, hearing of *Our Home*, she induces her husband to let her visit it. As soon as she gets here the physicians of the Institution see that she is demagnetized. Her husband has lived upon her. He has not known it, she has not known it, but we know it, and we tell her that when she gets her health, and goes back home, she must sleep by herself; because she cannot lodge with her husband and keep her health. We give her an opportunity to refill her reservoirs of force, and as soon as the distribution of it takes place, the weakened organs become strong and she gets better.

It is not only along the physical line that persons are affected by contact with each other. It is along mental lines as well. How many hundred persons have I seen who for their thought, their ideas, their decision, were dependent upon others! Wives never having an opinion of their own; younger boys never having an opinion of their own against older boys; certain girls always looking up to other girls; certain clerks in stores asking the judgment of other clerks before they could decide a matter; a man not knowing whether he shall go to church until he gets the opinion of his wife; a doctor having a patient never being able to decide what he shall do until he calls counsel; a lawyer ever asking his partner, if he has one, what view to take of a certain case; or, if he has not a partner, asking the views of some other lawyer; the

judge on the bench turning to another to learn what that other thinks before he knows what decision to give; men being incompetent to vote until they have asked somebody what is best to do in the matter;—uncertain in decision, irresolute in character, simply and solely by reason of defective education and unhealthy association they have lost the power of self-guidance, and have come to be dependent upon others. All this may be attributed to the law of demagnetization.

In the case of Mrs. Nameless, from her own statement, it seems that she had fallen under the influence of a man who wanted her for his wife. Isabella Williams penetrated through her whole relationship, and reached a conclusion as to the motives which operated upon the man. She did not know how to get at her friend without bringing to bear upon her a counter-active in the person of Zenobia. What her motive was in asking for Zenobia as her maid-servant, Mrs. Nameless did not at the time know. She was afterwards told what Miss William's hopes and expectations were. It did not, however, turn out as she wished because of circumstances which she could not foresee. While, therefore, Mrs. Nameless was not affected in her relations to her future husband as Miss Williams expected her to be, to Zenobia there grew out of a change of relationship some most wonderful results. We have already learned that Zenobia was a very remarkable person, a fact that Miss Williams had discovered as soon as they met, and the thought had entered into her mind that if she could ever get hold of Zenobia, so as to have an influence over her, she would do everything in her power to place her in better position. Although they were in a slave State, and any person teaching a slave to read was liable to punishment, Miss Williams faltered not a particle from the first, in her purpose to teach Zenobia.

She saw that this slave-woman was bound to her by a tie as strong as life itself, that nothing could make the woman faithless to her; so in asking for Zenobia as her personal servant she had in view this ultimate end: to teach the girl to read and write—a purpose which she afterward accomplished.

Mrs. Nameless said it was wonderful to see how upon changing her position from that of an ordinary house-servant to that of Miss William's maid, Zenobia changed her qualities of character. There was no less dignity in her movements. She lost nothing of what was natural to her. She took on greatly what was cultivable. She proved to have exceeding mental brightness, learned very readily, and showed a memory that was never at fault. What she was once taught and came to know, was hers

forever after, and always serviceable. Night after night, while the whole plantation was asleep, Miss Williams and she sat up, the one to teach, the other to learn. In thus learning, the pupil put on greatly added grace, softened manners, and became altogether more composed and patient in temper, sweeter in disposition, while her natural energy, which amounted to fierceness, took on a beautiful refinement. Even Col. Hammerton noticed the change, and after a while said to Isabella Williams: "under your witcheries you have brought out my slave girl to a marvelous degree. I have always been a great advocate for culture. I shall have to be a greater one hereafter. I see that you have an inward perceptivity or power of discernment as to the native qualities of persons whom you meet. I do not call myself a bad reader of character, but you have surpassed me in regard to Zenobia, for while I called her a smart wench, you declared her to be inherently a woman of great strength of character and dignity. You have proven your view, I shall have to give mine up, and I do not know but I shall have to go further than I like to go; for if Zenobia, a full-blooded negress of the highest African type, can be so transformed as she evidently is, I do not see why I shall not have to admit the possibility of the improvement of the whole race. If I should do that I should be what you are, an abolitionist. I could not stand still and see persons held in chattel slavery and justify it as I always have done, once I became convinced that they and the race they represent are competent to all the advancement of the white race. Slavery has been justifiable in my judgment because of the incompetency of the blacks to take on the responsibility of freedom; but if they are equal to this, then slavery is wrong. I could not get away from this view if I became satisfied that the black race can be improved and made to take on the intelligence, growth, and culture of the white race. I am not yet convinced of this. Zenobia is probably a phenomenon. I am disposed to think she is, and that she does not represent her people."

Miss Williams said: "But my dear sir, if what you say is true of Zenobia, why should she be held as a slave? You would not doom one who is competent, to the condition of her race, which, in your judgment is incompetent. She is entitled to her freedom, why not give it to her? Why should she be held as a slave? You are able to part with her. Sell her to me. I will take her away. You cannot manumit her, but you can sell her. I will buy her; let me have her for a dollar. That is as much as I can afford to pay because that is as much as she is worth as a slave. Her worth does not lie in her being a slave. Her

worth lies in her being free. I know the doctrine of the abolitionists is, that you must never buy slaves because you thereby give support to slavery, but I am not troubled by any such scruples. I will buy this girl of you. If I were worth as much money as you, I would as lief give two thousand dollars as one dollar, but in the light of the little improvement growing out of her new relations to me, you are beginning to see what there is in her. I will keep her as my sister. You do not know how much I respect her. What is her color to me? Why should I have a prejudice against her because of her color?

"If I were a married woman and my husband were to die, and if I had no more sense than many women have, I should walk the streets of my village clad in black. Wherever I went, people would see a black woman. Is it any worse for Zenobia to be born with a black skin, and made to appear black, than for me to be born with a white skin, and because I have lost my husband turn myself into a black woman? I have no prejudice against color. I wear black ribbons now, and black shoes, and my hair is black, the plume on my hat is black. I have no feeling against Zenobia because her skin is black. I respect her for the image of God in her, and which in her case, as in yours and mine, lies deeper than our skin. You, my good friend, talk about the superiority of the white race. I suppose you do not mean to say that the simple fact that they are white makes them superior. You mean that being white, they show their superiority. But do you mean this as regards Zenobia? How are you or I superior to her? I venture to say that she has as much talent as I have, simply lacking education, and I am a woman whose talent you have respected to the degree that you have asked me to be the teacher of your daughter. Sell Zenobia to me."

He stepped to the desk and drew a bill of sale and signed it, wherein he stated that in and for the consideration of one dollar to him in hand paid, he sold to Miss Williams, his slave-girl known as Zenobia. She paid the one dollar and the girl was hers. She stipulated that he should not tell anybody, not even Zenobia herself, nor should Miss Williams tell any one that she had bought her. They jointly concluded that the whole thing should be kept a secret, because it might create excitement among the other slaves of the plantation, and possibly place Miss Williams in a suspicious position. It was enough for the two to know it, and to have the transaction thoroughly legal.

When the time should come for Miss Williams to return to the North she could claim her property, and as soon as she reached the North she would execute a deed of manumission, and the

girl would belong to herself legally, as she did by nature and in equity.

Across the Sea.

DOCTOR ALBERT J. LEFFINGWELL, who returned to this country two years since after four years spent in Europe in the study of his profession and in that which interests him still more, the study of peoples and their socialisms, has now started on a tour of the world. Though he will be so engaged in his researches in these new countries, that he may be unable to contribute regularly to our columns, we are glad to give our readers a fine article from his pen this month, and also a few notes from private letters written on shipboard between San Francisco and Japan. Further extracts from home letters will be given frequently:

CITY OF PEKING, PACIFIC OCEAN.

Everything promises well for a good trip. The sea is as smooth as the Hudson or Cayuga lake. We have only ten passengers aboard, all men, among them two young Japs very pleasant and intelligent. It is very monotonous not to be able to talk with womankind, and I understand now how Adam felt in the garden before Eve came to cheer his solitude. I have already begun lessons in Japanese. These young men tell me it is perfectly safe and practicable to go from Tokio to Nagasaki overland alone, that in fact one cannot see Japan as it is except he leaves towns and sea-ports and travels through the country. If I venture on such an expedition I expect to take with me a native servant as interpreter. I presume I shall stay only a short time in Tokio and then go south three hundred miles to the ancient city Kioto which is represented as far pleasanter. One can go by sea, but I expect to travel by coolie-carts.

Last night (July 10th) was the most perfect of my ocean experiences; the sea was almost without ripples, only stirring enough to break into a thousand images the reflection of the full moon. The air was soft, balmy, delicious, and we sat upon the quarter-deck enjoying the perfection of ocean travel. Every one thought of home, who had one to think of.

We have seen several flying fish quite near the ship. They do not fly high, but skim along just above the water, somewhat resembling the movements of a flat stone "skipped" over the smooth surface of a lake. One of our passengers (Chinese) got into a scuffle and threw a bowl at his antagonist, severely cutting him and breaking the bowl. The man who could not control his temper was taken up on the pilot's bridge in full sight of every one, and handcuffed with hands behind him, and in this position, supperless, he spent the night. Happily for him the night was warm.

Now that the journey is nearly ended it does not seem so very long; it certainly has been, on the whole, no more tedious than the Atlantic trip, though twice as long. I feel as keenly alive to the promise of new experiences as I did the morning I first saw the waves dashing against the Irish coast.

WHAT do we live for if it is not to make life less difficult to each other?—*George Eliot.*

Water-Cure Poem of 1852.

A BUBBLE FROM A SUBMERGED PATIENT.

"Suspiria a profundis."

ONCE, when the world for years had been
Sick from the fell disease of sin,
All swollen with unsightly tumors,
And broken out with ugly humors,
The Lord, the first great hydropath,
Cured the whole world with one great bath.
A mighty "douche" from heaven he sent,
The sea a mighty "plunge-bath" lent,
And earth "the treatment" underwent.

Some who have heard of Noah's ark,
Say he was cured by taking bark;
And, thinking water-cure a sham,
He used his bark for curing Ham;
And that his folks with all their duds,
Rode high and dry above the floods,
And never touched the foaming suds.
But scoffers always do exist,
And when they on their doubts insist,
The best way is—to show your fist.
The real fact is, though they snub,
They took a "half-bath" in a floating tub.

This healing art, in heaven commencing,
Our modern doctors are dispensing;
And fearless meet life's deadliest foes,
By simply turning on the hose.

Simple the modus operandi;
No need henceforth that any man die;
The long sought, youth-restoring fountain
Is found at last upon this mountain.
That "Like cures like," the principle,
How simple and how beautiful!
For, is your head oppressed with pain?
The cure is—*water on the brain*;
Or do sharp pains assail your breast?
The cure is—*water on the chest*;
Have you a cold from damp sheets caught?
A *dripping sheet* is straightway brought;
Or cold from falling in a river?
Straight in the "plunge-bath" you must shiver;
Or has a blow half broke your back?
The "douche" must give another thwack.

It's "water, water, everywhere,"
And quarts to drink, if you can bear;
'Tis well that we are made of clay,
For common dust would wash away!

And then "the pack!"—what words can show
The aspect of that mummy row,
As down their ranks the attendant goes
To scare a fly or blow a nose?
No tar e'er lay so snug in bunk,
Or in his narrow cell a monk,
As these folks *pack* the human trunk.

That great machine, the human mill,
Is henceforth turned by mountain rill;
The main-spring of the human clock,
The spring that gushes from the rock;
Old Adam's every son and daughter
Will now forever go *by water*.

Then let the threatening allopath
Brandish in rage his sword of lath;
We'll duck him in our coldest bath;
And we will dance around our spring,
And in its waters roses fling,
And with harmonious voice its glories sing.

J. Hooker, in Common-place book at Round Hill Water-Cure, Northampton, Mass.

[For the Laws of Life.]

Dentistry.—IX.

A. P. BURKHART, M. D. S.

DIFFICULT DENTITION.

THE ERUPTION of the teeth is a natural process, and under favorable conditions takes place with little or no disturbance to the child, the growth of the teeth and absorption of the gums proceeding in perfect accord. Unfortunately these conditions are rare, and comparatively few children pass through the period of dentition

without more or less suffering, and often alarming disturbances appear. It is well known that teething is a time of danger and great mortality among children. Changes are gradually taking place in the organization of the child, notably in the stomach and intestinal canal, preparatory to the reception and ingestion of solid food. At this stage the child should have more than usual hygienic attention, and the most watchful care of the mother, as nervous and digestive troubles are liable to arise. Exposure to cold, an attack of indigestion, imprudence on the part of the mother in the selection of her food, in short, anything which will lead to constitutional derangement may disturb the processes of dentition. Difficult dentition is often charged with causing or aggravating various disorders; while on the other hand, it is more than probable that these constitutional disorders interfere with the natural eruption of the teeth.

The first sign of the coming teeth is an additional flow of saliva, which keeps the mouth cool. As the irritation increases, the child becomes feverish; constipation or diarrhœa follows; the latter, if not too severe or protracted, is rather beneficial than otherwise. Eruptions are liable to appear on the cheeks, head, and sometimes over the whole body; ulcerations of the tongue, gums or lips, loss of appetite, fretfulness, wakefulness, and thirst follow, and, if not relieved, will be succeeded by more marked exhibitions. The child becomes cross, cries when awake, and when quiet, will be found chewing its thumbs or fingers, pulling its hair or ears, refuses food or throws it up as soon as swallowed. The amount of irritation is governed by the number of teeth advancing simultaneously, though a single tooth may sometimes cause more trouble than several teeth in another case.

Heat, redness, hardness, swelling of the gums, and later, a characteristic whiteness, indicate the near appearance of the teeth. Sometimes the swelling assumes the form of a small tumor on the gum, and occasionally ulceration ensues. Under such conditions the gums are very tender, and painful to the slightest touch, and the child, upon taking the breast, will throw back its head, which is often mistaken as an evidence of colic. A little experience will soon enable the mother to distinguish between the expressions of the two troubles.

Much of the suffering attending difficult dentition is doubtless caused by the direct pressure of the advancing teeth against the gums; but this is not the only or principal agent concerned in the disturbance. The reader will bear in mind that at the time of the eruption of the teeth, their roots are not complete, that instead of pointed terminations, such as are found in the

perfected tooth, with its minute opening, they are large, with edges thin and sharp. It will thus be seen that in a perfected tooth the nerve is minute, while that of the incomplete tooth is large. Those who have experienced the inconvenience and pain caused in after-life by having a nerve in a decayed tooth exposed to the air, can realize, to a great extent, the torture endured by children, when I state that the large nerve in the advancing and incomplete root is held between the bony socket and sharp edge of the incomplete root by the backward pressure of the resisting gums.

The pressure of the gums ought certainly to be removed, and this can be accomplished by a free division of the gums over the advancing tooth or teeth, which will give immediate and complete relief. "This simple operation of dividing the gum over the teeth which are next in order of eruption, is surely justified by local manifestations, such as have been specified; it is also suggested by the occurrence of the usual symptoms of difficult dentition, even when there does not exist a single local indication in the mouth. Under such circumstances it would seem proper to give the child the benefit of the doubt by free incisions over the teeth, eruption of which, in accordance with general experience, is to be anticipated, especially as the operation causes only a trifling amount of pain, inflicts no injury, and is practically free from danger."

It is often said that lancing a child's gums during dentition is productive of injury. I contend that such a conclusion is wrong. Those opposed to the use of the lancet usually claim that the severed gum, if it heals over again, becomes calloused, consequently presenting greater resistance, and a repetition of the operation is necessary. To the first objection I reply, that the scar tissue is less, instead of more, resistant than the original structure; to the second objection I will state that if a repetition of the operation is necessary, the child is each time benefited thereby. "Premising that the object of lancing is not merely or chiefly to induce a flow of blood, but to remove tension, it therefore follows that the cuts should extend through the gum to the presenting surface, and should be made with special reference to the form of the coming tooth."

The lancing of the incisors is performed by one simple division of the gum in the line of the arch. The eye and stomach teeth being cone-shaped, two cuts or divisions are necessary across the face of the tooth, and well down toward the neck—in fact, sometimes it is advisable to completely circle these teeth. The molars require crucial incisions.

It is not often that serious bleeding follows lancing of the gums, but care should be taken to employ an intelligent physician or dentist to perform the operation.

Danville, N. Y.

Notable Days and People at Our Home.

BY CLARA BARTON.

"Now when Jesus was in Bethany in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it they had indignation saying, to what purpose is this waste? This ointment might have been sold for much and given to the poor."

Friends, I am placed in the position of the murmuring disciples when I look about me and see the precious ointment ready—waiting for the occasion, from such brains, lips and experiences as are here, and feel that even a moment of this precious little hour is to be expended upon me. To what purpose is this waste? I have never done even a day's work directly for the cause of woman, never stood on the platform to proclaim her rights nor her wrongs, and take the jeers and taunts which follow; have never done battle where her brave, rent banner led the way, and received in my quivering flesh the barbed spears and poisoned arrows of criticism, ridicule and scandal which have been mercilessly thrown back into those pioneer ranks.

The strength of my life has been spent for men. My work always, to all appearance, at least, has been in their behalf, and the thanks I have received have come from them. I would not for one moment have stood upon this platform in this hour, but for the privilege and gratification thus afforded me of expressing in a half dozen sentences, my appreciation, my gratitude, my reverence for true, brave, and renowned companions by my side. Look at this for an accidental gathering! Material in abundance for a convention to be published the world over. Our beloved Hillside has a famous week, and for once even it has builded better than it knew.

To commence where I should, with its honored head, Dr. Jackson, who from the earliest days, armed to the teeth, has marched straight down the lines of human rights, regardless of race, color, sect, or sex, who has bared his right arm to every shaft, and thrown his arrows full in the face of every foe. The same brain which could plan, and the same hand which could hurl a shaft against the wrongs of a nation, could turn with the tenderness and gentleness of a mother to comfort and encourage a weak, worn woman or nurse a sick baby. It is said, "whom the Lord loveth he chasteneth." I am sometimes led to feel that whom the Lord loveth to him he giveth scope. If this be so, truly he has loved our revered friend.

And John Hooker, whose name for years has been a power in the land for good, wherever cor-

rect principles, justice, sound judgment, benevolence and humanity have weight, and who has so re-inforced, and been so ably and beautifully re-inforced by that accomplished wife, Isabella Beecher Hooker, who has given her strength and all that she had for woman,—that he sits here with us and adds the weight of his strong hand to the balance, is a joy upon which we must congratulate ourselves.

Harriet N. Austin! Ah, friends, I would touch her with gentle hands, for she is gentle. I would lean over her with grateful heart for all she has done, and all she has suffered for woman-kind. Through life she has proved herself the true, unflinching friend of woman; she has disregarded the mere conventionalisms of society, and braved the shafts of criticism for the freedom, elevation and betterment of her sex; through all the old, dark, hard years, she trod thorny paths with bleeding feet, that you and I might come to walk on flowers. There is not a woman in this house to-day who is not freer, happier and better for the woman's-rights life of Harriet N. Austin.

Then Selma Borg, that bright meteor, comes almost as from other worlds, from the clear shores of the Baltic and the wastes of Russian snows, to shoot into our astonished ears in jets of flame, her burning words for freedom, human progress, human rights, emancipation from bondage of every kind, of all the creatures God has made, forgetting nor neglecting neither man, woman nor child; and she bursts upon us with an enthusiasm which puts to shame our cool calculations, and sets us to wondering how the massive snows of Finland and the icebergs of the Baltic could ever have nourished, developed, and sent out that bright spark of living fire,—a glowing Hecla amid the perpetual snows of Iceland.

And here is another whose life of refinement and culture surrounds her with the perfume of a tropical bouquet, in which mingle the deep, strong evergreen, oak, and laurel of the North, with the odor of the orange and acacia of Southern Italy, who like some chosen fairy, sent for celestial boon, has caught the living spark from the undying flame of the sacred altars, and joyfully, gracefully laid it upon our own; who has been to us the link between the ideal and the real; whose genius could so clothe the majesty of the distant worshipful star with vestments of every-day life, that we could take it into our homes and learn from its shining virtues bright lessons to be lived in ourselves, that the perfection of histrionic art, the tenderest of human sympathies, and most generous of natures may dwell together in the same heart and brain. Rare genius that which could clothe Meg Mer-

rilles in the garments of sweet loving womanhood and make her the daily coveted companion of all the homes in the land. Genius, art, culture, womanliness, have all centered in our modest country-woman who sits among us in sweet, simple, unconsciousness that Emma Stebbins has done more than other women.

And Frances E. Willard, with her great work that thrills the world, that will yet make its quiet, peaceful, powerful way into every land, every home, and every heart of the great civilized world, and wherever mankind shall be made better for the work of the Temperance Union, there shall her loving, beautiful hand have set up a monument of everlasting glory to woman and womanhood. She has put woman to the front. She has brought her to a field of labor, usefulness and honor, until now unknown. She has grandly taken herself the flag and under her wise, calm, competent and graceful leadership, the fairest women of the land may well be proud to serve, sure to march on to victory. Let us one and all, woman and man, thank God for Frances Willard.

Susan B. Anthony, the noblest Roman of them all! Before her I would stand, with every woman in the land—aye, other lands—with bared, bent brow and reverent heart, listening for the pæans of praise from millions of voices yet to come, and watching for the corner-stone of the monument which the grateful hands of women yet to be, will rear to her memory. Hard the track, flinty the way, heavy the load, but, great Heavens, what a work! What a life it has been! What she has met and mastered, what she has endured, what she has suffered, what she has gained! And the sweetness and patience! The grand spirit of forgiveness and magnanimity which has marked it all the way through, has been its crowning glory. Susan Anthony! In the name of every woman in the civilized world, in the name of humanity, of human progress, of freedom, of right and righteousness, of God and my country, I thank you for what you have done, for what you have been, and for what you are.

I have not given you an address upon woman, nor defined my position, but as “by their works ye shall know them,” so by my appreciation of these shall ye know me.

THOUGH I love my friends dearly, and though they are good, I have, however, much to pardon, except in the single Klopstock alone (her husband). He is good, really good; good in all the foldings of his heart. I know him, and sometimes I think if we knew others in the same manner, the better we should find them. For it may be an action displeases us which would please us if we knew its true aim and whole extent.—“*Letters of Metta Klopstock.*”

[For the Laws of Life.]

Carlyle's Reminiscences.

BY ALBERT J. LEFFINGWELL, M. D.

AN OLD man's note-book, filled with surly criticism of his fellow mortals, and reminiscences of friends and acquaintances, for the most part, far from flattering, has recently startled the reading world.

There is something curious in the general condemnation which has been accorded the writer and editor of these memoirs. No one during his life-time, ever imagined Thomas Carlyle a flatterer of humanity. We recognized a tendency to severity, which if it exceeded equity, was always honestly meant; and yet, now that his latest judgments and opinions are made known, the world rushes to condemn him or writing them, and Mr. Froude for permitting their publication. We seem to agree that our reverence was a mistake, and that the posthumous fame of the great critic is to be irreparably tarnished by this, our latest insight into the soul of the man.

It may be, however, that this feeling is only temporary, and that the work is one for which posterity will be grateful to the literary audacity of Mr. Froude. Possibly some longer delay would have been wiser; it may be that the present generation should have been allowed to pass away before the publication of criticisms affecting the living; yet even this course has decided objections. The nearer to his decease, the greater the interest which naturally attaches to these memoirs and memories, and it would have been idle to expect them to gratify those who shall live half a century hence, to the same extent as the generation contemporary with his closing years. Considerations like this doubtless influenced his literary executor, and decided him, wisely I think, neither to destroy the MS. nor to delay its publication. It may not be—it is not entirely acceptable to our taste or liking in very many respects. We cannot admire the almost supercilious disdain with which the old philosopher treats the names and fame of his contemporaries, living and dead; nor quite overlook the perversity which persisted in styling with supreme contempt as "*a beautiful Nigger agony in Yankee-land*," the mightiest thrill of actual altruism which ever animated any people in any age. But these peculiarities are no new or recent discoveries. We understood their existence perfectly in the living philosopher, why should they surprise us now that he has gone?

There are two points in these memoirs to which it will pay us to give more than a passing notice. I know nothing in literature more touching than the tribute which this desolate,

childless, and infirm old man pays to her who was the companion of his labors, for nearly half a century. Every mention of her is accompanied with a loving remembrance, a sigh of regret. Is there not sometimes to be discerned here and there *more* than a regret, a sharp spasm of compunction for his own weakness and irritability, remembered all too keenly now that she whom he loved had passed beyond whisper of repentance or cry of bereavement? Somehow it seems to me, that if these memoirs had no other value, they would serve to emphasize the lesson we never learn, until the death of those we love teaches us the bitterness of ineffectual sorrow for actions we cannot recall.

Take for instance the following passages, written after her death, when he himself had passed his seventieth year:

Ah me! she never knew fully, nor could I show her in my heavy-laden, miserable life, how much I had at all times regarded, loved, and admired her. No telling her now: 'Five minutes more of your dear company in this world. Oh that I had you yet but for five minutes, to tell you all!' this is often my thought.

Wonderful to me how she maintained her hoping, cheerful humor to such a degree, and except the pain of inevitable sympathy, and vague, fluttering fears, gave me no pain. Careful always to screen me from pain as I by no means always reciprocally was—alas, no. * * She at no instant, never once I do believe, made the least complaint of me or my behavior, often bad or at least thoughtless and weak (while writing his books.) Oh, it was beautiful! and I see it so well now when it has gone from me, and no return possible.

Oh, why do we delay so much, till death makes it impossible? And don't I continue it still with others? Fools, fools! we forget that it has to end; so this has ended, and it is such an astonishment to me; so sternly undeniable, yet as it were incredible.

I doubt, candidly, if I ever saw a nobler human soul than this which (alas, alas, never rightly valued till now!) accompanied all my steps for forty years. Blind and deaf that we are! oh, think, if thou yet love anybody living, wait not till death sweep down the paltry little dust-clouds and idle dissonances of the moment, and all be at last so mournfully clear and beautiful, when it is too late.

Pathetic this, beyond expression. Is there not a lesson for each and every one of us in these sad words of remembrance mingled with regret?

Another point worth especial attention is the glimpse we have in these recollections and memoranda, of the causes underlying Carlyle's peculiarly gloomy disposition, and oft-time intense surliness in regard to human beings and the conduct of life generally. Due largely no doubt to some inherited trait of intellectual organization, it seems to me, nevertheless, highly probable, that the disposition which could discern little of good or brightness in the world, was in some

measure due to a state of chronic ill-health, fostered and increased by life-long disregard of hygienic laws. At the age of twenty-three (in 1818) a poor young man, without friends, he had begun, he tells us, his "long curriculum of dyspepsia which has never ended since." A little later he says, that "except for dyspepsia, I could have been extremely content," but it seemed like the Old Man of the Sea, not to be thrown off. Five years afterward, working at his "Schiller," by night, "in a serious, sad, and totally solitary way, * * in the miserablest dyspeptic health, uncertain whether I ought not to quit on that account, driven far away from all my loved ones,"—this is the picture he draws of himself at twenty-eight. A year later, in London, with bright prospects in some directions, he is nevertheless "very wretched, primarily from a state of health which nobody could be expected to understand or sympathize with. The accursed hag 'dyspepsia' had got me bitted and bridled, and was ever striving to make my waking living a thing of ghastly nightmares."

What was the cause of this dyspeptic difficulty? Certainly not organic disease, for it lasted more than half a century. There are very good medical reasons for inferring that it was largely due to an inordinate and excessive use of tobacco; (and perhaps stimulants) conjoined with sedentary habits and a weak digestion. Certainly the chief of the causes was suggested to him early in life by a physician, presumably of some eminence, whose opinion, with characteristic self-confidence, he rejects with infinite disdain:

I had ridden to Edinburgh, there to consult a doctor, having at last reduced my complexities to a single question. Is this disease curable by medicine, or is it chronic, incurable except by regimen, if even so? This question I earnestly put; got response, 'It is all tobacco, sir; give up tobacco.' Gave it instantly and strictly up. Found, after long months, that I might as well have ridden sixty miles in the opposite direction, and poured my sorrows into the long, hairy ear of the first jackass I came upon, as into this select medical man's whose name I will not mention.

This is curiously characteristic of Carlyle. Because the symptoms continued for a certain period after relinquishing the indulgence, he jumps at the conclusion that tobacco has nothing to do with his dyspepsia, votes his physician no better than a donkey, and smokes more than ever. He continued this course throughout life. Forty years afterward we are given a glimpse of the old man, "sitting smoking upstairs on nights when sleep was impossible, * * not permitted to rustle amid my rugs and wrappers lest I awake her." His wife had become a confirmed invalid, and every evening after his long day's work, he visits the sick room "where a bright, kindly fire was sure to be burning, candles hardly lit,

and a spoonful of brandy in water with a pipe of tobacco, (which I had learned to take sitting on the rug with my back to the jamb and the door never so little open, so that all the smoke, if I was careful, went up the chimney;) this was the one bright portion of my black day."

Would it have been less bright had he been able to visit the sick room without smoking? Well, well, one cannot help mingling with pity for the victim, a cordial detestation of a habit which so enslaves.

Three facts then, are quite plain and evident in the history of Thomas Carlyle. In the first place, he was, during nearly all his life, most inveterately addicted to the use of tobacco. Secondly, during the same period he was a great sufferer from dyspepsia. Thirdly, his views of life and of individuals were gloomy, despondent, and almost cynical. Perhaps these facts are more than coincidences; they may form successive links in a chain of connected causes and effects. Sometimes we hear it urged that tobacco cannot be injurious, because its deleterious action is imperceptible and remote. "If it is a poison, it is a slow one," says the youth with jocular scepticism. In one sense this may be true. Carlyle smoked incessantly for over half a century and died at eighty-five. But if as his physician told him at the very outset of life, it was the true cause of his dyspepsia, from which, henceforth, he was never to be free; if this physical ailment reacted, as it so often does, upon the mind, rendering him gloomy, morose, incapable of just appreciation of friends or just judgment concerning enemies, corroding his happiness, and making his life melancholy, may not the enjoyment of the habit (place it, epicure, as high as you will,) have been too dearly purchased at such cost as this?

Tokio, Japan.

The Corn and Lilies.

Said the Corn to the Lilies,
"Press not near my feet;
You are only idlers,
Neither Corn nor Wheat.
Does one earn a living
Just by being sweet?"

Naught answered the Lilies,
Neither yea nor nay,
Only they grew sweeter
All the live-long day.
And at last the Teacher
Chanced to come that way.

While his tired disciples
Restored at his feet,
And the proud Corn rustled
Bidding them to eat.
"Children," said the Teacher,
"The life is more than meat."

"Consider the Lilies,
How beautiful they grow!
Never king had such glory,
Yet no toil they know."
Oh, happy were the Lilies
That he loved them so.—*Er.*

[For the Laws of Life.]

Her Children.—III.

THE PARENTS' PLANS.

PRUDENCE forbidding an aimless drifting down life's current, the prey of any vagrant impulse or combination of circumstances, leads to the formation of definite plans for future conduct; but wisdom teaches us a childlike trust in the Divine Providence that "shapes our ends," and makes us realize our human dependence upon one another, and that it is God who worketh in us, each and all, "to will and to do of his own good pleasure." Then let us make our plans and cherish earnest purposes, but with a modest regard to our own ignorance and weakness, and with reverent reliance upon an unseen Power in whose hands are all the issues of life.

There are plans and purposes purely personal, yet not of necessity selfish—plans for the cultivation and exercise of our talents, and for the gratification of innocent tastes. There are other interests that concern us simply as men and women, or members of society, and have no particular bearing upon the fact of parentage. In speaking of parents' plans, we refer to those that especially concern us as parents. Many fathers and mothers seem to have no deliberate purposes of this kind. How thoughtlessly is parentage assumed and how cheaply held! Little children, of whom the heavens are made, come here "just as it happens," and small chance have most of them for long and happy and honorable lives. People are too busy; there is not elbow room; the little ones must wait; and so they die, or scramble up "any how."

This is a sad state of things—sad for the children, and sad for the parents too. I suppose most parents suffer a good deal of disappointment in their children—those who make plans, and those who do not. The babies are so sweet and wonderful; yet they soon develop naughtiness. They prove not to be docile. They are willful and baffle our expectations. "Where *did* they learn such things?" the astonished parents ask. Much of this disappointment comes from ignorance or imperfect education. Young people study Natural History, but know little or nothing of the natural history of a child, of the phenomena of babyhood. The whole subject of parentage is carefully kept from their consideration. It is popularly supposed to have no interest or use for those who are not already married. The natural questions of children concerning our physical genesis are met with falsehood or evasion. These spring from pure hearts and innocent curiosity, and to evade them is to lose a golden opportunity. Young daughters, who might be a help and comfort to a mother, are sent from home or banished from mother's room when

additions to the family are made, and strangers wait upon the guest from Heaven, and the mother loses another chance to bless the daughter, exiled from her presence, and to strengthen the family bond of love and confidence.

As I have hinted before, parental planning can hardly begin too early. Since parentage is a natural event in a fully rounded life, the little girl or little boy may reasonably take thought of possible offspring, in building up character, in the care of health; in storing and training the mind, in gaining accomplishments, and in plans for future employment. At least their parents should consider all this for them. But now our little girl and the little boy have grown to maturity; have met and recognized each other, and, let us hope, are deeply and solemnly and sweetly and joyfully in love. God bless them! say I, and God does bless true lovers marvelously. They must take time to get well acquainted. They are so sensible and so pure in heart, that they can talk frankly together upon all topics. The subject of parentage is never so suitable for public discourse as for private conversation. This is because it is too sacred for profane lips and ears, too delicate for rude handling,—never to be treated with jokes.

Disappointment, it seems to me, is sure to wait upon those parents who imagine that this matter lies wholly within their own control, who blink their whole ancestry (including Adam) out of sight, and believe they have only to *will* and the character of the coming child will take exactly such shape as their fancy may dictate. There are more things 'twixt heaven and earth than are dreamed of in their philosophy, and the great and good God has never, I believe, given one finite creature such control over another, nor delegated to our feeble shoulders such fearful responsibility. No, we are only weak agents of an infinite Power, and it is ours simply to reverence and obey his laws. Shall we not carefully seek to learn these laws? Our children will inherit certain tendencies from their parents and from the parents' parents,—who knows how far back? Circumstances modify hereditary influences, and no one of us is permitted to be his own providence. If any parents were to fancy themselves absolutely qualified to beget and bring forth perfect children, I should expect the children to inherit more self-conceit than anything else. No such absolute qualification is possible in the present immature condition of society. For our children belong even more to society, or to the human race, than they do to their parents. A few years pass, and they cut loose from our apron strings, and though the early love may be strengthened, in some respects the relation is greatly changed, and at last, when the earthly

part of us is dissolved, we all stand before God, parents and children alike, as one great Brotherhood. So let us not assume too much in our hopes and plans, but do our little while the work lies before us, and leave the rest with infinite Love and Wisdom.

I say this earnestly, especially for woman's sake. The world is waking (and it ought to wake) to a sense of parental responsibility, and like Adam in the garden when he was called to account for the first transgression, and laid all the blame on Eve, mankind now is inclined to lay upon womankind the most of the blame for the sins of the children. "If the mothers did their duty all would be well," and there is a call for an enlightened motherhood. Yes, we need that, but a free motherhood too. Tell the young men, then, that wives must be free, with marriage for their shelter and protection, never for their subjugation, with love for their law, and joy for their duty. Tell them that a prospective mother should have everything made pleasant around her, with such influences as call into activity the better feelings, and stimulate the higher faculties to exercise. It is the father's place and duty to attend to this; for the influences that make the strongest impression upon a child during its prenatal existence are either those of which the mother is unconscious at the moment or those which control her without her conscious volition. How was it with Laban's kine, in the scripture story?

But sensible women must not expect to be cared for like children or to seek simply their own pleasure. They must do the work of earnest women and seek the good and the happiness of others if they would transmit unselfish qualities to useful men and women.

Faith Rochester.

Gleanings for Housekeepers.

PEARS ripen faster in the dark.

BEGIN a meal with fruit instead of eating it after a full meal and full dessert.

TO KEEP APPLES, have the fruit-room of uniform temperature, near the freezing point. Ventilate the cellar or room daily, unless the weather is too cold. Apples stored in barrels and headed up so as to have only a few inches breathing space or opening after the "sweating" process is over, keep better than in open barrels or bins. Packed in boxes between layers of sawdust, and the boxes kept on a shelf in a cool, dry cellar, is a good method. Pears may be kept in the same way. Apples buried in oats, barley or any kind of grain, are said to keep well.

TO PRESERVE GRAPES.—Allow the grapes to "cure" in the open air for two or three days. Then put in boxes, a layer of perfect grapes, alternating with a layer of good, clean cotton. The lids are then put on, but left partially open. Place in a cool, dry room, where an equable temperature is secured. The French preserve grapes

all the year round by coating the clusters with lime. The grapes are picked before they are thoroughly ripe and dipped in lime-water the consistency of thick cream. They are then hung up to remain. The lime coating keeps out the air and checks any tendency to decay. When wanted for the table, dip the bunches into warm water to remove the lime.

MIXTURE FOR TAKING GREASE OUT OF CARPETS.

Aqua ammonia 2 ounces, soft water 1 quart, saltpetre 1 teaspoonful, shaving-soap one ounce, finely scraped. Mix well, shake and let it stand a few hours or days, before using, to dissolve the soap. When used pour on enough to cover any grease or oil that has been spilled, sponging and rubbing well and applying again if necessary; then wash off with clear cold water. It is a good mixture to have in the house for many things; is sure death to bed-bugs if put in the crevices which they inhabit; will remove paint where oil was used in mixing it, and will not injure the finest fabrics.

IN PARING POTATOES or apples, one is apt to cut the thumbs, more or less, not deeply enough to render the place sore, but dishwashing, sewing, etc., are uncomfortable for several days afterwards. To pin a little strip of muslin around the thumb, before beginning to pare, costs nothing and entirely protects the thumb.

DON'T FORGET the birds when you eat celery. Save the tender ends, and if you dine at night place these in water to give the songsters for their morning refreshment.

Cookery.

APPLE TART.—Pare some good cooking apples, slice them and cook until soft in as little water as possible. When done mash smooth, add a cup of sweet cream and a little sugar. Line a plate with pie paste of graham flour wet up with a little cream, spread the apple over it with a few ornamental bars across, and bake half an hour in a brisk oven.

QUINCES AND PEARS stewed together, two-thirds pear, make a delicious sauce.

GRAPE TOAST is far more wholesome than dry, buttered, or milk toast, and one of the most harmless dishes that can be offered to an invalid. It is made by spreading a few spoonfuls of stewed grapes over batter biscuit or gems, letting it stand till soft. Served warm or cold.

JELLIED GRAPE.—One-half cup of rice, two cups grapes, two-thirds cup of water, and two spoonfuls sugar. Sprinkle the rice and sugar among the grapes in a deep dish, pour on the water, cover close and simmer slowly two hours in the oven.

CANNED GRAPE JUICE makes a refreshing drink with water and a little sugar; stew the grapes and strain through a collander, not pressing hard enough to send through any of the pulp. Add a little sugar, boil as long as scum rises, skim carefully and pour hot into glass cans. It will keep perfectly well, is a very desirable addition to the housekeeper's store, and especially serviceable as a drink for the sick.

GREEN GRAPES, it is said, make a very good sauce, and if thickened with oatmeal, two spoonfuls to a quart, require less sugar. They are sometimes stewed with two-thirds prunes, and if canned may be very acceptable in the winter with dried apples.—*Dr. Cowan's What to Eat.*

Health Maxims.

From Dr. JAMES C. JACKSON'S Lectures.

SLEEP is God's smile.

GOD broods the obedient.

LAW is truth systematized.

TRAIN yourself to precision.

EVERYTHING in nature is under law.

LUNCHES are little devilisms.

EAT simple food at regular hours.

GET well from the inside out.

GOD's heart aches at the sorrows of men.

GOD has no sympathy with the abnormal.

A SICK body is in rebellion to the divine rules.

NEXT to a capacious brain is a capacious stomach.

REST after eating. A nap is Heaven's kiss on the brow.

GOOD food makes good blood, and good blood is the life of the body.

LIFE has no securities to those who live regardless of law.

PEOPLE believe that life is hap-hazard, therefore their health is hap-hazard.

THE law of inertia is the strongest law upon the sick, therefore rest frequently.

WE LOSE infinitely in this world by losing control over ourselves.

IT is an indefensible way of living that one child out of every five dies.

THERE is no room in this world for chance; there is only room for God and man and faith.

THE worst forms of disease grow out of excessive appetitive indulgence in the way of eating.

NATURE cannot carry on her healing processes without regularity, therefore be regular in all your habits.

To lie down after work, and so take off pressure, is to render a doctor unnecessary in ninety-nine cases out of a hundred.

THE first step from sickness to health is to arrest the consciousness, to get into right relations to law, physical and soulful.

ANTAGONIZE yourself to sickness. Determine that you will not be sick, then live according to the laws of your being.

EDUCATE the stomach. When it is once accustomed to simple food, voracious appetite, distress and disease will disappear.

THERE is a vast difference in being cured and getting well. Being cured is to have a doctor after you. Getting well is to have God after you.

Our Patients Heard From.

Mrs. Lydia A. Luke, Cambridge, Mass. (to a patient in the Cure).—I think you will like the Hillside Home more and more the longer you stay; such was the case with me, and I have never ceased longing to spend another season there. Mr. Luke is now in a better condition than he has been for the past four years and seems quite happy most of the time. He goes to bed early and sleeps all night, and frequently joins the young people in their games of Archery.

Carrie Stillman Hammond.—I am still on the upward grade. During the past two years I have done more in the care of my family, and in the way of mental improvement than I have accomplished before in ten years. I am careful, and when I find myself going too far, I stop and change work, or keep quiet. I wear my dresses quite short, with pants in winter in place of heavy skirts. My food is nutritious and healthful. I always rest from twelve till two—no company prevents me; it is a law as strong as that of the Medes and Persians. I am to-day a living testimony to the kindness and good common-sense treatment received at Our Home.

Mrs. Lizzie A. Heywood.—Mass.—We are both well, and May plays out of doors from morning until night, with the exception of a long nap in the middle of the day. Every day I am thankful that God guided our footsteps to you. You are often in our thoughts, and your teachings upon our lips. I am surprised to find so many trying to live the true way, who ridiculed it a few years ago. It delights my soul, for I know they cannot help living nearer to Jesus. It seems to me that I have felt his blessed love, more than ever before, these last two months, and my heart is full of sunshine.

John S. Haugh.—Conn.—One church comprises my ministerial care, and one sermon per week my pulpit responsibility. My flock numbers about seventy persons; my home is very quiet and pleasant, and all my surroundings are remarkably suited to my strength. I sleep, and eat, and go generally, upon the plans of Our Home. My variations from this have neither been many nor profitable. I can prepare quite well for one sermon a week, and have nerve and voice enough now to deliver it quietly, clearly and with fervor. I long much to see the Home again, and to abide under the shadow of your ministrations.

Delia E. Young.—I have been steadily growing stronger during the last year, going through the last winter without even a severe cold. It is now just two years since I left you, and as time passes by, my love for Our Home grows stronger and stronger, the longing to go back once more to you all is overpowering. Never in my life have I been happier than during the nine months spent with you. I look back to that time as most precious, in which I learned so much from your lectures and talks upon health, which is impossible for me to forget; for I am such a thorough believer in your ideas that they are a part of my being. I read the Laws eagerly, and realize more fully now what opportunities I enjoyed on the Hillside, and wish I had improved them better. I shall never be able to repay you for the great good I received from your teachings, although I try by right living to carry out your ideas as far as possible.

[For the Laws of Life.]

Cases Reported—V.

BY E. D. LEFFINGWELL, M. D.

TYPHUS AND TYPHOID FEVERS—PART II.

THE general line of treatment in typhus and typhoid fevers is virtually the same, yet as the former is so rarely met with in our country, while the latter is an exceedingly common affection, the therapeutic measures given below must be considered as having especial reference to typhoid. In all ordinary cases there are three essential indications for treatment: these are good nursing, a sustaining, nutritious diet, and the employment of means to reduce the temperature of the body. In order properly to carry out the first of these objects, it is advisable that the patient should be placed in a large, quiet, well-ventilated room, kept at a temperature of from 60° to 65°, and into which no one but physicians and necessary attendants are allowed to enter. Whispering must not be allowed except when absolutely necessary, and everything which can in any way excite the patient must be avoided. The bed should stand in the middle of the apartment and should be free from all unnecessary appendages. The sheets should be large and should have no creases in them, and the bedding and body-linen should be kept scrupulously clean. If the patient is too weak to wash out his own mouth, this should be done for him, a linen rag wet in cold water and tied on the end of a stick being employed for this purpose. Pure spring water may be allowed freely, or if much diarrhœa be present, oat or barley water may be substituted. As the disease advances, the patient may not know enough to ask for a drink, yet in these cases cold water should always be offered him every two or three hours.

The diet must be nutritious and easily digested. Milk in suitable quantity and at regular intervals is peculiarly adapted to these cases. From two to four ounces may be administered every three hours, or the same quantity may be alternated with a little weak beef, mutton, or chicken broth. A sufficient time must always be allowed for one aliment to be digested before another is turned into the stomach. The third indication for treatment is to reduce the temperature of the body. Inasmuch as many of the most common and dangerous symptoms of these diseases, such as headache, delirium, quickened pulse, dry skin, and general weakness, are directly due to heightened temperature, it follows that just so far as we can lower this towards the normal standard, these symptoms will lessen or disappear. As the means which we employ to accomplish this end in typhus and typhoid fevers are equally applicable to all other diseases characterized by undue development of bodily heat,

I shall describe these measures somewhat at length.

There are two substances, concerning whose power to reduce excessively high bodily temperature there can be no question. One of these is water externally applied, the other is quinine internally administered. The medical profession, as represented by the men who have charge of the leading hospitals of the world, are, I think, about equally divided in their advocacy of these two measures, the hydropathic treatment prevailing in Germany, Austria, and Switzerland, while the treatment purely by quinine is more common in France, England, and America. There are two objections to the use of water in ordinary practice. In the first place the laity are not intelligent as regards its great therapeutic value. They consider it not only useless but dangerous, and are apt to ascribe any bad symptoms which may arise, or even a fatal termination, exclusively to its use. Then too, it is not so convenient to give a pack or a sitz as it is to administer a dose of quinine, and supposing both to be equally effectual and equally harmless, most patients would prefer the quinine.

In the second place there can be no doubt but that great harm has been done by injudicious and indiscriminate applications of water. It requires, in the minds of most persons, years of study to enable one intelligently to prescribe medicines, yet many people with no experience in its use and no conception of its power, consider themselves entirely competent to treat the most dangerous diseases with water. My experience with this class has made me feel that as there is no agent more effectual when rightly administered, so there is no agent more dangerous when injudiciously applied. It is not at all impossible, for example, in feeble cases, by the repeated application of the cold wet sheet pack, to produce such a sudden abstraction of heat that exhaustion and death are the direct results of the treatment. As regards typhoid fever in particular, there are three symptoms which render the employment of cold baths especially dangerous. One is great weakness of the heart's action as shown by the pulse; a second is hemorrhage from the bowels, while a third is that peculiar condition characterized by great internal heat, but in which the surface of the body is really cold. With the exception of these symptoms, I know of no contra-indications to the employment of water in any case of fever, although in cases of great gravity much depends, of course, on the manner in which it is applied.

I shall now detail five methods of applying water for the purpose of reducing high bodily temperature, all of which I have seen

employed in different hospitals with the most favorable statistical results. Some are far less energetic than others, yet are perhaps in most cases quite as effectual. My own preference, as a rule, is for the gentler methods; indeed I should hardly dare in any case to employ the more heroic ones described, though in the hands of certain German physicians they have been shown to possess wonderful efficacy. In every case, whatever the method finally adopted, a lung and abdominal compress, worn day and night, is generally advisable. A linen towel wet in water of 85° and covered with a piece of oiled silk is all that is necessary. It should be placed so that it will cover the whole front of the body, from the chin to the hips, and should be re-wet every hour or two.

FIRST METHOD.—Whenever the temperature, as shown by the thermometer, rises above 101 degrees, let the whole surface of the body be gently sponged with water of 90°, gradually reduced to 80°. In mild cases, this treatment, repeated if necessary every five or six hours, will effectually control the fever. In case third; cited in the September number, this was virtually the only treatment employed.

SECOND METHOD.—Whenever the temperature rises above 102 degrees, pack the patient in a wet sheet wrung from water of about 90°. After remaining in this from twenty minutes to an hour, let him be gently sponged off and then dried, or let him be rubbed dry at once with a towel. This bath will probably need repeating three or four times the first day, and once or twice a day, thereafter.

THIRD METHOD.—Whenever the temperature rises above 103 degrees, place the patient in a bath whose temperature is about ten degrees lower or say 93°. While one attendant gently rubs the body, another gradually adds cold water till the temperature of the bath is reduced to about 68°. The patient should remain in the bath from fifteen to twenty minutes, and should then be quickly dried and placed in a warm bed. By this plan it is generally found that four baths are necessary the first day, given say at 6 A. M., 12 M., 3 P. M., and 7 P. M. After the first day, two or three baths will ordinarily control the temperature.

FOURTH METHOD.—Whenever the temperature rises above 104 degrees, dip five napkins in ice water, and wring them out so that they will not drip. Then apply them, one after the other, on head, lungs, and bowels of the patient. If the patient is robust or fat, supplementary napkins may be applied to the arms and thighs. When all are disposed of in this way, begin at the head and re-wet them in their order from above downward. This process may be kept up for two

hours if necessary, but generally in the course of an hour or less the temperature will sink several degrees. If in five or six hours it rises again, the same plan may be repeated.

FIFTH METHOD.—Whenever the temperature rises above 106 degrees, place the patient in a sitz or general bath of about 75°. Then pour water of from 50° to 55° over his head and shoulders for from ten to fifteen minutes, watching carefully the temperature and pulse. Dry rapidly with a sheet, and place in bed with a warm jug at the feet. A decided fall in temperature will always follow this treatment.

The methods detailed above are given in the order of their severity. It is not expected, in deciding which is the best to employ in a given case, that one will be guided strictly by the limits of temperature there given. Much must be determined by the pulse, the age of the patient, his temperament, general strength and other conditions. In the hands of skillful men, the employment of water, as described above, has yielded marvelous statistics. Thus Brand treated a hundred and seventy cases of typhus, and Bartels thirty cases of typhoid, without a single death. Other German observers, who have abandoned older methods of treatment in favor of water, have reduced the mortality of these diseases to a surprising degree. Liebermeister lessened the mortality of his patients from twenty-seven to eight per cent, while Stöhr reduced his mortality from thirty to six per cent.

The possibility of aborting typhoid fever, when taken early, cannot be said as yet to be positively settled. Many physicians claim to be able to do this; yet as no man can tell with absolute certainty, previous to about the fourth day, whether a fever is to be typhoid or a simple febricula, those observers who claim that they have broken up cases of typhoid on the first or second day, must first prove that they have been dealing with genuine typhoid, and not with a simple fever whose natural course when let entirely alone is only three or four days.

All things considered, it is perhaps best to go upon the assumption that we can break up typhoid if taken in its early stages; for whatever the disease may finally prove to be, any judicious hydropathic treatment, directed to this end, cannot certainly do harm.

Mortality.

IN ONE of the counties of Ohio the assessors report 395 deaths during the year ending March 31st, 1881. Of these, 215 were children under 5 years. According to these figures a person hasn't as much chance for life from birth to 5 years of age as he has from 5 years up to 70. This heavy mortality among children is a sad comment upon the civilized way of raising babies.—*Ex.*

[For the Laws of Life.]

Sensible Boots.

THEY are neither too large nor too small, but simply shapely and as easy on the first day as an old shoe. Whoever is willing to sacrifice style to comfort, and let her heels down where the Creator intended they should be, is in a condition to order a pair of physiological boots, and her feet are already on the road to improvement. Although it will take a good while to undo all the mischief caused by long wearing of the unshapely, fashionable shoe, in many instances deformities may be overcome by care and perseverance, and corns and bunions banished. Where so much cannot be accomplished, and, from the nature of things, the long-suffering feet can never show symmetry or natural outline, they may be greatly relieved.

To begin, take good care of the feet themselves. Bathe them as often as every other day, at first keeping them in water of 100° five or ten minutes, reducing to cool before taking them out. This softens the foot so that corns may be easily removed. If the joints are beginning to grow out, or if the line of the foot on the great toe side is not perfectly straight, rub gently with the hand five or ten minutes every night on going to bed, and a little vaseline or glycerine may be used with good effect. If the feet are damp or cold, change the stockings frequently, doing also one of three things: rub the foot until it glows, with a dry towel; plunge several times, first in hot then in cold water, and rub well; or dry thoroughly before the fire. The feet should be as well cared for as the hands, and the nails as carefully attended to by those who desire a naturally formed, handsome foot.

Then probably it will be necessary to order your boots. Those ready made, which are found at an ordinary store, will be too narrow in the sole or too high in the heel, with the upper not rightly proportioned. Some years since Joel McComber, 52 East Tenth street, New York city, began the manufacture of physiological shoes. He will send free of charge, to any one requesting it, his book containing instructions for self-measurement, price of various grades, and a list of materials used in making his patent shoes. And in many places there are stores where common-sense shoes are kept. A few suggestions may be helpful to those who cannot reach this kind of shoe.

The outline of the foot should be drawn on paper while the person stands upon it barefooted. The sole should be as broad as this drawing, and the upper should not project beyond it. The toes must have room for natural expression and expansion, therefore the sole ought not to taper to a rounded point, as is now unfortunate-

ly the fashion. The heels need to be low and broad; three good lifts are enough for a foot that is trying to reform. Report says confidently that the next decree of fashion will take the heels entirely from boots. If this should happen, the relief to overstrained muscles would be incalculable, and women would suddenly find themselves able to walk and stand upon their feet as they never have done since childhood. Not a few backaches may be traced directly to the wearing of high heels, and no more fruitful cause of inability and general good-for-nothingness exists.

With the short dress, boots ten or eleven inches high are in favor, and many ladies wear them habitually by preference, even with long skirts, as a protection against dampness and as a support to weak ankles. Our shoemaker made by request a very satisfactory pair of boots by sending to the manufacturers for an A upper, which he put on to a B sole. A soft leather is indispensable to a sensitive foot, and finest straight-grained goat, such as is occasionally found in our best city stores, is the most serviceable and keeps its new look longer than other leather. French kid is only a little softer and is much more costly. Nice new boots are very soon made to look old, by wearing them with rubber overshoes. The rubber takes the finish from the leather and spoils it. It is good economy, therefore, to keep an old pair of boots handy to put on when one has occasion to wear rubbers.

The human body requires care and intelligent oversight that it may develop healthfully and symmetrically. Carelessness, ignorance or indifference produce their inevitable results in sickness, loss of power, and premature old age. The foot is no exception to this rule. As a direct consequence of wearing ill-fitting and unsuitable shoes, its muscles become flabby, the yielding tissues slowly but surely give way, the arch is sometimes entirely broken down, the toes curl up and lap one over the other, and the foot finally withers, loses elasticity, grace and life, thus becoming a source of pain and annoyance. All this may be prevented by proper foot covering. Children who wear physiological boots will never know the meaning of the words corns and bunions, and adults who have already suffered much may be greatly relieved by adopting a sensible boot.

Ellis F. Edwards.

It is said that the children of Count de Lesseps, the famous civil engineer, live after lesson hours like gypsies. They wear no hats in the country, and their faces are bronzed and ruddy. The boys are not allowed saddles when they ride, and they look like young Centaurs when mounted on their ponies.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

The Feebleness of Women and its Causes.

HARRIET N. AUSTIN, M. D.

A FRESH, heaven-sent impulse comes to the women of our community, and all are solicitous that brave efforts shall be made for temperance. Each one is willing to do her little best as a private, and we look about for leaders,—women strong in courage, in faith in God and humanity, and in physical endurance. Our search is disappointing. Plenty of women are to be found whose hearts are really sore with their aching for the evils which they see or feel, but the bodily power to respond to their aspirations and inspirations to act, is lacking.

"Why, there is Mrs. X. As our president, she would be the right woman in the right place, for she is strong on temperance."

"Yes, she is strong in sentiment, but very weak in health. In fact, she has had to go to the sea-shore to try to pick up a little."

"Well, then, Mrs. Y., who is always alive to every good work."

"O, poor Mrs. Y.! Don't you know she is very unwell this summer and has given up all her Society and Church work?"

"But surely, Mrs. Z. will make a capital president."

"So she would, only she is very delicate and has been under the doctor's care for months."

"Now I think of it, you, Miss Q., are just the one for that office. Your heart is in the right place."

"I think it is. At any rate I would gladly do my best, but positively I am not able to serve. I am very poorly."

And so it is through a long list; and you, and you, and you, most likely, have found it much the same in your respective neighborhoods.

What is the matter with our sense-full, heart-full, enterprising American women? Are we all going to pieces? to vanish into thin air? We will not be too disheartened in our view, for all over the country, in their homes or in schools, or in shops, stores or offices or in philanthropic enterprises, are true women patiently and nobly accomplishing good work. But how worn and weary they become in it! How painfully they drag themselves along! How burdensome to a large proportion of them their work is! What is the matter?

It is not that there is no strength for women. They might be able and enduring. Of the many things which need to be got out of the way, one of the very worst is harmful dress. Do you not believe it, Madam? I mean you, my friend, who are reading this,—do you not believe that woman's dress, that *your* dress is a fruitful cause of feebleness? or, more correctly, that it wastes a large amount of power, or that much strength is expended in simply enduring it? If you do not so believe and yet feel some measure of interest that women should have health and

strength for their own and the world's needs, will you not look into the matter? Study the anatomy and physiology of woman—the structure of her body and the laws of its action. Then notice the absolute lack of adaptation in her clothing to the needs of the body. It is very difficult to do this without bias of mind, for we all, men and women, are educated to count the dress first and the woman second. *Such* a style of dress is for woman, and fit herself to it she must, though her comfort, her health, her usefulness are thereby vastly impaired.

It is a pity that nineteen hundred years after Jesus came to earth to introduce a gospel which must bring about the full enfranchisement of woman, even Christians do not know that she has a right to so dress as to allow the easiest and freest and completest working of every organ and muscle in the body, and that so long as any individual fails to exercise this right, she must in every respect be a poorer specimen of humanity than she otherwise would be.

But I can scarcely conceive that any thoughtful, earnest woman who has undertaken to bear her part in this working world, has failed to come to her own conclusions,—that her dress is her weakness. Multitudes of women have this conviction, and yet they do nothing about it; many of them feel utterly unable to do anything. With some, mere physical infirmity is in the way. Let such know that scores and hundreds of sick women have begun, and, one by one, made improvements in their dress, finding added comfort from every step taken, till thorough reformation has been accomplished and health wholly or in large measure regained. With some, the dread of being odd is a hindrance. Yet many very sensitive women have lopped off this, that, and the other folly in dress, gaining moral courage as they went on, till their sense really got the better of their sensitiveness, and their clothing, to some extent, was made secondary to the needs of the body. Many a woman, too, who does not like to defy fashion, and yet who will not ignore her conscience, has ventured to abandon in her dress various injurious things which “good style” prescribes, and has thus increased her own self-respect, while she has lost nothing in the regard and respect of society.

So, dear, timid sister, do not rest under the feeling that you can do nothing. You ought to be altogether restless under it. You ought to be wretched in the knowledge that your individual strength is frittered away in carrying your clothing about, and that as a member of society you are making no protest against this hideous evil. Something you can do. Bestir yourself and consider where you can best begin, and then begin.

I hope to tell you what has been done at Our Home.

The Helpfulness of Jesus.

SELECTED FROM DR. JACKSON'S CORRESPONDENCE.

In my contemplation of Jesus and the immense resources which he has at his disposal, I have been led to consider that of helpfulness as one of the most important. The number of needy ones who cannot supply their own wants, and who, therefore, cannot be serviceable to others, is so great that if the dear Lord could not or did not help, wide-spread suffering and ruin would prevail. Himself a helper, however, of the first magnitude, great relief and constant is given, but not by any means so extensive as would be the case were the Lord's almoners of a higher grade.

I am often out of sorts with myself for occupying so low a level as I do, but I am certain that I am growing to know the mind of the Holy Spirit in this matter of being a helper to Jesus in his magnificent scheme for saving mankind, and am conscious that I am making permanent progress. In the past two years I have made decided advancement. This gives me comfort.

First: I can sympathize with those who suffer. Formerly I had sympathy for them. This is a distinction with a difference. Who has sympathy *with* another gets into personal relations to him, sometimes in large measure feels as he feels. He weeps with the other in his sorrows; he takes on his conditions, and actually carries in himself the inner life of the other. This may be very helpful, for it divides the burden of sorrow or suffering.

Job's three friends undertook to do this, but failed, by turning themselves into interpreters of God's providence, hunting for reasons why Job was made to suffer, instead of helping him to bear his great afflictions. They showed themselves to be forerunners of a class, numerous in this day, who, under pretension of pity, indulge in criticism and harsh judgment of the unfortunate. Such have sympathy *for*, but not *with*, those who need help; they discern the helplessness, but do nothing to relieve it.

I have grown away from the spirit and position of that class which has sympathy for the sorrowing and the suffering, into membership with the class which has sympathy with those whose lives are burdensome and whose hearts ache. For this advancement I am grateful. My heart tenders her best affection to our Lord, the King, and to the Holy Spirit, the Helper, for her own enlargement. It is a great possession, this of a sympathetic heart, but it is scarcely less important and interesting that one should have a capacious heart.

Many Christians have small hearts; they are good, but lack size. It is no small part of the

mission of the Spirit of Truth to enlarge the hearts of Christ's followers. Jesus converts the heart from bad to good; the Spirit expands and increases the heart according to the law of organization of the individual. Some persons cannot have as much growth of heart as others; the organic capability is lacking, just as truly as in some persons mental capability is lacking. Given the same opportunities, they will fall behind in mental and moral culture. Nevertheless, all persons are capable of heart growth in height, depth and breadth, to a measure far beyond that to which they usually attain. I have been compelled to take this view by what I have seen of changes in others as well as by what I have experienced personally. I cannot question the reality of the change, and I am compelled to ascribe the power by which it is done to Jesus, because so far as I know of the operation and the results, which are wonderful to behold, these are observable only in Christ's followers.

I never knew an unchristian man to grow at the heart. As he succeeds in life he comes to have an increasing confidence in himself, and so he narrows instead of widens in his affections. He contracts instead of expands at the heart. He grows less generous as he becomes resourceful. The more means he has the closer he grips them, for their extent furnishes to him the measure of his self-importance. Lessen his means and you diminish his self-respect. How can he be growing large, strong and symmetrical, while he concentrates thought, imagination and sensibility on and around himself? A self-centered man ceases to grow and begins to die.

Second. To the degree that we have or can come to have sympathy with those who suffer, can we supply their needs. It is a law of human nature that where the sorrowful, the sad and the suffering have lacked sympathy, the receiving of it in practical form effects a cure, in part or whole. We see this daily. Your heart aches; I find it out and my heart joins yours in its pain. Does not that relieve you? One might as well say that if I find you drawing a heavy load up hill alone, to join my strength to yours does not give you relief. To share is to lighten sorrow and suffering, and to heighten joy.

It is well to run parallels between Christ's relations to us and our relations to others. See how the dear Lord adjusts himself to our needs. In most directions our necessities arise from our imperfect endowment and our defective development; yet he does not separate himself from us on this account, but all the more does he seek to be helpful to us. He reaches us in every way that he can. That we are lacking does not make him indifferent, but only the more zealous. Out of his fullness he proposes to make good what

we have not. Are we destitute? He supplies us liberally. Are we deficient? He gives to us cheerfully, and he stops not to cavil at our short-comings nor to find fault with our infirmities. He is as great as he is good; he is as masterful as he is ready.

Can we not learn something from him in the way of helpfulness? I think we can. Where we are indifferent we can be sympathetic; where we are narrow-minded we can cultivate ourselves; where prejudiced, we can become liberal; where hateful or full of dislike, we can ask to be made gentle and loving. One can get almost any spiritual gift that he may desire, if he will ask aright. Why, then, should any one go groping about in want of light, of truth, of knowledge, of love? To ask is to receive, to seek is to find, and to knock is to have the door opened. That this is true has been demonstrated by vast multitudes of people, who have proved to their satisfaction that Jesus is as good as his word.

I have determined to cultivate in the fullest manner possible every quality of character that Jesus possesses in his human nature, and holds in high regard, and to endeavor to make each and all of the highest service to me in the working up of a spiritual life. As certainly do I mean to rid myself of every element in my nature which Jesus dislikes or abhors. I mean to put on Christ and be conformed to him, so that those who see me shall know that I have been with him and am his disciple. In this way I can make myself able to help those who need succor and to uphold those who are bowed down. It is the longing of my soul to be a true helper.

I wish that I could tell you what a divine peace flows through me now. It is like a river, deep and broad, silently making its way through level intervale lands, leaving freshness and beauty behind, while its waters flow on to the sea, in whose vastness they lose themselves. 'Tis a wonderful thing, this peace. No one can have any idea of it till it enters and takes possession of him. Even then, till he becomes adjusted to it, he knows not what to make of it. It is so strange to his consciousness and feeling, that whereas before it came to him there were contention and strife and every evil work inside of him—perhaps showing themselves outside of him at times—after God's peace has taken up occupancy in the chambers of his heart, this brood of harpies flies away, as vultures feeding on a dead carcass fly from it at the sight of a living man. Under such change can anything but ecstasy be looked for?

God's peace is not simple quiet, nor simple submission to the Divine will, nor mere indifference to existing conditions. It is the combination of all the elements or qualities of the Divine

character, so vitalized as to represent the Divine vigor. It is life immeasurable and mighty to save. Who gets it has something that lasts. Time does not touch it to dim its lustre; use in no way affects it, except to increase it; storms in no way disturb it, nor does a change of its exhibition in any way lessen its power. Its legitimate influence on a human being is to cure, to rectify, to regenerate, to reorganize, to save. There is no curable bodily disease that can dwell in any human organism against its expulsive powers. It casts out devils, expels demons, banishes disorders of the spirit, and heals disorders of the body. Who has it to the full is a saved man, whoever he may be; and if his body be not beyond the efficacious range of law, this most wondrous infiltration of God's life into him will work most marvelous curative results.

There will be no fretting of his life away,
Nor any unnecessary solicitude,
Nor will there be anxiety of mind.

Events will in no way disturb,
Nor burdens bow him to earth.
Chances will no longer exist for him,
But providences will be constant,
And all discipline will be helpful.

The Lord is his shepherd, he shall not want.
The Lord is his light and his salvation, whom
shall he fear? Though he walk through the
valley of the shadow of death he will fear no
evil, for the peace of God will comfort him.

Our Home Doings.

CELEBRITIES.

THAT was a memorable week when Miss Frances E. Willard and Susan B. Anthony and sister were added to the distinguished members of the Hillside family. "How could I possibly stay away," said Miss Anthony, "when all the other saints are here assembled?" And we had good reason to be glad that she could not.

Although Miss Willard came solely to see Our Home, at the urgent request of friends here she gave an hour's informal talk on reminiscences of her late southern trip, where with scarcely an exception, she was received with cordiality, and found an eagerness to help in the cause of temperance, which she thinks will do much towards uniting the North and South. While we would gladly give her speech in detail if space permitted, the printed words would convey but little impression of the delight of her listeners. Miss Willard is earnest, eloquent and impressive, carrying her audience with a power that is irresistible, her personality, voice, gestures and ease of manner, combining to make a lecture from her a rare treat. A day or two after this talk Miss Willard was presented with two baskets of beautiful flowers accompanied by a note of warm appreciation from the Southern ladies in the Cure. A lecture on temperance delivered by Miss Willard in the village, was noticed in our local papers as pathetic, original in its manner of presentation, and full of interest. A branch society of the Womans' Temperance Christian Union was or-

ganized and put into operation before Miss W. left us.

Miss Anthony made only a flying visit, but was with us long enough to deliver a vigorous address on "Why I Want Women to vote," which was received with enthusiasm and frequent applause by a large and sympathetic audience. Those who had never heard her were agreeably surprised to find in this much maligned woman the personification of womanly dignity and strength.

It is in our hearts to speak words of earnest commendation of these noble women and their work; but elsewhere in our columns is an address by Miss Clara Barton, in the course of which she gives them an enthusiastic praise, in which we heartily concur.

DR. JAMES C. JACKSON,

doubtless feeling the inspiration of the time, followed these lectures by one of the most philosophical and valuable addresses which we have ever heard. It will be published in the November Lecturer.

MISS CLARA BARTON,

who has recently returned from Washington after a hard winter's work in the inception and organization of a National Red Cross Society, delivered an address in the village concerning the purposes and plans of this society, and at its close, the first association was formed and a constitution adopted. It is a source of not a little local pride that Miss Barton, so well known as nurse in our own and the Franco-Prussian wars, is a resident of our village, and that in this philanthropic enterprise, for which she has so unceasingly labored, Dansville should lead the country in the formation of a society by which, in times of war, famine, pestilence, fire or flood, we shall become part of an organization having branches not only in every city and town of the United States, but throughout the civilized world.

DR. JAMES H. JACKSON

talked to the ladies on the subject of dress as relating to the respiratory organs, lungs and heart, urging the necessity of perfect freedom in all garments about the chest and waist. Good results always follow a lecture from Dr. James, for he impresses the truth of his arguments upon the minds of his audience.

FRED. H. CLARK,

of the Detroit Conservatory of Music, whom we mentioned in the August number as greatly improved in health since his visit to us last summer, has been with us recently long enough to demonstrate his progress and allow us the enjoyment of his musical ability. Several impromptu *musicales* in the Hall or parlor gave great pleasure to music-loving listeners. Mr. Clark is still very young, but his present mastery of the most difficult music gives promise of a brilliant future.

A LAWN PARTY AND RECEPTION,

given by the Brightside family, afforded an opportunity to Mr. and Mrs. Henry Jackson, for the first time since their return from their bridal trip, to meet and become acquainted with the members of the Cure family. The house and grounds were open from five to seven and all were at liberty to enjoy the cheerful, pleasantly furnished rooms from tower to basement. Almost everybody came and the kindness and good spirits of all made the occasion an enjoyable one both to entertainers and entertained.

A LECTURE ON RUSSIA,

by Selma Borg, was full of information and delivered in her own inimitable way. Of an address on Selfhood or Individuality, given the day before her departure, an appreciative listener writes home:

"Her words were worthy of immortal record. Her language was the finest that our English vocabulary could furnish, and went up frequently to that point where one could hardly draw the line between the language uttered and the spiritual thought beyond it to which no language could reach. After finishing her address, she spent five minutes in bidding her friends good-bye, telling them what a restful and helpful time (so rare to her) she had had here; how she had been allowed to do as she pleased, with no one disposed to criticise her, and how she had found many friends, some very choice, and ever to be remembered. She spoke grateful and loving words of Dr. Jackson, whose sympathetic and generous nature, whose clear conceptions of true liberty, and whose courage in standing by his convictions of truth have completely won her heart. And then at the request of the audience she sang some of the simple melodies of Finland, which were so sweet and sung by her with such a tenderness of feeling and such a sense of being far away among her native hills, that it seemed as if words, with their most ethereal fineness, had been exhausted, and she could go on only in the melodious language of the spiritual world. She is a great religious soul. She lives close to God, keeps her ear open for his voice, knows no more sacred and inviolable things on earth than her own clear convictions, and could not be bought by the whole world to swerve from the truth, and if this does not make a grand and really god-like character, I do not know what does."

DR. E. D. LEEFINGWELL,

in response to a petition from several ladies of the Cure, gave a lecture delightfully entertaining and instructive, and of a high literary character, to an audience that filled every seat in the Hall. While as a physician he is just the right man in the right place, as a speaker he is no less at home, his matter and modest manner of presenting it holding the close attention of his hearers from beginning to end. As no report can do justice to this most admirable effort, we hope to give it entire to our readers at some future time.

MR. FORCE,

who has been business manager of Our Home for the past two years, has left the Hillside to seek his fortune. He has been efficient and faithful in his services and has won the good will and respect of the helpers under his charge. We heartily wish him the best kind of success.

TO THE MOUNTAINS.

Our summer family is usually so large and needs so much attention that the Brightsiders seldom take a vacation at the time when all the rest of the world is recreating at mountains or sea-shore. It was therefore a new departure, when, early in September, Dr. James C. Jackson, Dr. Katy Jackson, Dr. Harriet N. Austin, and Jamie Jackson, started for a two weeks' trip, part of the company going to the White Mountains. As Mr. and Mrs. Johnson were away at the same time, the home-stayers were in a decided minority.

JERRY MCAULEY,

the superintendent of the Water Street Mission, with his wife, have been spending a summer vacation on the Hillside. Mr. and Mrs. McAuley have been connected with the Mission ever since it started, nine years ago, and the fact that he was formerly one of the degraded class with which he labors, doubtless accounts in large measure, for his success in reclaiming such men from vicious lives. His simple, earnest talks in our prayer meetings, full of the incidents of his remarkable career, were listened to with much interest and sympathy.

To the Short Dress.

BY A YOUNG LADY VISITOR.

MY BLOOMER costume, thee,
Sweet dress of liberty,
Of thee I sing!
With no more bands to bind,
With no more drags behind,
To thee will womankind
Her homage bring.

No more with lungs compressed,
No more with heart distressed,
We'll sing thy praise.
No more of corset-string,
No more of back-ache sting,
Such comfort thou canst bring
To all our days!

What Women are Doing.

SOME years ago we published a short account of a lady in New York who when quite young lost her husband and was left to exert herself to the utmost to support her family of children. Becoming paralyzed in the lower limbs she has now been bed-ridden for more than a quarter of a century, and can be relieved from a recumbent position only by the slightest incline. She is not, however, separated from the list of workers. A letter from her received by a mutual friend alludes to her more recent work:

Well dear, 'thus far the Lord hath led us on, thus far his power prolongs our days.' His heavenly accents speak comfort. Be of good cheer. He will lead us safely till we shall be with him. My work among the poor keeps on, and I, as well as many others, wonder how I attend to them at all. But strength, however small, is given for the day. Last Thanksgiving I gave a large basket dinner to one hundred and eight families. My doctor wished me not to do so, as he feared I could not get through; I told him that I had sent out my invitations, and so must have my company, but I was very much prostrated after it. I lived through it, however, and had fifty families, the aged mostly, at Christmas, for I knew if I did not do it, they would not have anything nice. Then I gave toys and books or clothes to sixty children, nearly all fatherless. Thus you see there is plenty to do, and oh, what pleasure it gives to do a little for Him who does so much for me.

The friend to whom this letter is written explains this lady's way of working. She contributes of her own means so far as able, and interests others who cannot themselves take the time and trouble to find out the worthy poor. The suffering soon learn who will help them,

and numberless applications come from all quarters; but she never assists without learning the circumstances of the case. She has a corps of assistants who go and investigate for her, and ascertain if the need be genuine, and the best means of relief adapted to each case. I spent one Saturday afternoon and evening at her house; she had been receiving "her people" since noon, and I met several who called. They all came to her bedside, and she gave each a shake of the hand, with some cheery kindly word of greeting or advice; to one she gave an order for bread, to one for coal, or for rent, to another medicine, or clothing, or some dainty to be carried to a suffering one at home. She seldom gives money. A boy about twelve years, after working all day, had walked three miles to see her and get something promised to his needy mother and sister. She gave him the articles, and added in a sympathizing way, money for his car fare home, which unexpected gift seemed to lighten his heart and brighten his eyes wonderfully. One little fellow came to whom she talked very plainly, for she felt he was not doing for himself what he ought to do. Her endeavor is to help the poor to help themselves. She says, "This is all that keeps me alive; it takes me out of myself." The least number she received any one day of one year was twenty-one.

Everything is in order in her room at eight o'clock in the morning, and she is prepared to see her friends or applicants for aid. She has shown great ingenuity in arranging things conveniently about her. Pockets are placed out of sight along the sides of her bed, within her reach, containing a variety of things which she might want at any moment. She can furnish to friends who call, any little convenience, from a glove-hook, darning cotton in all shades, to all the different versions of the Bible. When young children come to see her she has plenty of playthings at hand to make them happy. She can give exact information in directing persons anywhere about the city, even to telling the color of the cars they should take. A little writing-desk swings out from the wall, and by means of a crank, straps, and pulleys, the head of her bed can be raised slightly so that she can write. Her bed is opposite the kitchen door that she may superintend the work there, especially the baskets of food put up for the poor. The walls of her room are covered with pictures and other little treasures from all over the world, given by her friends. Her strong spirituality, her "power with God," has enabled her to bring unnumbered souls to Christ, to save those who have strayed from the path of virtue, to refresh, strengthen and uplift all who come into her presence. Her

singularly beautiful face radiates joy and peace, and traces of her pain are only seen in an expression of sweet resignation.

In addition to her usual incessant cares, she is one of the board of directors for the Hospital of Incurables, and also that of Convalescents; all this when past sixty, and suffering from such physical disorders and disabilities as it would be painful to relate.

MRS. ELIZABETH L. COMSTOCK, of Rollin, Mich., a well-known member of the Society of Friends, is at the head of an enterprise of great benefit to the colored refugees in Southern Kansas. It is intended to provide systematic training for these people, so unprepared by former bondage and different methods of work, to grapple with the affairs of life under freedom and in a new country,—that they may become self-supporting and useful citizens:

The purpose of this Institute is to teach the colored people how to do all kinds of work, and furnish labor for those who may arrive from time to time, till it can be obtained elsewhere. A beautiful location has been selected four miles east of Columbus. The farm at present contains 400 acres of choice land. All branches of farming, fruit growing, and stock raising will be carried on by the colored men, under the direction of a general superintendent. Especial attention will be given to the training of girls and women in all kinds of housework. Not only will the refugees be taught how to work, but the best religious and educational advantages will be afforded them. Money, clothing, old or new, bedding, etc., is thankfully received. All money intended for the Agricultural and Industrial Institute should be sent to WM. PENN NIXON, editor *Inter-Ocean*, Chicago, Illinois, or JONATHAN E. PICKERING, Columbus, Kansas.

Mrs. Comstock has the hearty sympathy and aid of Gov. St. John, of Kansas. She was also much encouraged by Pres. Garfield, who has promised to use his influence to bring about her wishes.

Our Boys and Girls.

A Letter.

DECATUR, August 1, 1881.

Dear Laws of Life:

I am a little girl only ten years old, but I am so interested in the Laws that I must write about it. Mamma has taken the Laws for many years, and I get them out every day to read. I find a great many interesting pieces. At first I only liked the articles for the little folks, but now I read them all through. Mamma says she thinks if I always live according to the laws of life I will always be a healthy woman. I wish all the little boys and girls had as good things to eat as we do—graham gems, pudding, and vegetables and milk. I think I could live on graham gems and milk all the year round. Not long ago mamma came home from down town and found me sick with fever and chill, but she got some water hot just as quick as she could and gave me a sweat bath, and then in the evening she gave me another, and from that she put me into a pack

and I went to sleep, and when I woke up mamma put me in the bed. I went to sleep, and when I woke up I felt real good, only I was weak, and kept feeling better all the time till the next morning I was real well; if I had taken any medicine I don't believe I would have felt so well that morning. I have a little brother and sister and we all play the piano, and we think we are the happiest hygienic family in the world. If there is any little girl that likes to read the Laws of Life as I do, I would like to have her answer this letter and put it in the Laws.

From

Eva L. Olecott.

[Here is an invitation to our girls and boys. Who will respond? We will cheerfully do our part and publish such letters as come in answer to our faithful little friend.]

A Good Example.

I APPRECIATE Our Home and its opportunities more than ever, and am trying to help others to obtain something of its benefits. When I travel I find it very easy to talk of the Hillside and your philosophy, and am able to distribute a good many numbers of the Laws, Lecturers, Tracts, etc., always leaving copies wherever I go. I generally find somebody on the cars who is ready to hear my conversation on the subject, and not infrequently meet someone who knows of you and your work.

A former patient.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

TAKE NOTICE.—No question will be answered by me in this department, except to persons who are subscribers to the Laws. I owe it to them to give them the preference. Take notice, also, that I can only answer those questions which are written on clean paper, concisely stated, and not mingled up in a letter with general correspondence. I mean to make this department an important feature in the Laws, and have it of service to all subscribers.

Nervous Prostration.—Mrs. A. S. P., Neb.—Sometime since I had a fall, causing concussion of the brain, followed by nervous prostration. I have a headache or sense of pressure on the top of the head, and a tired feeling which I cannot describe. It is liable to come on any time, whether I have worked or not. My stomach is weak and troubles me, especially after eating heartily. What shall I do?

ANS.—I am not at all positive that the fall caused your trouble. It may have been an element in it, perhaps the exciting cause; but I am inclined to think you were predisposed to nervous prostration and dyspepsia, if not already on the verge of breaking down, before you had your fall. Your symptoms show now chronic congestion of brain indicated by the pressure upon the top of the head, and a condition of irritation of the stomach associated possibly with inflammation, which conditions cause reflex irritation of brain and other portions of the cerebro-spinal nervous system. Your case is one needing treatment at an Institution where perfect quiet and careful regimen can be secured throughout consecutive weeks.

You should spend eight or nine hours every day in the open sunshine, reclining or sitting when not riding or taking gentle exercise. Secure plenty of sleep by every possible means, such as retiring at an early hour, having quiet surroundings and sleeping in the morning as late as you have any inclination, doing all with regularity. Your diet should consist in the main of the fruits and grains, with milk and eggs, plainly cooked, and eaten in small variety at any given meal, avoiding all preparations which experience proves to be directly disturbing to the brain or stomach. Tea and coffee I presume you do not drink. If you do they must be gradually lessened in strength and quantity, until you have quit them entirely. Condiments must be treated in the same way. Meat should not be eaten at all unless your nutrition is such that your flesh and strength cannot be kept up without its use. If not, then you must eat it only in sufficient quantity to hold your own. In your conditions it is undoubtedly an irritant and not to be valued in comparison with the grains and fruits, but only to be used until your system becomes accustomed to appropriating a simpler form of nourishment, unstimulating in its character. For treatment, have the body rubbed all over in sweet olive or coconut oil twice a week. Wear the abdominal compress wet in front at night. Take a sitz-bath at a temperature of 84° for twenty minutes twice a week, before retiring at night, with a foot-bath 100° for the same length of time. Be thoroughly wiped and rubbed after it, and once a week take a good thorough towel-bath for purposes of cleanliness and promoting activity of the skin. Be sure that the bowels are kept open, if not by regular habit, then by daily enemas. Avoid all taxations whether of a physical, mental or emotional character.

Cataract.—In its incipency cataract may sometimes be aborted in its formation so as to pass away; but in the conditions said to exist by the oculist to whom you refer, nothing short of a surgical operation would remove it, and he seems to think that the present conditions are not favorable to that, so there is nothing to be done but to endure. It would undoubtedly have been better for you had you at the time heeded the advice of the oculist and had an operation.

Suppressed Menstruation.—A. D. S., Indiana.—I took cold about four months since. My periods return now every five weeks, my limbs ache and I feel very nervous and weak. Have done everything I can to promote regularity. Am suffering and need advice.

ANS.—If the case is uncomplicated with other troubles, as I suppose it to be from your statement, take treatment as follows: Lay on the bed or cot, a comfortable, and two woolen blankets, spread out the full width so they will reach from the neck to the feet and cover them; then fold a linen sheet wide enough to reach from the stomach to the knees, and wetting it in water at 106°, or as hot as it can be wrung out, spread it cross-wise on the bed or couch, and lying down upon it have it drawn over the body or wrapped about it, with blankets and comfortables closely tucked under. Be sure that the feet are warm before going into the pack. Lie in it from 40 to 60 to 90 minutes according to comfort. On coming out have a dry sheet thrown over the body and be thoroughly wiped, then rubbed with the hand till warm. Do this three times in the week. One day, when not taking a pack, have an attendant

rub the body thoroughly all over with the best tallow or cocoanut oil, using say three tablespoonfuls. On Saturday, before retiring, take a towel-bath in tepid water, having the body rubbed vigorously and well. Go on with this treatment up to the time when your period comes on and then omit till it is over and begin again. I think you will get relief.

Disease of the Bones.—Is there any such disease as bone erysipelas? A young man in this vicinity was affected some twelve years ago with what was then called a white swelling. It began in one leg and has resulted in the shortening of it two inches. This limb afterwards healed up but the other became affected in the same way, and now the trouble is in his left shoulder where he has a running sore. Pieces of bone nearly two inches long come out occasionally. He is twenty-one years of age, appears healthy otherwise, but his general habits of living, especially as regards diet, are unhygienic. Some say he is incurable.

Ans.—Undoubtedly the disease is what would be called necrosis, in other words, death of the bone. It is probably due to scrofulous taint and is not necessarily incurable. A great need in the case is a course of treatment for the renovation of his body, including careful hygienic diet with reference to the purification of his blood and improvement of his nutrition, preparatory to a surgical operation according to the necessities of the case. A competent surgeon should be consulted and his advice taken. The process of suppuration, necessarily carried on by nature to rid herself of decayed or dead bone, is a tax to the constitution and involves great loss of strength. It is better therefore in such cases to assist nature to remove decayed portions of bone by a surgical operation, than to let her spend her vitality over a long space of time to bring about that which the surgeon could accomplish in a few minutes. We have had many similar cases and successfully treated them in our Institution, but can only advise treatment after a personal examination.

Bronchitis.—C. D., Short Creek, O.—I am somewhat troubled with a dry cough soon after retiring, what shall I do?

Ans.—In addition to regulating the general habits of life, if they need it, and making everything as nearly in accordance with natural life as possible, I advise fomentations of the throat and upper chest three times a week for twenty minutes, followed by thorough sponging of the parts in cool water, and every night the wearing of a wet linen compress of several thicknesses over the throat and upper chest, protected thoroughly and warmly by a dry flannel. This to be taken off in the morning and the parts washed in cool water and well dried, then rubbed with the hand. Look carefully to the diet, especially avoiding all substances which in any way irritate the stomach.

Fruit, Nursing Mother.—E. H., M. C., N. Y.—Will ripe or canned fruit hurt a nursing mother or her baby?

Ans.—Theoretically there is no objection to the reasonable use of either. Practically, persons whose digestion is disturbed had better avoid fruit or any other article of food which causes sour stomach or irritation. For more explicit directions I refer you to the little book published by Austin, Jackson & Co., entitled, "About Babies," price, fifteen cents.

Comedones.—M. A.—Will you tell me through the Laws how to rid the skin of little black flesh worms? They keep coming on my chin and nose and are very unsightly. I have been living on two meals a day and am very careful in every particular. I should not be living now if I had never heard of you.

Ans.—These little black flesh worms, as you term them, are simply the dried hardened secretions of the sebaceous gland connected with the hair follicle on that part of the skin where they appear. From lack of normal activity, healthy condition and proper care of the skin, the mouth of the sebaceous gland becomes obstructed and the secretion dammed back where it hardens and stays until removed. This condition exists independently as well as in connection with one or two of the skin diseases, as in some of the forms of acne. Treatment includes both local and general measures. First remove the secretion by carefully squeezing the gland between the fingers or two thumb nails, or better by a surgical instrument made for the purpose of pressing out the contents of the glands. Then saturate the parts thoroughly with soap, and rub briskly with a rough crash towel or cloth, then rinse in cold water and continue the friction till the part is quite red. This repeated often enough will so vitalize the skin as to overcome the difficulty. General measures relate to proper diet, which I presume you have followed, but more especially to vigorous skin bathing, as a thorough towel wash in water at 74°, three times a week, over the whole body. Ointments are sometimes rubbed into the parts affected, but I would not advise the use of these until all other means have been exhausted.

Compound Oxygen, Electricity, Gaping.—Mrs. T. D., P., Mich.—1. Do you think it advisable to take compound oxygen for consumption? 2. Should I, in taking electricity for occasional numbness of the arms and legs, move the current up or down? 3. What is the best thing to oxygenate the blood when a person stretches and yawns quite often?

Ans.—I have no special faith in the use of compound oxygen for the cure of consumption. It has proved unavailing in cases in which I have tried it. I should much rather seek a climate where the natural properties of the atmosphere were particularly fitted for the cure of this disease than to rely upon the use of any artificial means.

2. I think in your case the current should be alternated, part of the time running from the centers to the extremities and part of the time in the reverse direction; by this method you will probably promote better circulation.

3. Eat less carbonaceous food, be sure to keep the bowels open, live more in the open air, and take more exercise. There is no substance I would recommend for you to take to oxygenate the blood. Keep the circulation of the blood good throughout the body and live on pure, unheating foods, and you will have very little if any trouble.

Enlarged Neck.—D. H. Hornby.—For the treatment of this difficulty I refer you to the December number, 1880, of the Laws of Life, under the head of Medical Questions. You will find there treatment for goitre. See also January number, 1881.



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

REMEDIAL EDUCATION.—I.

"We cannot buy health; we must deserve it."—FRANCIS BICHAT.

"PREVENTION is better than cure and far cheaper," said John Locke, two hundred years ago; and the history of medical science has since made it more and more probable that, in a stricter sense of the word, prevention is the only possible cure. By observing the health laws of Nature, a sound constitution can be very easily preserved, but, if a violation of those laws has brought on a disease, all we can do by way of "curing" that disease is to remove the cause; in other words, to *prevent* the continued operation of the predisposing circumstances.

Suppressing the symptoms in any other way means only to change the form of the disease, or to postpone its crisis. Thus, mercurial salves will cleanse the skin by driving the ulcers from the surface to the interior of the body; opiates stop a flux only by paralyzing the bowels—i. e., turning their morbid activity into a morbid inactivity; the symptoms of pneumonia can be suppressed by bleeding the patient till the exhausted system has to postpone the crisis of the disease. This process, the "breaking up of a sickness," is therefore in reality only an interrupting of it, a temporary interruption of the symptoms. We might as well try to cure the sleepiness of a weary child by pinching its eyelids, or the hunger of a whining dog by compressing his throat.

Drugs are not wholly useless. If my life depended upon a job of work that had to be finished before morning, and the inclination to fall asleep was getting irresistible, I should not hesitate to defy Nature and keep myself awake with cup after cupful of strong black coffee. If I were afflicted with a sore, spreading rapidly from my temple toward my nose, I should suppress it by the shortest process, even by deliberately producing a larger sore elsewhere, rather than let the smaller one destroy my eyesight. There are also two or three forms of disease which have (thus far) resisted all unmedicinal cures, and can hardly be trusted to the healing powers of Nature—the *lues venerea*, scabies, and prurigo—because, as Claude Bernard suggests, their symptoms are probably due to the agency of microscopic parasites, which oppose to the action of the vital forces a life energy of their own, or as Dr. Jennings puts it, "because art has here to interfere—not for the purpose of breaking up diseased action, but for the removal of the cause of that action, the destruction of an active virus that possesses the power of self perpetuation beyond the dislodging ability of Nature."

But with those rare exceptions it is better to direct our efforts against the cause rather than the symptoms—i. e., in about ninety-nine cases

out of a hundred it is not only the safer but also the shorter way to avoid drugs, reform our habits, and, for the rest, let Nature have her course; for, properly speaking, disease itself is a reconstructive process, an expulsive effort, whose interruption compels Nature to do double work: to resume her operations against the ailment after expelling a worse enemy—the drug. If a drugged patient recovers, the true explanation is that his constitution was strong enough to overcome both the disease and the druggist.

Dr. Isaac Jennings, the greatest pathologist (or, at least, patho-*gnomist*) of our century, was sadly misunderstood, chiefly, I believe, because he called his method the "Let-alone Plan." Prevention Plan, or Unmedicinal Cure, would have been a better word. Diseases do not want to be let alone; they call loudly for relief—not, though, from their own symptoms, which, in fact, are so many alarm signals, but from the obstacle which has forced the vital process to deviate from its normal course. Pain, in all its forms, is an appeal for help, and the urgency of the appeal corresponds to the degree of the distress; probably, also, to the possibility of relieving that distress. A deadly blow stuns—the vital forces yield without a struggle. The last stage of pulmonary consumption is a comparatively painless *deliquium*—when a conflagration grows uncontrollable, the alarm-bells cease to ring. Yellow-fever doctors give up their patients for lost when the burning headache changes into a lethargic stupor. The last sensations of drowning, strangled, and freezing persons are said to be rather pleasurable than otherwise. In certain cases the appeal for help continues into an apparently hopeless stage of the disease. Apparently, I say: Nature is too practical to waste her efforts on a forlorn hope; her resistance yields to necessity; and, when the art of healing shall devote itself to the exegesis of disease rather than to the exorcism of its symptoms, that rule will probably be found to apply to pathology as well as to chemistry and ethics.

All bodily ailments are more or less urgent appeals for help; nor can we doubt in what that help should consist. The more fully we understand the nature of any disease, the more clearly we see that the discovery of the cause means the discovery of the cure. Many sicknesses are caused by poisons, foisted upon the system under the name of tonic beverages or remedial drugs; the only cure is to eschew the poison. Others, by habits more or less at variance with the health laws of Nature; to cure such we have to reform our habits. There is nothing accidental, and rarely anything inevitable, about a disease; we can safely assume that nine out of ten complaints have been caused and can be cured by the sufferers (or their nurses) themselves. "God made man upright;" every prostrating malady is a deviation from the state of Nature. The infant, "mewling and puking in its nurse's arms," is an abnormal phenomenon. Infancy should

be a period of exceptional health; the young of other creatures are healthier, as well as prettier, purer, and merrier, than the adults, yet the childhood years of the human animal are the years of sorest sickliness; statistics show that among the Caucasian races men of thirty have more hope to reach a good old age than a newborn child has to reach the end of its second year. The reason is this: the health theories of the average Christian man and woman are so egregiously wrong, that only the opposition of their better instincts helps them—against their conscience, as it were—to maintain the struggle for a tolerable existence with anything like success, while the helpless infant has to conform to those theories—with the above results.

"I have long ceased to doubt," says Dr. Schrodt, "that, apart from the effects of wounds, the chances of health or disease are in our own hands; and, if people knew only half the facts pointing that way, they would feel ashamed to be sick, or to have sick children."

A vestige of the hygienic insight which in savages appears to be a gift of Nature, would, indeed, almost obviate the necessity of a treatise on the diseases of infancy; nay, wherever people have got rid of four or five of the grossest physiological prejudices, the art of preserving the health of a healthy-born child is even now a sort of intuition with every true mother; but nurses, physicians, and foster-parents, are often called upon to mend the mistakes of their predecessors, and to undertake a task whose less intuitive duties may be facilitated by some of the following hints on remedial education:

Shakespeare's "mewling and puking" representative of babyhood was probably overfed. The representative nurse believes in cramming; babies, like prize-pigs, are most admired when they are ready to die with fatty degeneration. The child is coaxed to suckle almost every half-hour, day after day, till habit begets a morbid appetite, analogous to the dyspeptic's stomach distress which no food can relieve till over-repletion brings on a sort of gastric lethargy.

Vomiting, restlessness, and gross fatness, are some of the symptoms of the surfeit disease, and its proper cure is—not soothing-syrups, but fasting. Four nursings a day are enough, five, more than enough, and the ejection of milk after suckling is a sure sign that the quantity given at each meal should be diminished. A pint of milk a day is about as much as a dyspeptic infant can really digest, and to cram it merely in order to stop its crying is quite mistaking the cause of its restlessness; a half-starved child will not cry, because the languor of insufficient nutrition is a pleasure compared with the gastric torments of the surfeit-disease. Children actually perishing with hunger will utter from time to time a peculiar sharp cry, almost like the call of a hungry nest-bird, but the first mouthful of food makes them relapse into a sort of dreamy silence.

There are nurslings who get at least four times more milk and pap than they can possibly assimilate, and whose digestive organs have to reject the surplus in a way that would make life intolerable to an adult, though most nurses seem to consider retching and "dripping" as a normal phase of infant life.

Drugs only complicate the disorder: many children whose constitutions would have resisted the cramming process succumb to opiates, "surfeit water" and ipecacuanha; but, unless foul

dormitories still further aggravate the evil, each night generally undoes the mischief of the day; the child becomes plethoric with fat; Nature has shifted the burden from the vital organs to the tegumental tissues, and in hopes of final relief manages to hold the fort of life against daily and complicated attacks. Relief comes at last when the nursing is weaned and reduced from ten or twelve to three meals a day. The after-effects of medication may retard recovery for a while, but, the main cause being removed, the morbid symptoms disappear in the course of four or five months.

A less frequent but (through gross maltreatment) often more dangerous disease is scrofula, the cachetic degeneration of the humors resulting from the combined influence of unwholesome food and foul air. In the rural districts of our milk and corn-bread States scrofulous children are as rare as white wolves in the tropics; in Northern Europe the disease is now far less prevalent than formerly; and the operatives of our large cities, in spite of their wretched habitations, might avoid it altogether, or at least obviate its more serious consequences, but for the fatuous quackery which so often turns a transient skin-disease into a chronic lung-complaint. In the middle ages, when science was at its lowest ebb and supernaturalism in full tide, the "king's-evil" was considered an almost unavoidable disease, resisting all common remedies and yielding only to the mandate of royalty—the touch of a legitimate king, supplemented by the mandamus of a clerical exorcist. In the fifteenth century from eight to twelve thousand families per year performed long journeys to the English capital; Charles II, in the course of his reign, touched near a hundred thousand persons. The days on which the miracle was to be wrought were solemnly notified by the clergy of all parish churches (Macaulay's "History of England," Chapter XIV). Traveling was expensive in those days, and, scrofula being distinctively a disease of the poor, nine out of ten patients of the royal doctor had probably come afoot, and often from distances which suggest the explanation of the marvelous cures: the pilgrims left the pest-air of their hovels behind, and Nature availed herself of the respite, as she improves a temporary change from city fumes to the woodland air of some rural retreat whose salubrity is ascribed to the accidental presence of a nauseous sulphur-spring—the one abnormal thing about the place. The king's-evil patients, as well as the exorcists, ascribed the cure to what Dr. Joel Brown called the *charisma basilicon*—the healing touch of the Lord's anointed—in other words, they believed that the cure of a Yorkshire man's disease depended upon the chance of the Yorkshire man's coming in contact with a Londoner who, perhaps ten or twenty years ago, had undergone the rites of a certain ceremony. Imagination probably helped a little, for after the spread of skepticism "perfect cures became much less frequent," as Dr. Brown naively remarks. The *charisma basilicon* has now fallen into utter discredit, but our present method is so little of an improvement that the patients of a future century would probably prefer to resume the Whitehall pilgrimages. Instead of ventilating our houses and abolishing our sauerkraut (the long-notorious cachexia of the ill-housed and ill-fed classes having sufficiently indicated the cause of the malady), we suppress the morbid symptoms by sarsaparilla, iodide of

potassium, or patent "medicines:" only reliable liver-pills and infallible blood-purifiers—in other words, we believe that the cure of a common disease depends upon the accidental or providentially ordained discovery of some mysterious compound. The bottom error is the same as in the king's-evil delusion, and can be easily traced to the radical fallacy of our speculative dogmas; we still regard sin and disease as something normal, aboriginal, and unavoidable, and expect salvation from mysterious, extra-natural remedies, while the truth of the very contrary is becoming more and more evident, namely, that all evil, including moral and physical unsoundness, is due, and generally traceable, to wholly abnormal causes, and (those causes being removed) recovery the effect of the self-acting and self-regulating laws of Nature. The removal of the cause is a remedy which the sufferers from almost any disease might prescribe for themselves, and here especially: fresh air and abstinence from indigestible food, particularly pickles and fat meat. Pork is not the only unwholesome kind of animal food, for Jews are not exempt from scrofula, and were formerly subject to a still worse skin-disease; and, if we had not forgotten the art of interpreting the language of our instincts, we would not overlook the significance of the circumstance that ninety-nine per cent. of all young children detest every kind of fat meat except in the form of taste-deceiving ragouts. Farmer-boys, who have to share the outdoor labors of their parents, can eat with comparative impunity many things which only the hardest of their city comrades can digest: pork, greasy and pickled cabbages, fritters, and salt beef. Even young Hottentots could not eat such stuff without being sooner or later the worse for it, whenever the counteracting hardships of a savage life alternate with a period of physical inactivity. But children afflicted with cachectic symptoms should at once be restricted to a wholly vegetable and non-stimulating diet—farinaceous preparations, boiled legumina, and, if possible, ripe, sweet fruit.

The summer diet of a scrofulous child can not be too *frugal*, in the ancient sense of the word, and, where a supply of ripe tree-fruits can be easily obtained, I should think it the best plan to dispense altogether with made dishes—for a while, even with farinaceous dishes. Parents who have no hesitation in cramming their children with salt pork, beer, and sauerkraut, would shudder at the idea of feeding them on fruit alone, yet the happiest of all visitors to the southern Rhine-land are probably the patients of a Swabian *Trauben-Kur*, where dyspeptics etc. are fed almost exclusively—often for days together quite exclusively—on ripe, sweet grapes. Combined with plenty of exercise in the bracing air of a highland region, the efficacy of the grape-cure surpasses all the miracles of the king's touch. It will cure children, "too scrofulous to look out of their eyes," cheaper and quicker than any nostrums, and has the still greater advantage of eliminating instead of suppressing the virus.

Frugality, abstinence, bathing, ventilation, cold water, and exercise in the open air, have already superseded half the *materia* of the old medical dogmatists, and personal experience has convinced me that the following diseases of children are amenable to a strictly hygienic treatment.—*Popular Science Monthly*.

(Continued next Month.)

What is Malaria?

THE *Rochester Express* publishes the following in answer to this vexed question:

By frequent use of the word "malaria" people become familiarized with the term of sometimes fearful import, and fail to realize all that it imports. It is the general impression that malaria exists in marshy places, where the sewage of large towns is emptied upon low grounds and into running streams, where the gases generated in sewers are permitted to escape into the air, and where water stagnates in pools. Cities are usually regarded as more or less malarious in thickly populated precincts, while the open country, swept by winds that come from afar, and the villages where trees abound to absorb noxious vapors, must be free from such evil agencies. Recent epidemics attributed to malaria in Berkshire, Massachusetts, where the Housatonic river drains the hills and supplies water-power for many mills, and other parts of New England and New Jersey, have given cause for a more particular study of this subject. Prof. Chadbourne, of Williams college, recalls and revises his opinions, influenced by his experience of malaria in the Rocky mountain region, during a summer sojourn, and his knowledge of the causes of disease in New England, where entirely different conditions of soil and water exist. His former theory being upset, he is unable to form a new one satisfactory to himself, and says that each case must be viewed by itself, according to its special surroundings. The wealthy people who have fixed their homes on the Berkshire hills have undertaken to remove a cause of disease created by the paper mills at New Lennox, whose dams have made large ponds of stagnant water which in the summer are mantled with green scum, supposed to be evidence of the existence of malaria in the water. Suit was brought against the Paper Company and the evidence of experts taken. Among those called into the case is General Egbert L. Viele, of New York, an experienced sanitary engineer, who gave it as his opinion that the stagnant water caused the sickness complained of in that locality. To a *Times* reporter he said:

"Malaria is the generic term given to the causes of nearly all of the diseases to which humanity is liable. In the classification of diseases adopted by all of the leading countries, there are included under the head of malaria such diseases as cholera, consumption, small-pox, plague, and all of the fevers. But in a popular sense malarial diseases have come to be considered only the simpler forms of fevers, particularly intermittent fevers. Now, these intermittent fevers have been gradually spreading over a large portion of New England, especially in the river valleys. Some seasons the fevers develop in certain places and not in others, and in following seasons they will leave those places first attacked and visit the localities before exempted. The chief cause of this apparent caprice is due to atmospheric conditions. Some seasons more rain will fall in certain sections than in others, and some sections have a higher range of temperature than others at different seasons. There are three elements that have been determined upon by observation as being essential to the production of malaria. These are heat, moisture and decomposition. The lat-

ter pre-supposes material for decomposition, which must, of course, be organic. Just as the three elements of gunpowder are essential to an explosion, the absence of one element vitiating the potentiality, so the absence of any one element of malaria would prevent its development. It is well established everywhere throughout the world that wherever there is present a large amount of decomposing organic matter in connection with the requisite amount of heat (which must be over 52 degrees) and of moisture, there are wide-spread malarial influences. Chemistry has been able to accomplish nothing toward the discovery of the causes of malaria. The microscope has furnished the nearest approach toward definite knowledge on this subject, the microscope has developed the fact that there is ever present in the atmosphere—almost everywhere—an infinite amount of organic cells or germs, both vegetable and animal, which under the influence of certain atmospheric conditions, are able to produce abnormal effects in the human system. The existence of these organic cells has been fully demonstrated by careful and patient observations, both in this country and in Europe. Profs. Tyndall and Huxley, of England, M. Pasteur, and other eminent investigators in France, besides numerous observers in Germany and Italy, have demonstrated this fact. Now, these organic cells are possessed simply of two functions of life. One is that of nutrition by absorption, and the other that of propagation by fission—the potentiality of these germs consisting in this power of propagation since each minute cell, which is so small that it requires the power of a microscope equal to 1,200 diameters to discover it, is capable of producing more progeny in four hours time than there are people on the face of the earth. As the life of these organisms depend, upon the nutrition they obtain, and as that can only be procured by absorbing the decomposed chemical elements of matter, it follows that their existence and propagation depends upon filth, which is another name for decomposition. And wherever there is a wide-spread area of decomposition, either vegetable or animal, like a mill-dam overflowing a large extent of country, or a deposit of refuse matter anywhere, there will these organisms be developed in infinite quantities, floating in the air and filling the entire atmosphere in certain localities. When they are inhaled in the human system by those who are forced to breathe this atmosphere, they find in the internal organization of the body and in the blood that nutrition which is essential to their life and development. Propagating in the system, they take possession, as it were, of the vital force of the individual."

"Can any physical resistance be offered to this malarial power?" inquired the reporter.

"The only defense against the power of malarial influence is a strong vital organization. When by anxiety of mind or debility or body the vital forces lose their strength, the influence of the malaria in the atmosphere is more readily felt."

"What remedy can be applied?"

"There is but one radical remedy for this scourge anywhere, and that is the removal of filth and decomposition. If mill-dams produce the vegetable decomposition over a wide extent of territory, this decomposing vegetable matter must be removed and these mill-dams converted into what they ought to have been from the

beginning, viz., storage reservoirs, containing nothing but pure, potable waters of sufficient purity to furnish drinking material for any town or city. Any mill-dam that is not so constructed is a public nuisance, destructive of health and life. One mill-dam of my own knowledge, in an adjoining county of this State, was the absolute cause of the death of over twenty adults, when the saw-mill which was there operated did not yield \$400 per year. I have had the supreme satisfaction of seeing a number of mill-dams destroyed through my own agency as an expert. One of these had stood for a hundred years. It had infected the entire neighborhood, so that in a large population not one family escaped its malignant influence. Finally it was torn down by order of the court, and it is now replaced by a beautiful meadow, and there is no sickness in the neighborhood. The place I speak of is Bound Brook, N. J. Before the action of the court, 95 out of 100 operatives in the mill at that place were prostrated by intermittent fever. The removal of the causes of miasma restored health to the mill hands."

"Have you recently inspected any localities afflicted with malaria?" questioned the reporter.

"Yes, I made an inspection of the city of Springfield, Mass., last week, and found there enough causes of malaria to infect the whole State of Massachusetts if equally distributed. There is a stream which runs through the place, and there are about twenty mills that operate along its banks which not only create pools of stagnant water but also discharge sewage into the river itself. Why, sir, the people of Newark, N. J., are absolutely drinking the sewage of that place every day. Their sewers empty into the river, and a great part of the refuse matter thus discharged is carried right back by the ebb tide into the Newark water-works."

Wasted Energy.

NOBODY can critically observe the structure of American social or domestic life without being struck by the immense amount of energy which is wasted in the woman's half of it. A man in the States has no difficulty in using all the motive power that is in him. In most cases it is needed for money-making purposes; and when it is not, when he inherits a fortune, the American still enters life hampered with the idea that to make his heap of money bigger is the chief end of man. The class, unfortunately, is still small among us who understand that life can be spent in a useful or ennobling pursuit without the stimulus or reward of wages. We have no parallel class to that of the idle gentry of small incomes in Europe. Even the English grocer or draper, when he has laid by a snug sum in consols, retires from business, buys a villa, and devotes the rest of his life to fancy gardening or to playing gentleman, and trying to push his children into a better class of society. The successful American, on the contrary, enlarges his business; he dies in the harness; he may give millions to found colleges and libraries as he works, but it does not occur to him to give up work, to sit quietly down and to spend the rest of his days in studying a science or reading history. He would feel himself as useless in the universe as a buzzing gnat if he gave himself up to such frivolity. Even the sons of American millionaires seldom realize that their money is a basis to lift them to quiet, helpful pursuits in

life. Their sole object too often is to get rid of it. They become neither savants, litterateurs, nor even solid quiet citizens, but are simply spendthrifts.

In any case, however, the American man finds ample outlet for his energies. With the average woman it is different. She, too, recognizes the value of money; if poor she wants to make it, and her anxiety to do this battles perpetually with her desire to do nothing which is strong-minded and unladylike. How many hundreds of thousands of women in inland towns and country places this August are painting china, embroidering towels with hideous sunflowers, sketching that most ubiquitous of bores, the limp, mediæval woman in her poke bonnet, or sending off voluminous manuscripts, all in the hope of earning money secretly. She does not earn it. Her energy is wasted because she does not know how to bring it to bear. She is an amateur dabbler in half a dozen different arts, instead of a painstaking, conscientious worker in one little unpretentious craft. Conscientious work in one direction will always bring wages in the end. In provincial communities, too, custom and prejudice are strongly opposed to the earning of money by women who rank as "ladies," except as artists and authors. Her energy is new wine in old bottles. The bottles do not break, but the wine is apt to turn sour and musty.

There is another kind of energy found in these isolated communities, and in the agricultural life of our country, that makes many a woman's life wretched. The young men of these towns and farms push out to the West; the young girls are left behind. They are attractive, clever, and often independent as to means, but they do not marry. The very faculties which put to use would have made them cheerful, helpful wives and mothers, become morbid and poisonous when turned inward. Such a woman is apt to take herself as she would have taken her child, if she had one, to train and discipline. She studies to improve her mind; she cultivates her conversational abilities; or if devout she prays in agony over her shortcomings. She is perpetually laying down rules for the words she is to speak, or repenting of those which she has spoken. She usually has an intimate friend, a female, or if a man one much older than herself, to whom she indites interminable bulletins regarding the condition of her character and soul. In short, while she may be one of the most unselfish creatures in the world, she is also the most self-conscious; with all her efforts and prayers she makes of herself a factitious compound of weakness and affectation, which moves through life more like a corpse put into action by some galvanism from without than a body worked by healthy, natural blood.

The mistake made by all these women whose energy is running to waste is that their aims are too wide and too vague. A living is to be earned, not by general amateur ladylike "pottering," as Carlyle grimly called it, but by a definite trade or craft, followed accurately and openly. The power of an unmarried woman is in danger of growing diseased from want of outside objects; the more reason, therefore, she should turn it away from herself. The poor she has always with her; and by the poor is not only meant the penniless but the crippled, blind and dumb of soul. A sufficient aim, for such a one, too, is to fill the place and fulfil the duties of a

gentlewoman in a mixed community, such as that of our American towns. But few of our American women realize that simple duty, and we see the results in the communities.—*New York Tribune.*

Handicapped by Their Clothes.

THE disabilities which women endure on account of their inconvenient and unhealthy clothing, are innumerable. They accept the fashion, because it is the fashion, and then toil on, enduring the discomfort, and very often the unbecoming and ugly effects, until another whim changes the style. The present "feminine fancies," which appear in our daily papers, call attention anew to the hideous and abominable dresses of women. The pale cheeks, and tired, wan looks of even our young women, show the ruin to health and comfort, which conformity to reigning modes induces. Here is an item, which appeared in the Boston *Herald* lately:

"As a model traveling dress, the following simple and English-looking suit, made of a subdued yellowish brick-dust flannel, is cited: Basque and overdress of the plain goods, caught over an untrimmed round skirt of striped dull red and yellow. The fulness of the upper skirt is all bunched together and caught in a strap below the left hip, falling back in graceful lines. A trim, tightly-fitting postillion basque, with a heavy silk cord running around the lower edge and in double lines up the front on either side of ten closely set buttons, gives an air of elegance to an otherwise unpretentious, but lady-like costume. Flaring hats trimmed with Spanish lace and feathers add the finishing English character, which youth and beauty succeed in carrying off triumphantly. A simple camel's hair traveling dress made up over silk has under and overskirt in one band. A deep pleating reaching to the knee is laid in single box pleats around the bottom of the skirt. On the flat space between the folds stretch long military ornaments on wide black braiding, with the trefoil looping at the lower end. An ample overdress is secured by two straight breadths of the material, falling to the edge of the dress in front, and drawing aside to show the underdress and form double points. To the right and left of the opening the ornamental braidings, with trefoil loopings at either end, like passementerie frogs, are placed above each other, and decrease in size as they near the top. This trimming might look heavy were it employed to excess, but judiciously managed, it gives simply a sense of richness. The front breadths are drawn up at the sides, back of the hip seams, and abundant draperies of the untrimmed camel's hair fall gracefully from the band behind to the bottom of the dress, nearly covering the flounce."

The above is sufficiently bewildering. Imagine a man in search of a traveling suit, with no time to lose, but obliged to conform to such a style as "the model traveling dress" described in the *Herald* item! In his case we should see the absolute silliness and lack of good sense, in submitting to such conditions. But there is really the same lack of good sense on the part of women, who must be fashionable, whether the fashion is suitable or not. A traveling dress needs to be simple and convenient, as all dress should be, which is meant for use.

The waste of time, the waste of strength, and the waste of health which women accept on

account of fashion is appalling. The shoes of women have pegs for heels, half way under the foot, on which they walk with a tottering, hobbling gait, like Chinese women. Frills, fringes, cords, straps, buttons, pull-backs, and flounces, supposed to be ornamental, but which have no other use, burden and deform even our young girls. If the rising generation is to be healthy, there must be a return to simpler, as well as more becoming styles. We need artists who can devise simple and beautiful dresses, which shall secure to the wearer the free and untrammelled use of the whole body.—*Lucy Stone in The Woman's Journal.*

Treatment of Scarlet Fever by Warm Baths.

The following communication from W. Vawdry Lush, M. D., physician to the Dorset County Hospital, appeared in the *Lancet*, August 14th, 1880:

In December, 1869, while we were experimenting with a very severe epidemic of scarlet fever, there appeared in the *Lancet* a reprint of a letter by Dr. Charles T. Thompson, strongly advocating the use of warm baths in this disease, and stating that he had pursued the practice for fifteen years, and had never lost a patient.

In consequence of this communication, I commenced this practice ten years ago and have followed it from that time to the present. At first I ordered the patient to have three warm baths daily, to be kept in from three to five minutes, rapidly dried, wrapped in a blanket, and returned to bed. As the disease subsides, I reduced the baths to two or only one daily. I find that—1st, it brings out the rash; 2d, reduces the temperature; 3d, soothes the patient; and when this treatment has been adopted at the outset, I have not as yet lost a single patient.

In one case the warm bath was objected to till the child had been ill several days; and this case—and this alone—proved fatal.

My friend, Dr. Alfred Hollis, of Freshwater, has told me of the great comfort he himself experienced from warm bathing when suffering from the disease; and, of course in the treatment neither medicine proper nor good nursing is precluded.

Some of my readers may recollect a case of small-pox published by the late Dr. Stokes, of Dublin, where the warm bath proved singularly beneficial, and who doubted not that the mortality in small-pox hospitals would be greatly diminished by the use of the bath. The case I refer to was that of a medical student, in which "the pustulation was almost universally confluent; the purulent matter highly putrescent; the hemorrhagic state developed, the body one universal ulcerous sore, and the blackness of the worst purpura developed; the odor of an intensely pungent and offensive character, which seemed to pass through the by-stander like a sword. Stimulants alone, freely and constantly employed, seemed to preserve the patient alive. The pulse was rapid, weak and intermittent, and for several days life was despaired of. At this juncture Dr. Stokes happened to describe the case to his colleague, Mr. Smyly, who suggested the trial of the warm bath. Pillows were adjusted in one, the patient was placed in it, and the effect was instantaneous and marvelous. The delirium immediately ceased. The patient

exclaimed, "I am in heaven! I am in heaven! Why didn't you do this before?" He was kept at least seven hours in the bath, and removed to bed. The bath was repeated next day, after which he fell for the first time into a tranquil slumber. From this time recovery was progressive.

This may seem a digression; but the treatment of another of the exanthemata by similar means is not inappropriate.

My ten years, added to Dr. Thompson's fifteen, make twenty-five years' experience of a treatment which I can confidently and heartily recommend.—*Mich. Med. News.*

Shall we "Let them Starve?"

THE spacious farm-house with cool verandas and great kitchen, is a rare sight outside of a picture-book. Eight times out of ten the house is set flat on the ground, the rooms are low, small and dark, and filled with a dank odor from the vegetables stored in the cellar. The pig-pen is seldom so far away it cannot be smelled when the wind is right, and often, fatally often, the drainage is abominable. The fare is not inviting,—fried salt pork, codfish, hot bread, and pie are the staples. The days are full of toil, the evenings are full of drowsiness and weariness; and if there is no work to be done, which is rare, there is no place to go save to bed, and the bed is made of feathers. I am not 'writing from fancy, but from remembrance and experience. I do not say that any one is to blame that life on a farm is just what it commonly is, but I instance these things as among the potent causes why American servants who will go into the country are scarce.

Earning a living is always a serious business for a woman. Any work that is well done requires effort, and "the place" is not easy; but we all to a degree choose our work and our burdens, and the girls who turn from domestic service into other avenues of labor only exercise a privilege which is their right. They make a grave mistake, and we all suffer from it, but as individuals they suffer most. Yet as the good of one is the good of all, and the body politic suffers in every starving, sinning man or woman, we cannot afford "to let them starve." Our higher wisdom, our larger opportunity, mark the measure of our responsibility.

No real good was ever brought about suddenly or without years of trying, but so much has been done I think we can all afford to work and be patient.

Physiology, hygiene, dietetics, and the chemistry of foods, taught in the schools, with cooking-schools like those already established, are just the means to reach some of the intelligent American girls who must earn their living; and a recognition of the dignity of the labor that makes home a blessed place, even if it be washing dishes and scrubbing floors, and consideration for a servant's privacy, independence and decency on the part of employers, would slowly but surely win the day for domestic service, against the multitude of trades and crafts that pay small wages for hard though cheap work. In the end, laborers go where the best inducements are offered. Good wages, pleasant homes and kindness will tell. American housekeepers can get American servants if they will seriously and wisely set about it.

Elizabeth Cummings in Good Company.

Fall Play.

IS THERE not something too much said as to fall work and prudent forecasting, for our fortunate friends who live in the country? We fear so. At least, a gentle hint that it is not little Jack alone who is made dull by an undue proportion of work to play, cannot come amiss. This is the time of year for fall play, as well as fall work. There are the nutting excursions, for instance. It doesn't matter particularly what kind of nuts you go after, nor where you go—nor in fact whether you get a great lot of nuts or not: "the lark" is the thing. Chestnuts, butter-nuts, hazelnuts—it is all the same, if you have a properly paired company of young folks, of about the sparkable age—including married couples who haven't outgrown their honeymooning—a bright October day, plenty of luncheon, and merry hearts. How exhilarating is the ride! How beautiful still are the woods, even in their duller autumnal robes! How jolly the mild excitement of finding good pickings, and laying in stores for the winter fireside! How sweet the sly love-making, when the tender tumult in the veins keeps Jack Frost out of nipping distance!

Turn the younger children loose into the woods also. They enjoy their freedom, and need it, as much as the other colts do. If the boys are old enough to be trusted with a gun, rig them out for a squirrel hunt. Encourage their taste for trapping, if they show any. There is a great deal of untrained and unspoiled human nature in a boy who is good for anything, and we should hear fewer complaints about the boys leaving home if their fathers wouldn't forget that boys must be, and are entitled to be boys, and not drudges, nor premature men. And the boys "embrace the girls," as the parsing teacher said. The girls, too, need freedom, diversion, play. The woods and fields are full of pretty things for decorating and brightening the winter home or to send as tokens of remembrance to their town friends. The roads and lanes are smooth and hard, and the air is the best of all the year for horseback riding. Many country girls would look less longingly to the life of the gay and busy town, if they had a boat, or a saddle horse, or some other means of recreation to break up the dull monotony of the hard work or the aimless idling.

Nor should the older folks so much hold aloof from play. If they can no longer be frisky, they can at least be happy. It is a pity the old-fashioned corn-husking and apple-paring bees, and other neighborhood sociable good times are not more common. A considerable revival in that line would be a blessing. Anything that makes life less of a grind, and lubricates those joints of the body and mind that work and worry bring into such a terribly creaking condition, ought to be welcomed. Don't forget the fall play.—*Golden Rule.*

To Cure a Felon.

The *Housekeeper* vouches for the following as an efficient means of cure:

Take a pint of common soft soap and stir in air-slacked lime till it is of the consistency of glazier's putty. Make a leather thimble, fill it with this composition and insert the finger therein, and the cure is certain. This is a domestic application that every housekeeper can obtain promptly.

French Heels and Lame Backs.

"THREE years ago a fashionable young lady called upon me, saying that her back was very lame, and had been so for a considerable time; the pain had lately so greatly increased that she had become frightened about herself. She had been obliged to shorten her promenades, so she said, was almost incapable of dancing, and her life was gradually becoming a burden. She had 'tried everything,' and taken medicines all the time, but—and then she broke down in such a way that I began to suspect hysteria.

"She looked tired, and her face bore an expression of pain and despondency which was not compatible with her years—she was about 23—nor her evidences of constitutional force, which I judged to be strong. I confess I was at a loss to account for her trouble, and close questioning gave me no indication for treatment. I at last prescribed a tonic, on general principles, and asked her to call in about a week. When she appeared again, a glance sufficed to show that she was no better, and I was much puzzled as I saw her walk up and down the office in nervous excitement, exclaiming that she would never get well, she knew she wouldn't, etc. As I looked, a certain peculiarity in her walk led me to think that there might be some spinal trouble, and I commenced a cross-examination, which she brought to a sudden close by saying: 'Why, doctor, several of my friends are suffering just as I am, but they are not yet so worn out with the pain; we cannot all have spinal complaints, can we?'

"I thought it impossible of course," continued the doctor, "and the interview ended by my asking her to call again on the next day and bring one of her friends with her, when I would make another effort to discover the real cause of the trouble. I had, in fact, made up my mind that some peculiarity in dress was at the root of the difficulty. The ladies called, and had hardly traversed the office before I observed in patient number two the same idiocyncrasy in walking which I had seen in the first patient. I was not long in discovering that the real difficulty lay in the high and tapering heels of my patients' gaiters. Closer examination revealed the fact that there was a difference in the height of the boot heels of the two ladies, and I found that my first patient, who was the greater sufferer, was the one whose gaiters possessed the higher heels. There was nothing to do but to prescribe slippers and woolen stockings for a week, to be followed by the wearing of shoes having low, broad heels."

"And it was this treatment which cured the backache?"

"All signs of lameness disappeared within eleven days, and my first patient of this kind, together with many who have followed her, regained their health and strength. There are many physiological reasons why undue elevation of the heel must cause trouble. It will suffice to say that it serves to throw forward the contents of the abdominal cavity and the strain upon the muscles, nerves, and chords more or less connected with or surrounding the back are subjected to unusual strain in resisting the forward impulse. Of course, in such cases, lame back is not of itself a disease, but only the indication of deep-seated trouble, which is sometimes difficult to deal with. Ladies should be warned that this fashion in heels is certain to bring them—sooner or later—great trouble. If they must adhere to

the prevailing style, they should take care to wear slippers on every possible occasion which the sacred duties they owe to fashion may permit. That a person may as well be out of the world as out of the fashion is a law more inexorable in the minds of many women than those of nature or of health."—*Cut from an Exchange.*

Kindness to Employes.

A NEW YORK FIRM SAYS IT PAYS TO LET THE GIRLS SIT DOWN.

A reporter has been visiting stores in New York city where women are employed behind the counters, and finds plenty of evidence that the rule of some merchants against the comfort of their employes was as unprofitable as it was unkind. The inspection of the store of Messrs. Sharpless & Son was thus described:

There are few dry goods stores in New York that are larger. They have been in business since 1815, and have employed very many women. They sell \$2,000,000 a year in their retail department, and mostly by women. Walking leisurely down the store with Mr. Zahn, the superintendent of the retail department, you could not fail to notice the healthy appearance of the scores of women who were behind the counters. Some of them were sitting on stools that have been placed there for their convenience. Some were waiting on customers.

"We try to have consideration for our employes," said Mr. Zahn. "Even as a matter of policy, it is a good thing to do so. Our clerks are trained, are capable. We rarely make a change. Women seldom leave us except to get married. I am satisfied that our clerks are in better health than they would be did we compel them to stand all day. We have placed stools behind the counter, where they may sit as much as they like while waiting for customers to come in. In the busy season, of course, our clerks have but little chance to sit; but even the three or four minutes that they can occasionally snatch between the coming of customers rests them."

"Do you have much complaint from these women of sickness?"

"Very, very seldom. It is a very unusual thing to have a woman away sick; and they don't look sickly now; do they?"

They did not. Rosy cheeks and quick movements characterized all that the reporter saw.

"We have had only one death here in five years," continued Mr. Zahn, "and we employ 150 female clerks. There's a lady who has been with us thirty years. She can sell \$80,000 worth of goods a year, and her assistant can sell \$50,000 worth."

The clerks referred to were middle-aged women. Both were sitting and one was reading, but I noticed that as a customer came up to their counters they were instantly on their feet.

"We require our clerks to bear in mind that they are here to sell goods and to wait on customers. If the privilege given of sitting should be abused by any of them so that they became dilatory when customers came in, we should very soon find out and dispense with the services of the clerk."

"Your experience, then, is that you get better service from your clerks by allowing them to sit when not occupied."

"I believe that there is no question that to require a woman to stand all the time, from

morning till night, cannot but be injurious to her health. I know that the permission we give to our clerks to sit when not busy tends to preserve their health; and I have no doubt that the great reason why these ladies are so healthy and capable is because we allow them the rest that is to be obtained from sitting. At the same time I know that customers are even better served than they would be if a tired-out clerk was waiting upon them."—*Rochester Democrat.*

The Best Restoratives.

One of the first questions that is asked by all sorts of people when it is proposed to drop alcoholic liquors from medicines is, "What can we use in their place?" I thought it would be interesting to know what those English doctors say who are making such progress in temperance, and I find such facts as the following:

An English clergyman got very tired on Sunday evening, so he asked his doctor whether he had not better take a glass of wine to put him right. "No, by no means," was the reply; "go to bed." Not all doctors make so sensible a reply, and perhaps this one took his cue from Dr. Richardson. This is what he says: "Rest, however short it may be, is the best of all restoratives. Five minutes' rest is worth a glass of the best wine in its direct action, and it is good every way. After rest, food, and sleep."

When questioned what he did after a long walk, or other physical task, he replied, "I rest by sitting still, or by reclining at length, if that be possible. Then I take a light meal if that be at hand, or a draught of milk if solid food is not ready; or a dish of oatmeal or wheatmeal and milk if that can be secured. Afterwards I take a warm bath when that is at hand, and as soon as I can I go to bed. These are all natural plans, simple as the drinking of any stimulant, and safe as Nature herself."

Remember all this is from an old-school physician, who has been for years familiar with the taste of wine, and with its social and medicinal use, but who has given them up from common-sense reasons; that is, from a knowledge of the nature of alcohol, and close observance of its effects upon others.—*Julia Coleman to the Weekly Witness.*

THE INTERNATIONAL SANITARY EXHIBITION. —This is now open in London at the same time that the International Medical Congress is in session. It is reported that American exhibitors in considerable number, have made applications for space. A plan of the exhibition building has been sent to parties making application, with their particular space designated upon it, in order to prevent confusion.

Publishers' Notes.

SPECIAL NOTICE TO SUBSCRIBERS. — When your copy of the *Laws* comes to you with this paragraph marked with a blue cross, it is a notification that your subscription thereto has expired. In case of a possible mistake, we will make the proper correction on receiving such information, with explanations therefor.

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LXVI.

A TRIAL OF STRENGTH.

Soon after Zenobia's transfer from my father to Isabella Williams, we were sitting under a large tree in the afternoon of a summer day, I unhappy, Isabella gloriously and beautifully happy, Zenobia majestic and queenly in bearing, but with impassive face. Isabella and I had been talking of our school days, in which there were memories not at all pleasant to either of us. To whom are school-day remembrances choice and comforting? School life is one of toil and torture so yoked that the recollection is often anything but pleasant.

Isabella's life at school had been one of constant self-denial, my life one of unintermitting self-indulgence. It was the old, old story that has been written millions of times since the world began, of persistent struggle with consequent success, and of avoidance of effort with defeat as a result. Isabella had obtained, I had failed to get knowledge. She had a large fund of learning such as can be gotten at school. I had acquired comparatively little, though I had made some proficiency in certain directions.

Of a sudden, Isabella said: "Zenobia, tell us something about yourself. How came you to be a slave? It is clear that you are not American born. Your speech savors of a foreign tongue. Where were you born? In the French West Indies? Or in some Portuguese colony or in Brazil or in Africa?"

"In Africa. At home I was a princess, a king's daughter. The blood of fifty generations untainted and unstained runs in my veins. My father was royal in all his qualities, my mother altogether queenly.

"It puzzles people like the Americans to imagine that in savage lands there can be anything but coarseness and squalor, and the densest ignorance. Africa, in the heart of it, has its civilization—if one pleases to call it such—far superior to that of America, so far as its black population is concerned. Aside from the slave-trade I know of no custom, rite, ceremony, institution or condition of our people that is not to be preferred to any and all under your civilization for the black race.

"A thousand times rather would I be the poorest creature in my father's kingdom than the most favored slave I have ever seen here. Life in Africa so far as I ever saw it, is not hard. For necessities, work is not needed. Growth of foods is largely spontaneous. Clothing is not needed. Houses cost little or nothing. The wants of life are inconsiderable and easily supplied. Cruelty is not known in large measure except as the result of war or from the slave-trade.

"My father was king of a hundred villages and was much beloved. He was by far the handsomest man, save one, whom I have ever seen. For a savage, as Christians would call him, he was in every way manly. He knew a good deal of what goes on in Africa. He was opposed to war, and was bitter in his enmity toward slave-traders and slave-trading; and it was doubtless owing to his opposition that the slave-traders were set to break up his power, which they did, and in consequence I was seized, chained, marched a long distance in a gang of slaves and endured the horrors of transportation.

"Shall I, can I ever forget the terrible suffer-

ings of my voyage? The vessel I was in had for its destination the island of Cuba. There I touched earth for the first time after leaving Africa. I was sold to a slave-trader, who sold me at auction to a planter; he sent me onto his plantation where I should have been till now, had I lived, but for the kindness of a man who bought me for a house-servant. What would have been my fate had he not died, I can only imagine; but dying suddenly, I was in a little while after his death sold, and was transported to Charleston. There I was again put up at auction and found myself the property of Col. Hamerton. What will become of me next I know not, but I shall not stay here long, of that, I am sure; for on all this plantation the spirit of change has been working and is now at work, and this property, human, as well as merely animal, will change owners soon. Of this I feel certain."

I listened to this recital of Zenobia with staring eyes, and ears wide open. For the first time in my life did I hear a slave talk of slavery in his or her country or in my country. I was separated by an impassible gulf from the slaves of my father. What were they to me? They were creatures in the general shape of the human, but so was the ape, small and large. They were beasts of burden. I might as well be interested in the history and fate of horses raised on my father's plantation. These slaves were nothing to me, save as I could use them; they could come and go at my nod and call, and answer to my whims and fancies. So far and only so far was I conscious of their existence.

What sort of a story had I been listening to, from Zenobia? It was a strange tale she told, and it stirred me strangely. She a princess in her own land! Her father a king! I did not believe it. 'Twas a falsehood, and I said in my pride and self-conceit:

"Girl, your story is not true. You have been lying. You a princess! Why you are black. It takes people of my color to be kings and princesses, not such as you. Slavery is your normal condition. (I liked that word normal; it sounded large and significant to my ears.) Such as you were born to be ruled by such as I."

She said not a word, but turning on me her great eyes which looked like large, round fireballs, she distended her nostrils, lifted her head a trifle, and with body steady and immovable as though she were a statue, she kept her eyes fixed on me as a gazelle does when at safe distance she sees a hunter.

Isabella Williams was astounded at my speech; but she gave a look at Zenobia and kept silence. I knew not what to make of it at first. When I did come to be aware of what was transpiring, I was helpless to resist the influence operating on

me. I was chagrined, vexed, maddened, and mortified; but in a trice it all gave way to outward insensibility, and I fell backward.

Then, as Isabella Williams afterwards told me, Zenobia laughed and rising, said, "Poor, little, weak thing! full of pride and vanity and self-conceit, the victim herself of a system which cultivates in her the vice of tyranny, while it enforces on me the ill results which legitimately flow from loss of personal liberty; she thinks she is my superior! Where now is her superior blood with all the potencies it furnishes? She lies there at my mercy. No power on earth can awaken her till I say the word."

"There is a power which can," said Isabella Williams.

"Is there?" exclaimed Zenobia! "I should like to see that girl made to waken when I say she shall not."

"Would you?" asked Isabella, "Then see me wake her!" and stepping near where I lay breathing heavily but unknowing as a clod of earth, she said:

"Julia! Julia Hamerton, awake! Awake! 'Tis I, who call! Awake! I say. I *command* you to awake," and instanter I awoke, and sat up and said:

"Where am I? Have I been asleep; I think I have, have I not? Why! Isabella, I feel queer. My head feels heavy as it used to at school when I was wakened out of a nap."

"You will get up and take a walk and come back; I have something for you to hear."

I went to walk, and Isabella looking at Zenobia, said: "You see, Zenobia, that I am more powerful than you. You are a very strong woman in all your traits of character; probably, naturally stronger than I am. I am disposed to think that you are by organization my superior, but by reason of my education and the solid culture which I have received, while you are thoroughly uneducated, I am greatly your superior, as I am the superior of Miss Hamerton. I have the physical, intellectual, and spiritual strength of a man. I began when young to educate myself from a boy's stand-point. My father was a farmer, and I early conceived that the superiority of boys over girls, and farther on of men over women, really consisted in development by culture. So I determined to do the work and thereby get the training of boys. What I saw them do, I tried to do. I was awkward and was laughed at and ridiculed, but neither nor both deterred me. After a while I found my awkwardness giving way, and I saw, and the boys came to see, and then my father, then my mother also discovered that I could work and accomplish whatever I undertook."

"Did it come easy to you?" Zenobia asked.

"Not at all. Nearly everything I undertook I had to work hard to accomplish. I seemed to have no genius but available power. A resolute will I found to be of the highest importance, and a spiritual integrity I came to see was absolutely essential."

"I do not understand what you mean by spiritual integrity," said Zenobia.

"I mean by it, a mental determination to do everything I undertook rightly, because of my love for the right that was in it. Most things I saw done around me were only half done. My father's farming operations were very imperfectly carried on, though he was regarded as the neatest and best farmer in our region.

"I said to myself, God always does things as they should be done. The element of fitness enters into all his doings. I will pattern after him. I will do rightly what I do, and what I cannot do as it ought to be done I will not undertake.

"Can you not see, Zenobia, what effect this had on my spirit, my inner life? I came to be honest, upright, straightforward with myself, and after a little my insight took on quickening. I grew to a perception of things that almost surprised me. I could see *into* things, comprehend their nature, the laws by which they worked or should work when in operation, and connect the end with the beginning.

"I cannot tell you nor any one else how I felt when I came to be able to see clear through things. Then I passed from the observation of things themselves, which is the exercise of the sense of sight, to an observation of principles by and through whose working things are made to take on shape and form. This was the development of the spiritual sense of perception.

"Then I became spiritually minded. I discerned truth inwardly. I did not reason, I discovered. I saw things that as yet did not exist. I began to create. I invented a washing-machine that cut down the labor of our weekly washing two-thirds. I made a wagon-brake—our farm was a hillside farm—to hold the loads of manure, stone from a quarry, grain, potatoes, &c., from pushing the poor horses. I invented a dish-washer, a churn, a turn-up bedstead, &c., &c., till I made my father and mother to cease from hard labor, and enabled them to live easily in their old age, and I did it all, because I had brought myself into thorough harmony with truth for truth's sake. Our sacred Book says there is a Divine spirit, known as the Spirit of Truth, who has power to quicken the human spirit so that it shall know truth discerningly and not by the processes of the mental faculties.

"When I was thus made perceptive in certain directions, I aspired to such an education as the

master minds among men have, and I resolved to be not one whit behind the best of them. I did not seek to become a specialist, *i. e.* to know some particular branch of business very well and in other departments or pursuits know nothing; but I resolved to know a good deal about many things, and I set myself to scientific acquisition, and I have been blessed.

"I have a practical familiarity with many branches of art, of mechanics, of manual labor. I can set type, repair watches skillfully, am a good telegrapher, am a good moulder in a foundry, can drive a stage of four horses, can trim carriages, edit a newspaper, dispense drugs and medicines according to prescription, run a sewing-machine, cut and make my own dresses, translate French, Italian, German, and Spanish into English, and do a good many other things, one of which is to waken out of mesmeric sleep a person whom another has mesmerized. My brain and my nerves are the servants of my will. I have trained them incessantly. I allow no nerve force to go to waste. I keep it till I want it, and then I summon it to do my bidding, and that to the uttermost.

"Your brain, large, capacious and healthy as it is, is very inferior to mine from lack of training and education. What your brain has felt in the way of force has come to it from your passions. Your lower nature is vigorous, your higher nature is weak. The former controls the latter in you; the latter controls the former in me, and as my higher nature controls my lower nature, so it controls your lower nature. You could not possibly harm me, no matter how much you might want to do it. My will is stronger in its influence over you than yours is over yourself. I can make you do what I wish, as against what you wish, because my mind and spirit are trained and educated and cultured, and thereby have become expert, while yours are shut up to narrowness of resource, and are therefore comparatively weak. The difference in the quality of your force and mine, is that yours is a merely animal strength, originating in your body, to be emitted under act of will—as in the case of your mesmerizing Miss Julia and subduing her will by putting her to sleep just now—while mine is a spiritual force, not paralyzing the body, nor stupefying the consciousness, nor acting like a narcotic in putting the person to sleep; but leaving her in full possession of her rational faculties, none the less making her subject to my sway."

"Can you make her mind without speaking to her?" asked Zenobia.

"Certainly I can," said Miss Williams. "See! there she comes. Now she has left something in the house that both she and I want. I will

will her to go and get it, and you shall see that she will do as I wish. She will not know that I wish her to do it, yet she will surely go. There, she stops; she has thought of it; now she will go on; and she will go in at the kitchen door and up the kitchen stairs, and down the front stairs, see if she does not. How is it?"

"'Tis as you say, and it is a tremendous power you wield, mistress," said Zenobia.

"Do not call me mistress, I am not your mistress, as you know. Wait till you know that I am such. Ah! here comes Julia. What made you go to the house?"

"O, I thought of something that you and I both wanted, and both forgot."

"What are you staring at me so for, you great black thing?" I screamed to Zenobia. "You are getting above your place. I will have my father send you to the field, and that will tame your impudence." Her gaze went through me like a streak of fire.

"Julia," said Isabella, "I have a piece of information to give to you, which I did not intend to make known to you at present; but I do not see how, in view of what has occurred between you and Zenobia, I can longer withhold it. Before I tell you about it I ask you to promise to say nothing about it till I give you permission. Will you promise?"

"Certainly; how can you doubt me?"

"Then I may consider my secret safe with you till I give you liberty to proclaim it on the house-tops if you will?"

"Surely you may."

"The secret is this: I have bought Zenobia of your father."

Both Zenobia and I jumped to our feet in utter astonishment, I exclaiming, "Bought Zenobia! It cannot be! Why Isabella, you must be making fun of me."

"Do I look as though I were making fun?" I bought Zenobia this morning of your father, paid him his price, and she is my property."

"Well, I am taken all aback; I have heard my father say he would not sell her for her weight in silver. How much did you pay?"

"All she is worth. And now since she is mine I want you to remember it and should you be displeased with her tell me of your displeasure, and I will see that it does not occur again. Zenobia, you may go to my room. Say nothing to any one of what you have heard. Stay in my room till I come to you."

Zenobia went, and then Isabella said to me:

"Julia, I cannot tell you how your heartlessness this morning has pained me. What will become of you if these outbursts of passion are not kept in check? Why should you tell Zenobia that she is a liar because she claims that she

was the daughter of a king in Africa? She had but one way to retaliate, which was to mesmerize you, and that she did and laid you senseless under this tree. I shudder to think what might have happened to you had I not been present when you went into insensibility. She might have gone away and left you here, and no one but herself or myself could have wakened you. In fact, so outraged was she at your vituperation, that she meant to go and leave you lying where in two hours you would have been out of shadow and the sun would have struck your brain into craziness. But I was here and gave her a first lesson in obedience. She laughed and said nobody but herself could waken you. I told her I could, and much to her astonishment you woke at my call. Now she sees that I am stronger than she, for she could have waked you only by manipulations, which is a bungling way, whereas I woke you by call. Now, as she belongs to me, I expect from you the respect towards her that her unfortunate condition demands. She is a poor, half broken-hearted, desponding slave. You are the daughter of a very wealthy, high-toned man, and are a lady with all the privileges of freedom. You cannot afford to assail her with opprobrious epithets, for she is dumb. Still, if you have no regard for a poor girl whose speech, in your view, is impudence, and whose silence is disobedience, I ask you on my account to forbear. She is my property and I ask you to remember it. You owe me something for friendship and love in days gone by, shown to you when perils were yours. I trust you will not fail me now."

I said, "I will not fail you; now Zenobia belongs to you, I will be good to her for your sake, at least as good as I can." Then we came to the house, and Isabella went to her room.

CHAPTER LXVII.

A SUDDEN CHANGE OF PLANS.

As Isabella entered her room, Zenobia, who was walking the floor with strong, rapid strides, said to her: "Is it true that you have bought me? Why did you do it? I thought you did not believe in owning slaves."

"Your thought was right, I do not."

"Why, then, did you buy me? I do not understand you."

"How could I get you unless I bought you? Col. Hammerton could not give you away. He is so situated that to do so is impossible; nor would he for a thousand dollars, with a thousand atop of it, manumit you. I had to buy you. It so happened yesterday that I heard reliably of Col. Hammerton's need of money. I also heard that he had been offered a large sum for you, and I knew the temptation would be great to sell you,

I determined quickly that if you had to change owners, I had better become your legal mistress; so as Col. Hammerton was under a promise to me to give me whatever I might ask of him, I asked him to sell you to me, and he did."

"I am sorry that you bought me. Had I known that you were to do it, I should have told you not to do it, for I am under a solemn promise to run away, and if I am taken, then to kill myself. So you see that I shall cause you to lose your money."

"I have a plan for you worth two of yours, and which renders yours unnecessary."

"What is the plan?"

"To go North and take you with me, and then to give you a deed of emancipation, and make you a free woman."

"O, God! This cannot be true! You are not playing with me? Woman! woman! better would it be for you had you never been born than to deceive me. I would break every bone in your body if I thought you would raise in me false hopes."

"Do you remember that I told you this morning you could not hurt me? That the tiger in your nature was powerless before the strength in mine? You know your strength, but you have no idea of mine. Take my hand in yours. Squeeze, hard—harder—hard as you can. 'Tis a stout grip, and if you have done your best you have done well."

Then Isabella shut her hand, and Zenobia screamed with pain.

"You see that I am superior to you in physical strength, and I gave you this diversion to take off the strain from your nervous system, so that you might not faint away. I shall extinguish my title to you as soon as I go North, shall put you into school and keep you there till you become thoroughly educated."

"O, Miss Isabella! hear me! hear me! I beg, I entreat that you will listen to me. Do not deny me. Consent to go to-morrow. I am so afraid that something will happen, that you may be taken sick and cannot go, or Miss Julia may be sick, or Col. Hammerton may die, and you cannot go, and then I might lose my freedom. My freedom! my liberty! do you hear? O, Miss Isabella, do you hear? I shall lose my freedom if you delay. Will you not go?"

"But I cannot get ready."

"What is there to get ready? Tumble your clothes into your trunk anyhow; what are clothes compared with liberty? Merciful God! is the water whose trickle I hear, to fail to reach my parched lips? Go to the Colonel, tell him that you have received news that takes you to the North. If needful, take Julia with you. What is money to him or to her, or to you or to me?

I'd give an African gold mine to fill my soul full of one draught of liberty. Come, Miss Isabella, say the word!"

"Well, Zenobia, I will go to-morrow morning. Say not a word. I will see Julia as soon as the mail arrives and if she will go, well; if not, we will go alone. Calm yourself, and the Lord be gracious to us."

Memory.

A Poem written by James A. Garfield 20 years ago.

'Tis beauteous night; the stars look brightly down
Upon the earth, decked in her robe of snow.
No light gleams at the window, save my own,
Which gives its cheer to midnight and to me.
And now, with noiseless step, sweet Memory comes
And leads me gently through her twilight realms.
What poet's tuneful lyre has ever sung,
Or delicate pencil e'er portrayed,
The enchanted, shadowy land where Memory dwells?
It has its valley, cheerless, lone and drear,
Dark shaded by the mournful cypress tree,
And yet its sunlit mountain tops are bathed
In Heaven's own blue. Upon its craggy cliffs,
Robed in the dreamy night of distant years,
Are clustered joys serene of other days.
Upon its gentle, sloping hillside bend
The weeping willow o'er the sacred dust
Of dear departed ones; and yet in that land,
Where'er our footsteps fall upon the shore,
They that were sleeping rise from out the dust
Of death's long, silent years, and round us stand,
As erst they did before the prison tomb
Received their clay within its voiceless halls.
The heavens that bend above that land are hung
With clouds of various hues; some dark and chill,
Surcharged with sorrow, cast their sombre shade
Upon the sunny, joyous land below;
Others are floating through the dreamy air,
White as fallen snow, their margins tinged
With gold and crimson hues; their shadows fall
Upon the flowery meads and sunny slopes,
Soft as the shadow of an angel's wing.
When the rough battle of the day is done,
And evening's peace falls gently on the heart,
I bound away across the noisy years,
Unto the utmost verge of Memory's land,
Where earth and sky in dreamy distance meet,
And memory dim with dark oblivion joins;
Where woke the first remembered sounds that fell
Upon the ear in childhood's early morn;
And wandering thence, along the rolling years,
I see the shadow of my former self
Gliding from childhood up to man's estate.
The path of youth winds down through many a vale,
And on the brink of many a dread abyss,
From out whose darkness comes no ray of light,
Save that a phantom dances o'er the gulf
And beckons toward the verge. Again the path
Leads o'er a summit where sunbeams fall;
And thus in light and shade, sunshine and gloom,
Sorrow and joy, this life-path leads along.

NEVER try to hurry Providence. It will come in due time—whatever it is—the something that is to fill your life and satisfy your heart. It may be something utterly different from anything you dream. Don't take up with any less thing and think it will *do*. It never *will* do. God will send your great gift in due time.—"*Faith and Patience.*"

The Ideal Life.

(Asset forth in a letter to an intimate friend by a departed patient).

CHICAGO, Oct. 9th, 1881.

HAVING spent a few months at the Hillside as a patient, and now having returned to the outside world and plunged again into its hard work and its cares, I look back with a home-sick longing upon the restful time I had at Dansville, and feel like telling you a little about my experience there.

My life, now pretty well advanced, has been one of toil in one of the most exacting of professions. I entered upon my profession with much enthusiasm, but of late years have been losing my interest in it, and feeling a constantly growing interest in moral and spiritual studies and work; yet a necessity of earning all the money I am able, brought upon me, as upon so many, by the financial disasters of five years ago, has compelled me to deny these preferences and abide in my disrelished calling.

I have had for years an ideal old age before me, in which, having got through with the drudgery of life, its straining brain-work, its anxiety about money matters, its conflicts and struggles of every kind, I could be a sort of Apostle John, as he was in his benignant and loving and most lovable old age, going around and preaching love, and making it attractive by my own illustration of it. My excellent and sensible wife had not much sympathy with me in this aspiration. She did not believe I would live up to my ideal if I had the chance, but that I should be going off to Europe, or luxuriating in my books by my study fire; besides she did not believe there was any such thing as laying out an ideal life, and then realizing it, but that the only way is to take life just as God sends it, and work right along in the way which he indicates or shuts us up to, finding our happiness and highest usefulness, too, in such a life of obedience. Well, I suppose she was right; but I found myself at the Hillside leading for a few months just that ideal life. I went there heavily loaded with cares, which, for the first ten days or two weeks, hung around me, especially at night; but by the end of that time they were substantially gone, and hardly looked in upon me again. My escape from them was accomplished in part by a determination of my will, as the doctor told me it was important to my health, but very much more by the entrance into my mind and heart of other things which filled them and did not leave room for the cares. I found myself taken possession of by the atmosphere of the place. The people, almost universally serious, earnest, and thoughtful, generally rather low in purse as well as in health, just as I

was, learning there self-control, patience, and quietness, and instead of being querulous, and exacting, and selfish, as invalids are so apt to be, all growing unselfish, and mutually helpful and sympathetic, nobody disposed to be critical of others, but making the best of everybody—these people, so unlike the self-seeking, ambitious, grasping men, and frivolous, insincere, fashionable women, seen so commonly in ordinary society, went right into my heart, and I found myself just in the society that would be helpful to me in my spiritual unfoldment, and that they would be appreciative of and responsive to any spiritual out-reaching on my part toward them. I found there, also, a prevailing religious tone that was very agreeable to me. It was very decided, yet unobtrusive. It is curious, however, in view of my hearty acceptance of it, that the general religious expression, through orthodox clergymen, of whom there were several, and through the hymn singing, which was generally directed by them, was of the old Calvinistic sort, so much of which I reject. Yet this did not prevent me from joining most heartily in the daily family worship and weekly prayer meetings, their devotional spirit being so lovely and so contagious. I found that in the enjoyment of it, and of my whole life there, I could really let my brain rest; and let my heart, that never had had a fair chance in life, have a little good time of its own. So I dropped my intellect out of sight, and should hardly have known that I had one, except as it would jump up spontaneously and most cheerfully whenever wanted, to help me out in some of my spiritual duties. At least I made it utterly subordinate to my heart-life, though very useful as an occasional convenience. And as it went down my emotional nature came up—not in a sentimental or over-demonstrative way, but in a general uplift of my moral nature and a great clearing of my spiritual vision.

I talked at almost all the prayer meetings, generally upon some subject suggested there, and so with only a few minutes' premeditation, and yet in a manner that I saw interested those present, and often with a freshness of thought and new sense of the meaning of Scripture that was a surprise to myself. Thus, at one of our prayer meetings, a clergyman presiding read the passage from one of Paul's epistles—"There remaineth therefore a rest to the people of God," etc., and in some opening remarks asked if this meant a rest in the other world, or one that could be attained in this life, to which he (or some one else in the room) replied that if it could be attained in this life, we were "to cease from our works as God did from his," which he said must mean that we should cease to build up a

structure of our own righteousness, and depend wholly upon the righteousness bought for us by the death of Christ. Well, this is, in a sense, true, but if there is one thing that we are to do, it is to build up the highest possible structure of righteousness in ourselves, and Christ's great work is to help us do it. We fail utterly without his help. I gave them my interpretation of the passage, and one which was borne in upon me with special force at the moment, namely, that we are to find our rest here, and to find it so completely in losing our wills in God's, ourselves in him, that our works, our best efforts for the good of men, cease wholly to be our own works, but God's; we being but instruments in his hands, used as he wills, he taking all the responsibility; so that we do literally cease from our own works, and find a rest here, of which the final rest—glorious work on the other side—is typical; our salvation being not a matter for another life ("saved at last," as they so often put it), but a present salvation—"he that believeth on him *hath* (not *shall have*) eternal life."

At another meeting a clergyman presiding read the passage about the two disciples walking to Emmaus, and made the particular ground of his exhortation to us, the fact that their hearts burned within them while Christ, not then known to them, expounded his truth to them, appealing to us to get our hearts burning, as we should be useless till we did. This was all very well, but this course of thought occurred to me, and I presented it: That it seemed strange to us that Christ's disciples, with him all the while during his public ministry, hearing his instructions, seeing his works, taught by him that his kingdom was not of this world, and that he must lay down his life, should never, till after his crucifixion, have had any clear idea of his great mission and of the nature of his kingdom; and that the disciples on the way to Emmaus, although their hearts burned within them as the supposed stranger talked to them of their master, yet, though they knew that the women had found his tomb empty, and had seen a vision of angels who told them the Lord was alive, did not know Jesus until some time later, when they sat down to their supper together. We think all this strange, and yet it is not very different from our own case. We have had all the teachings of Christ before us; we have had the record of his crucifixion and of his rising from the dead; we have had an experience of religious life which has undoubtedly been genuine so far as it went; we have often, under presentations of divine truth, had our hearts burn within us; and yet how utterly narrow and low have been, with many of us certainly, our conceptions of Christ's

work and kingdom! How little do we rise up toward any comprehension of the wide reach and inclusiveness of that kingdom! We live down upon a low level, where we have but a narrow view, when we might ascend to the mount of vision, and even of transfiguration. I then dwelt somewhat upon that higher life—its attainability (because we were invited to it; because it had by some great souls been attained; and because we ourselves sometimes rose temporarily up towards it, enough to make us know that it could be reached) what it involved, and the great preparation it would be for usefulness on earth.

I fear you will think my illustrations but poorly bear out my statement of the spiritual help I am getting; but I will let that go.

So much as to spiritual experience. Now right alongside of this and harmonizing with and helping it, was the play I was giving to my sympathies. There were so many cases where I could give comfort to those who greatly needed it, by sitting down and talking with them, telling them some interesting story, perhaps from my own experience, that I could not resist the temptation to do it. Everybody welcomed me, and those whom I specially served were very grateful. Perhaps I expended in this pleasant work some of my vitality that I could ill spare. Yet, somehow, it was an easy charity, so easy as not to seem a charity at all. And I got a rich reward, which was helpful toward my own recovery, in seeing that I really made some afflicted people happy, and in hearing them say that they should miss me sadly when I was gone.

And then there was the merely social life—a very delightful feature of the Hillside. There were clergymen of different denominations, college professors and teachers from various parts of the country and from Canada, people of education and intelligence, who were generally quite companionable. And there were many very cultivated and interesting ladies, some of them from the best society of our eastern cities, who furnished the pleasantest kind of social life, in the very decorous and yet unconventional way in which we lived. I made acquaintances among them that I shall always value. To the other social advantages should be added the cordiality and occasional very pleasant hospitality of the physicians' home and family at Brightside, where the mere passer-by is charmed by the outward attractiveness of the home, surrounded as it is by a profusion of vines and flowers, and one who enters finds in abundance the choicest works of literature, taste, and art.

As I have attempted to describe only the moral and social life at the Hillside, I have said nothing of the very valuable instructions given us weekly by the senior Dr. Jackson, and will

only refer to them briefly, to say that they were full of most valuable ideas with regard to the recovery and preservation of health. In presenting his views with regard to hygienic living, which are so well known, and the value of which has been so well proved, Dr. Jackson not only gives his hearers the best of matter, but is one of the most effective platform speakers that I ever listened to.

My belief is, that if I had indulged myself three months longer in the ideal society and life of Our Home, I should not have been worth anything on coming back to the world, but for a "good Christian example."

[For the Laws of Life.]

Teaching.—II.

PREPARATION.

"Castilian gentlemen choose not their task;—
They choose to *do it well*."

IN THE estimation of the average pupil, to learn and recite lessons until through a prescribed course, is the "chief end" of school. It is well for the teacher to regulate action largely in accordance with this very natural assumption, although the well-educated person will understand that all this is but the platform, the foundation, with and upon which is built the real structure. Therefore let the lessons be regarded as of so much importance that not even in the simplest does the teacher neglect preparation.

There are, indeed, some brilliant teachers who trust to the impulse and excitement of the recitation hour to bring out of their reservoirs of knowledge needed material on a given subject, and to inspire in them an appropriate way of presenting it. A great necessity of the moment doubtless quickens the brain sometimes to wonderful inspiration and action, but for the ordinary mind it is trusting too much to a doubtful power, and does not always meet with success; even the brilliant one finds itself thwarted perhaps when least expecting failure. This mortifying experience does not unfortunately always lead to change of plan. The failure is attributed to some outside cause, which of course will not occur again. Although there may be instances where much can be said in favor of this kind of teaching, it is apt to be moody, flashy, unequal, unmethodical, involving poor economy of time, and great waste of nervous force. Such teaching is likely to create an impression in the mind of the pupil, of unthorough work, and, what is worse, to lead to a growing-up of the idea that somehow out of such kind of work may come quite as good results as from any other. There is danger, too, that such teachers, in the unconscious tendency towards a love of displaying their own knowledge, will leave too much out of sight the lessons

given to be learned. This demoralizes the pupil as to careful study, besides discouraging the earnest one, as may be illustrated by the actual answer of a good student, to the question, "How do you like your new teacher?"—a brilliant young lady of fine education. "O, very much; she is very interesting, but I do not see how we are going to learn anything; she talks so much herself, that we seldom get a chance to recite."

It is better, on the whole, to choose the other plan of spending much time, thought, and study in preparation. In each lesson become familiar with every point required of the pupils. Beyond that, one should have in readiness, and, indeed, should often use other knowledge on the subject. This will require information from more extensive works than text-books; and the good teacher will make use of the best libraries at command, to wise advantage. If so unfortunate as to be teaching where books are not at hand, one cannot do a better thing for such a community than to interest its people in the formation of a library. To begin with, even a very few volumes of reference, such as dictionaries, and a good encyclopedia, will be of incalculable benefit, provided the people can be encouraged to make frequent use of such books. Here is a field peculiarly appropriate for the teacher.

It is surprising how interested one will become in studying up even the simplest thing for the benefit of a class, and if one have the least spark of enthusiasm, he will readily transfuse this interest into his pupils. Having acquired as much information and knowledge as one can—for days are too short to do all that one would, and the time must be measured so as not to give too much in this way—then carefully discriminate as to what it will be wise to use in connection with the given lesson, so as to produce the most distinct and valuable impression upon the class. Form a plan for the best method of conducting the recitation; this, after a time, becomes easy, requiring but a few minutes' thought, because old methods, found by experience to be good and useful, may be used again and again, although the quality of the class and the peculiarities of its individuals should always be considered. To deviate from the prepared plan may often be well, if circumstances at recitation seem to require it; but the real, live, earnest teacher will distinguish, to the profit of all concerned, when such changes are wise. These deviations, however frequent, should not lead one to undervalue thorough preparation. It is a great point, and a most comfortable one, to have plenty of reserve.

The good teacher will be expert in anticipating the difficulties which pupils encounter, planning how to meet them with force and clear-

ness; avoiding vagueness, indefiniteness, so liable to come with that kind of teaching dependent upon the incentive of the moment, and which creates confusion in the brain of the learner. Perhaps it was not owing to innate stupidity, but to bad teaching, that this written answer of a scholar of fourteen years, to a simple question at examination, indicated such a strange mixture of ideas. "What are the political divisions of North America?" Ans.—"Democrats, Republicans, counties, kings, and states." It may be considered a lack of successful teaching if the class does not rise from the lesson with a clear, rounded, unified impression about it, and as to difficulties, with some idea of how to cope with them.

A good teacher will be on the alert for best methods, and to this end will search books, newspaper and magazine articles, will visit other schools when practicable, and will profit by acquaintance and conversation with other good teachers. One may get a valuable hint from another's method, adapting it in an entirely new way to his own. Variety may be introduced with method, and even method may yield at times for the sake of variety. Until the teacher can awaken and maintain in the pupil a healthy zeal and interest in study, he ought to feel that his work of preparation has been very incomplete.

Mary C. Leffingwell.

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[For the Laws of Life.]

Short Suits.

ONE of the most comfortable dresses worn on the Hillside is of soft light gray flannel, composed of skirt and cut-away jacket. The short skirt, buttoned to an underwaist, falls a few inches below the knees, and has for trimming only a single flounce six or eight inches wide, turned in half an inch at the top and slightly gathered. The jacket has loose fronts with corners cut away a little below the waist line and is fastened with steel buttons. The back is half-fitting with two or three small pleats near the bottom of the side forms which give a slight fullness to the skirt of the jacket. A gray silk cord and tassels is looped across the back of the jacket, the tassels both hanging at one side. Gray cloth gaiters, nicely fitting over the instep and buttoning to the knee with shoe buttons, are worn with the suit, and common-sense boots with broad soles and low heels demonstrate the fact that one woman at least appreciates the freedom of a physiological outfit.

An elegant winter suit in dregs of wine color, has a plain velvet underskirt eleven inches from the floor, or just to the tops of high boots. The polonaise is of fine embossed woolen goods in the same shade. The front and side breadths are drawn back a little at the sides, the front

breadth opening to show the velvet skirt beneath. A knotted silk fringe headed by a bias band of velvet two inches wide, passes up each side of the open front breadth and around the bottom of the polonaise. Carved iridescent pearl buttons fasten the polonaise which has a velvet yoke edged with fringe. Velvet cuffs ornamented with buttons, trim the sleeves. A half double-breasted cut-away jacket, close-fitting and warmly lined, has cuffs, collar and pocket welts of velvet. This and the soft plush Gainsboro' hat of same shade as the suit, trimmed with a graceful plume to match, completes a most tasteful and beautiful costume.

A serviceable every-day dress is of navy blue flannel with short skirt and pleated blouse. The skirt has a deep hem and several tucks. The waist, half double-breasted, is close-fitting with a double box pleat in the back, and one large box pleat on either side of a double row of navy blue and steel buttons in front. No belt is worn with the blouse which falls six or eight inches below the waist. A light blue satin tie at the neck with a broad collar harmonizes well with the pretty face above it, and leads one naturally to think that the wearer is wonderfully becoming to this simple dress.

A black and white fine checked cloth, rather heavier than flannel, is made with sailor blouse and short skirt, which has for trimming three rows of stitching in black twist, at the top of a deep hem. Cuffs and sailor collar are also stitched, as is the front of the waist which is fastened by concealed buttons. Unlined gaiter pants of the cloth, fitting inside the high boots and held in place by straps passing under the foot, complete a fall and spring suit light in weight, easy to wear and work in, and having no pretensions to anything but just what it was intended to be, a working dress. Double width goods cuts to better advantage than single width; three and three-quarters yards is sufficient for such a suit besides leaving enough to make new sleeves.

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A GOOD WAY TO PREPARE PUMPKIN FOR PIE.—Cut the pumpkin in half, put it in a dripping-pan, skin side up (after seeds are removed) to bake in a slow oven until all the pulp can easily be scraped from the rind with a spoon. If it is as brown as nicely baked bread, all the better. It should be mashed finely, and to one quart add one pint of milk or cream, and the yolks of four eggs if milk is used (three will be sufficient with cream). Beat the eggs separately, stir in the yolks with sugar and cinnamon or nutmeg to taste, add the whites of the eggs last, but do not stir much after they are put into the mixture. Bake the pies in a quick oven.—*Ex.*

Health Hints.

FROM DR. J. C. JACKSON'S LECTURES.

STUDY yourself. Find out what your own organization demands, obey the law thereof, and you will no more be sick.

A VORACIOUS appetite is a rampant devil. Where one person dies from the use of ardent spirits, ten die from gluttony.

OUR HABITS are our virtues or our vices.

NO MAN has a good brain whose stomach is not good.

THE SITZ bath makes people good-natured.

NATURE sits on her throne and rewards the obedient, and sooner or later avenges herself on the disobedient.

LIVE such a noble life that death shall be only a transition from this world to another.

AT middle life we should reach a grand esplanade, where in full vigor and possession of all our faculties, we could look forward to the Delectable Land and think what a grand thing it is to live.

GLUTTONS are not made from those who eat large and infrequent meals, but from those who eat frequently.

PRINCIPLES are stepping stones.

HEALTH is wealth; wealth is well-being; well-being is work; work is worship, and worship is divine.

TO CURE voracity of appetite, eat one thing.

IN TREATING any form of disease, acute or chronic, avoid shocks.

THERE ARE no two substances known that can furnish better sustenance to the body and brain, than whole wheat unleavened bread, and cow's milk.

NO man who eats salt has a natural taste; it spoils the nerves of taste.

THE divine way of doing things is not to hurry.

THE decaying processes are swift, the up-building ones comparatively slow. Sick people cannot get well in a hurry. Be easy.

ALL disease is Nature's effort to get one back to normal conditions.

THE BEST way to protect one's self from cold in riding, is to heat the body through and through before starting, then put on coats and wraps, and the animal heat will be retained for a long time.

TAKE up a conviction and inaugurate it in your conduct of life.

WE should feel ashamed if our spirits are not masters of our bodies.

ON MATTERS of life pertaining to health, there is at present no conscience with the people, but there should be one, and you and I ought to help create it.

[For the Laws of Life.]

Patience.

"In all their affliction he was afflicted, and the angel of his presence saved them."—*Isaiah*, lxiii: 9.

From heights by sunshine flooded, swiftly hurled,
I sank astonished toward the underworld;
And there, amid the shadows dense and drear,
I shrank from Pain's wild archers crouching near.
Earth with her bars was round me, hills o'erlapped
My fainting sight, weeds round my head were wrapped.

Then toward the heavens I cried, and at my prayer
Appeared the Covenant Angel even there!
The murky place was lighted by his smile;
He said: "We'll tarry here a little while."

"And wherefore here?" I questioned, as again
My strong shield quivered at a shaft of pain.

"Shrink not," he cried, in Love's melodious tone,
"Thou need'st not meet one fiery thrust alone;
But we will watch one hour, till thou shalt be
In fellowship of patience strong with me.

I'd have thee learn my passion and my strife,
To know me is thine everlasting life;
Yet brief shall be the lesson of thy tears,
I'll teach thee joy through my eternal years."

JOSEPHINE TYLER.

[For the Laws of Life.]

Physical and Moral Reforms—Where Shall they Begin?

R. T. COLBURN.

MESSRS. NICHOLS & Co., of 429 Oxford street, London, who are publishers of a series of hygienic treatises on health, diet, and social reforms, at the instigation of an enthusiastic admirer, have republished a small volume, of 186 pages, entitled: "The Forbidden Fruit, or Revelations of Egyptian Mysteries, with a Discourse on the Acquisition and Maintenance of Health," by Robert Howard, M. D., which in the present light of sanitary science is more curious than instructive. It appears that the original was printed thirty years ago, but has been long out of print, and is now re-issued in the hope that it may contribute somewhat to the solution of the problem of "the terrible drink crave." Little is known of the author. For those who revere the past, and who find pleasure in history in the degree that it is remote, the little volume will have a peculiar interest, as the author has evidently been a voluminous reader of the Greek, Latin, and Hebrew classics, and from them has culled a variety of citations in support of the doctrines that are now taught by health reformers. Moses, Daniel, Homer, Hesiod, Plutarch, Pliny, Strabo, and many others are quoted to show the injury to the human body and character by a free use of animal foods, and of the advantages to accrue from a diet composed of fruits and grains.

Professor W. H. Newman, of Oxford University, a brother of the Cardinal, has compiled, since he became an officer of the Vegetarian

Society, a much more complete and satisfactory array of testimony from both ancient and modern writers on the same subject, which quite overlays the earlier treatise of Dr. Howard. In one respect, however, the latter touches ground upon which the former has not yet ventured to enter, viz: the effect of crude mineral substances and pungent vegetable preparations taken as admixture with the food, common salt being the especial object of his censure, to which more than twenty pages of the book are devoted. His arguments are substantially the same as those made familiar in the columns of this Journal, except there is little or no attempt at application of the modern scientific chemical knowledge to the subject such as is available in these days.

It is a common opinion among scholars that the ancient Jews, Greeks, and Romans possessed some knowledge, or practiced some modes of living, which have not come down to us through the medieval times, and which enabled them to produce much finer types of men, if not also of women, than those of the present day. The readers of Grote's History of Greece or other standard works, will see how far the inhabitants of the Hellenic peninsula had progressed in the science and art of breeding men, and that stirpiculture, which has for a few generations been called into use among our domestic animals, but which is still a subject to be discussed only in private and in a traditional, blind way, was then ranked as the first among branches of learning. That much is due to heredity all must admit; but other influences must have been operative or the descendants would have equalled the ancestors. The doctrine of Natural Selection and the Survival of the Fittest, as expounded by Darwin and Wallace, has thrown new light on the topic, including men as well as other animals.

It is now pretty well proved that environment, as well as inheritance, tends to modify organic structure, and hence the physical and mental traits. Diet, cleanness, air, exercise, rest, study, and social forces have their influence, and none more than food and drink. Dr. Howard finds that the Romans, who got their knowledge from the Greeks, and they in turn from the Egyptians, paid especial attention to eating the plainest and most wholesome fare, namely, fruits and grains, simply prepared or in their natural state, and from this and habitual bathing, gymnastic games, &c., enjoyed their vigor of health and long life. The use of all seasonings, salt in particular, he finds was condemned; and that a long train of evils has followed the introduction of these condiments. It is to be noted, he says, that the use of these noxious substances is coupled with that of a flesh diet, the fruit and grain eaters not being addicted to their use. It

is an interesting question whether the flesh diet has done more hurt than the seasonings, or whether the one injury supplements and accumulates upon the other.

There is an overwhelming mass of evidence, for whoever will search for it, that some great foe to human life and health has been making sad havoc with civilized nations. The multiplication of dentists, a vocation unknown to our grandfathers, for example, is an index of the ravages of bad living among our own people. But what Dr. Howard is chiefly concerned with, is the multiplication of the slaves to the alcohol and tobacco habit, which he thinks is directly attributable to the flesh diet and the seasonings with which it is invariably accompanied.

There is something in this for our temperance reformers to think seriously about. If it be indeed a fact that the seeds of drunkenness and tobacco poisoning are sown by our own mothers and wives at our home tables, there is a tremendous responsibility resting on heads of families. Prohibitory statutes can but patch and plaster the surface, while this fountain of mischief is raging within. This is the true problem of drink reform,—how to stop the craving for stimulus or sedative?

Men drink and smoke because they are made conscious of a set of uneasy sensations, which it takes the alcoholic or narcotic poison to allay. How are these uneasy sensations, these nervous irritations, produced? Vegetarians are exempt from them. Scarcely a single dram drinker, or confirmed smoker, but "likes his victuals pretty well seasoned." He cannot relish them unless they are, and within an hour after the meal he feels the irresistible impulse to drink, smoke or chew. Is there not some such relation of cause and effect between this food and this poison habit? Recourse to a fruit and farinaceous diet is one of the most certain cures for this temptation.

The question may be asked, why does not the use of the same kind of food affect women in the same way as men? It does to some extent. Many women have come to court the influence, if not the taste, of tobacco and alcoholic liquors, and they are all "high feeders," lovers of savory dishes, who do so; but to the mass, tea and coffee infusions take the place of those of alcohol or tobacco.

The questions here raised afresh by Dr. Howard and the answers he offers are not new; they have been asked by others before and since his time, and answered. The old pervading habit of stimulation or sedation or each successively, by meats, seasonings, tea, coffee, alcohol or tobacco, has become so interwoven with our daily and hourly life that it passes for the most part unquestioned. Will not some of our temperance advocates, so mighty in their efforts, go to the root of the matter? Of what avail are prohibitory or option laws in our country, if an immense majority of men and women are trained from youth up so as to crave some drug as a solace?

[For the Laws of Life.]

Dentistry.—X.

A. P. BURKHART, M. D. S.

CARE OF THE TEMPORARY TEETH.

THE various temporary teeth are shed at different periods of childhood, and the crown of each tooth ought to be free from decay when this takes place; but cases of this kind are rare at the present time. It is not an uncommon sight to see a child of two years with several decayed teeth, perhaps suffering from exposed nerves or dead and ulcerated teeth. Much of this early decay is due to a difference in the structural formation of these teeth as compared with the permanent set. Even under favorable conditions of development the temporary teeth contain less mineral and a greater proportion of animal matter than the permanent. The pulps are relatively larger in the former, and it therefore takes less time for decay to approach and uncover the vital portion of the teeth; they are, therefore, more susceptible to irritating agents.

Upon a moment's reflection it must be apparent that these teeth require even more care than the permanent set, as they are "intended to perform important offices and their retention in the mouth, in a healthy condition, until their successors are ready, is very desirable." Besides being valuable aids in mastication they assist in the development of the jaws, and their premature loss may result in an irregular permanent set. Persons labor under a wrong impression when they suppose that the first teeth can be extracted at any time and not cause injury. For instance, suppose the first and second temporary molars are prematurely lost, the six year old permanent molar not having made its appearance, it is reasonable to expect that this tooth will move forward, and when the first and second bicuspsids of the permanent teeth make their appearance there will not be room for them and they will assume an irregular position in the arch.

Under favorable conditions absorption of the roots of the temporary teeth will take place and the crowns loosen and come out. Under unfavorable conditions when the pulps (nerves) die because of exposure caused by decay, gum boils form, absorption of the roots is arrested, the teeth become sore and tender to the touch, suppuration and inflammation take place, and these conditions often prove a serious obstacle to the advancing permanent teeth.

Since children are liable to have decayed teeth and are subject to all the aches and pains resulting therefrom, the question arises, what can be done to prevent the premature destruction of the teeth? My answer is, preserve every deciduous tooth by early attention to their clean-

liness, until such a time as nature will extract them. They should be examined frequently by a competent dentist, and if cavities appear they should be promptly filled with some plastic material such as is now in the hands of the dental profession. A fine grade of amalgam is undoubtedly the best and most durable for this purpose. The child should be early instructed to use the tooth-brush several times each day. A good dentifrice will be found of service in brushing the teeth, and will also aid in preserving the gums in a healthy state. The habit of cleanliness thus early formed will be likely to follow the child through life.

I do not wish to convey the idea that a deciduous tooth ought never to be extracted, because cases present themselves at times where extraction of a tooth is absolutely necessary; but I can assure parents that time and money are well spent in preserving the deciduous teeth for such length of time as nature has designed them to remain. By timely attention much pain can be saved and the general health of the child promoted. I would therefore urge parents or those having the care of children to have the teeth looked after every six months from the age of two years, for intelligent attention will preserve their vitality.

*Dansville, N. Y.***Across the Sea.—II.**

[From Home Letters, by Dr. A. J. Leffingwell.]

I HAVE been just a week in Japan, and, as I said when I went to England, I am already paid for the journey; but how can I give you an idea of the new world about me? No book nor description can convey any idea of what the traveler sees, simply, it seems to me, because the majority of sight-seers take the exceptional phases of life and give them to us as every-day experiences. They tell of the costumes which are rarely if ever seen upon the street, though they may once have been worn. Curious as it may seem, I am reminded every day of Rome, as I find my way about,—not Rome as it is, but Rome as it probably was anciently, when the toga was the garment of the men, and loose, flowing robes the dress of the woman matron—or maid. If I can I shall send home some suits of Japanese clothing.

You know it is against the law for the old retainers of the Damio to carry swords, and as they have become useless, they have found their way into museums and bric-a-brac shops in great numbers. I was offered a magnificent dagger—hari-kari weapon, which each noble kept for personal use—with a full lacquer sheath in good order, for forty cents, and a magnificent sword for less than a dollar; but alas! what can I do,

relics of a feudalism passed, never to return—going—going at the price of half a dozen cigars or a bottle of beer, and I cannot buy for I cannot carry them round the world. A beautiful gilt idol, Buddha, was offered me for a few cents, but I let it go by.

I brought letters of introduction to two prominent young Japanese officials, one a graduate of Harvard and Columbus college law-schools; both of them speak English with entire fluency, and from both I received much courtesy. I called on Mr. O'Kudura, a former pupil at the Polytechnic. You should have seen the maid-servant, as she opened the sliding-door, drop upon her knees and bow her head to the very floor.

I think that the youngsters, the babies, please me about as much as anything. They are so quiet and well-behaved, so pretty in their manners, so instinctively polite to strangers. You stop a little naked, or almost naked boy, and make him a bow, and he returns the salutation as politely as a prince. Nothing is prettier in manners than the way a Japanese boy will receive a caller at his father's shop or home. Younger children are inclined to be frightened at the sight of me, a fact I can hardly understand except on the hypothesis that mothers formerly frightened their children into good behavior by vague hints as to the hairy-faced foreigners. I do not know how many times I have found babies on their mothers' backs break out into crying from having caught sight of my spectacled face looking at them. Yesterday morning I came upon a little boy of four or six, playing with two younger children. I stopped a moment to look at them, when he got up, gave his little brother and sister a pat on the back and a hurried injunction to get behind him, and then faced me with a pitiful, scared, but admirably brave look, as if to say, "I don't know what you are going to do, but you cannot touch my little brother and sister till you have killed me." I hope he thought better of me before we parted.

This is a land of cheap labor. Living as I am at a hotel by the day, and traveling about in *my private carriage* for several hours every day, it does not cost me over two dollars per day, the largest expense being for horses and coolies. Think of a hotel bill, lodging, supper, breakfast, bath, and attendance for twenty-five cents. One man did try to cheat me into paying almost a dollar, but he was the solitary exception. The bills average from twenty-five to forty cents, according to style and size of town. Mine too, are larger, because foreigners wish a room by themselves. I heard a Japanese charged for his night's lodging, breakfast and supper, just twelve cents. I sent out a couple of dozen

articles to be washed, and the bill was twenty-nine cents for twenty-four pieces. My umbrella needed repairing. I sent it to a little shop, where, after due hammering on a tiny anvil, it was returned better than new, with a charge of two and one-quarter cents. My coolly assists me into my carriage, draws me at a rapid rate from one end of the city to another and waits for me, is in one sense my guide, philosopher, and friend, and charges me for these services seven cents an hour. I am going to take a jaunt into the country in a day or two, and the coolly will draw me thirty miles a day and board himself for one dollar. If I were in a hurry, for two dollars I could make fifty miles a day, but I am not anxious to go fast.

I am in the very heart of Japan, at the top of Wada Pass, one hundred and thirty miles inland, *traveling alone*, and making my way from the northern capital Tokio, to Kioto, three hundred and forty miles apart. It is nine days since I left Tokio—nine days since I saw a European or American face. It began as an experiment, but I have not had the slightest drawback, and yet when I think of it and how afraid I was to go to Paris with you (because I could not speak French), I see that my experience abroad has been of great value. Every day has been full of incident and instruction. I am as far from Europeans as you are from Chicago, practically; sleep in Japanese inns; eat their food a little better than at first; live on rice chiefly, mixed with Liebig's extracts, and am as well as ever in my life.

To-day I have been ten hours in the saddle, part of the time in a rain storm; have crossed one mountain pass and climbed to the top of another, where I am waiting for good weather and the view.

Perhaps twenty foreigners go over this route every year now, but I think I am the first who has ventured "to go it alone" on no larger experience or knowledge of the language. Every one told me, however, at the outset that it is the safest country in the world to travel in. I shall reach Kioto in about ten days more if the weather is good.

WE DESIRE to call especial attention to the November number of the Lecturer, which contains two very valuable papers: Dr. Jackson's excellent address on woman is worthy of careful consideration; and the abstract of a treatise on the proper care of the feet, by Hermann Meyer, M. D., and therefore from a medical stand-point, presents facts to which parents particularly should give heed, as it is in their power either to deform the feet of their children or allow them natural growth and shapeliness by the foot covering.

The Higher Life.

WALKING WITH GOD.

"ENOCH walked with God, three hundred years." What a life this was! especially when the surroundings of this remarkable man are remembered.

It is a magnificent attainment to be thought worthy to walk with God on earth. To do this demands great self-abnegation, great spiritual perception, great consecration; an utter separation from worldly methods of life, an abandonment of all low policies and groveling expediences; a divorce from all prejudice toward persons, a willingness to help whoever needs help, not in money only, but in thought, desire, wish, love. When one gets so separate from the world that the world does not rule him, nor mislead him, nor in any way tempt or bewilder him—then he may begin his walk with God.

What a blessed thing it was for Enoch! What a joyful time he must have had! How intimate the intercourse! How confidential the conversation! Think of the themes! Imagine their unfolding and elaboration. Is it any surprise that Enoch did not die, but was translated? To live and walk with God three hundred years! How could one *die* after that?

We may walk with God the Spirit all the while, holding constant communication with him, and dwelling in light, and putting on Christ daily—changing into his image, from glory to glory.

"So may'st thou walk, from hour to hour
Of every passing year,
Keeping so very near
To Him whose power is love, whose love is power;
So may'st thou walk in His clear light,
Leaning on Him alone,—
Thy life, His very own,
Until He takes thee up to walk with Him in white."

CLEANSING FROM SIN.

WHEN the apostle talks about the blood of Jesus Christ cleansing from sin, he speaks symbolically. With the Jews the blood signified the life. Moses directly and distinctly characterized it so. If Paul instead of using a figurative term had used one which meant exactly what he intended his hearers to understand him to mean, it would have read, "the life of Jesus Christ cleanses you from sin." This is exactly what the fact is. Christ's life entering into one not only makes him alive but purifies him from his sin.

There is nothing like life-force for cleansing away impurities. It works constitutionally, reconstructively—it makes over. How it repairs, rebuilds, renews, makes new! Jesus has in him the life of God, and this life enters and cleanses so that the man sooner or later is created anew in Christ Jesus. Every one can have this life-

force of God in Jesus imparted by the Holy Spirit. He is its administrator, as Jesus is its possessor. But the limitless outpouring of it can only enter us when our wills are subjected to the Divine will.

THOUGHTFULNESS.

I HAVE for some time been deeply impressed with the thoughtfulness of Christ in matters pertaining to the comfort of those whom he loves, and I have resolved that this is a grace in which, the Holy Spirit helping me, I will not be deficient. Many persons who are not unloving are thoughtless. When their attention is secured they are not ungentle nor indifferent, but they seem to lack the gift of forethought—they are untrained, and so are very defective in this very important Christian grace. For want of culture at this point they fail to set forth the doctrine of God our Savior by holy life and godly intercourse. They need discipline but they do not get it, because as a general fact the Spirit of truth does not give discipline where there is no aspiration on the part of the pupil. But it gives judgment instead and this always involves suffering.

A scholar in Christ's school makes best progress when he has a desire to know Christ's mind. Then the Spirit of truth can inspire him readily and his advancement is rapid. To be thoughtful in matters wherein one is habitually deficient, one has to set a watch over himself and keep it, as he would keep awake were he a soldier deployed as a sentinel. Every fault or incapacity to show forth Christ's will which one has, no matter in what direction it exhibits itself, must be constantly contended against, and in nothing more than this of thoughtlessness. I believe that Jesus has helped me most remarkably to be thoughtful, and I bless him for it. Thinking of, about, and for others, makes up and takes up a large part of my life.

GROWTH.

No greater source of comfort can come to one than conscious daily growth in the divine life. We must not forget that divine life is not a natural life improved by discipline and culture. It is an implantation of a vitality not born with the soul, but introduced into it—a real gift from God, an inflow of his overflow. To be conscious of this daily bestowment, of this introception of life—this gives comfort, this brings peace.

I can truly say that I am aware that I am growing spiritually. I know Jesus more intimately, understand him better, comprehend his thought and his work and his manner of doing it better than formerly.

I cannot be satisfied with any small views of Jesus. He has revealed himself to me in such large proportions that small views of him are impossible. I have come to see that the Bible is a book—the book,—for the soul. It is not a book calculated for the earth-bound, but for the heaven-bound; and to heaven I am bound. It is a journey sooner or later I must take. My heart rejoices at the thought. I contemplate with pleasure the proofs I am internally getting that the light and the love of the heavens are becoming mine.

From "Morning Watches," by Dr. Jackson.

SELECTED FROM LETTERS TO DR. JACKSON.

I AM better spiritually. To-day I am a contented, even a happy person. I went to you in despair. My constant prayer was that I might die. Those thoughts have gone. I am willing to live, and every day brings me pleasure. I am happy in the thought that I live under the eye and guidance of my heavenly Father who knows as only He can, the depths of our trouble. Enjoying this realization of the divine presence as I do, I no longer shrink from trials, but take them in such a way that many times my heart sends up groans and praise at the same time. I am living true to the truth you taught me, and although I believe health to be beyond my reach, I shall always live as you showed me God intended men should live. I was the slave of tobacco, an excessive salt eater, and given to eating between meals. To-day I am free. Life to me is Christ, and to die would be gain; and whether I live or die, I shall do it to his glory.

I SHOULD like to tell of the wonderful way in which I have been permitted to realize Christ's personal presence and love during the past year. It seems as if I had been asleep all my life and had only just awakened to the importance of the divine life which Jesus Christ is longing to give each one of us on this earth if we will only take it. How much Dr. Jackson has done by his writings to rouse me only eternity will show, but I thank God that I have come to know him in this life. I look forward with great eagerness to the time when I shall be in Our Home and learn more of this blessed life. In the meantime I will do all the good I can here just where God has placed me. Both my dear parents will be with me, though they are much better than when I last wrote. My own health is perfect. We have adopted the two-meal system and would not go back, although the practice calls for much self-denial because of our position. But that which costs us much is worth much.

THE end of the college year found me very tired, but quite well, thank God, and my belief in hygiene is unshaken. Science plainly points in that direction, and all true science is the voice of God. There is much to learn of Nature, and God's laws in Nature, and hard work is needed to gain even the first principles of it all, but I am not afraid of hard work, and it is by God's blessing on that I hope to succeed. Jesus, our elder brother, is always with me; I am learning his goodness, and coming to enjoy more and more of personal relation with him. The good-

ness of God in Christ to us-ward, who can fathom!

It is in my heart to thank you for all your strong, true words on behalf of woman, feeling as I do the injustice of our position in the world, and the need of a waking up of men and women on the subject.

ALWAYS when I enter a meeting I say, "Here, Lord, if thou hast anything for me to say or do, call my energies into exercise." I have nothing more to do or say about it. I never attempt to speak unless the subject is given me of the Lord. Then my own soul is stirred up as I give utterance to the Lord's message to the people. Nothing is accomplished without him. How wonderful is the transfusion of God's love in the heart when we know him! Christ is ruling, reigning, controlling thoughts, feelings, words, and actions, and the Holy Ghost is there revealing the fact to the soul. At times, in communion with Christian friends, my emotions are greatly wrought up; again I settle down to a perfect rest in God. Feelings may vary, but this most blessed life remains the same.

THE Sunday-school lesson to-day on the manna has been a great help. The simplicity of that wilderness food impressed me as never before. I saw how necessary it was for the Israelites to have their bodies brought into subjection before they could be fitted for all those glorious revelations that followed during the wilderness journey.

I used to think that visions of eternal things were given only to those who had leisure to shut themselves up for hours at a time to the study of God's word and to prayer. Thanks to your blessed teachings, I am learning that there are visions for even the busiest workers, because the kingdom of God is within. A feeling of strange joy pervades my most crowded days, and there is an utter absence of all anxious thought.

Once I could not have endured the strain of this work, but however distracting the manifold claims upon my time, I've never once been moved from a certain inward rest which I am sure comes from the indwelling Spirit. My hours are in the Lord's hands, and he will not suffer me to be tempted above what I am able to bear.

The friend, too, who is following "the Lamb whithersoever he goeth," is at moments nearer than in the days when her presence made the sunshine of my life. So I know that the seen and the unseen world are one—the gates are ajar—and I long more and more for floods of light through them upon the daily path. Those words of Dean Stanley, "till death us join," are magnificent in their power to comfort.

CAPACITY FOR STUDY IN CHILDREN.—Dr. Chadwick, the best authority (says the *Boston Medical and Surgical Journal*), on the above topic, concludes that a child from the age of five to seven can attend to one subject for fifteen minutes; from seven to ten years about twenty minutes; from ten to twelve, about twenty-five minutes; from twelve to eighteen, about thirty minutes. The total daily mental work suitable for a young person from twelve to sixteen years of age, taking Chadwick's estimates as a basis, and making allowance for the rapid development in this period, is placed at from five to six hours.

A Case of White Swelling.

REPORTED BY DR. JAMES H. JACKSON.

IN MARCH of 1876 I returned from New York City after an absence of two months, to find one of my patients lame, the right knee being affected. She had come to us to be treated for a complication of difficulties, the underlying cause of which was a scrofulous constitution, and had been in the Institution all winter. Some two or three years previous she had struck her knee against a chair, injuring it only slightly as she supposed at the time, but suffered shortly afterwards from soreness of the joint which also exhibited some degree of inflammation. This continued for the greater part of the winter but passed away in the spring when she was usually well and remained so until the next winter, when from straining her knee in walking, the difficulty revived and was more or less painful all that winter. Not long before I reached home she had strained the knee a third time and the old trouble had reappeared in aggravated form.

Undoubtedly there had been a very low grade of inflammation existing all the time in and about the knee joint, manifesting itself to her sense only at such times as her constitutional strength was at low ebb, and strain had increased the existing conditions. I made careful examination of the joint at once, and detected pus in it, showing that suppurative inflammation had taken place within the joint. This was a most discouraging and hopeless outlook, taking into consideration the fact that she was very scrofulous, and that the local trouble was of such long duration. Had the suppuration in the joint taken place four months previous, I should not have had the hope that she might recover which induced me in the present instance to give her encouragement. But the fact existed that within the four months under our treatment she had had what we call a critical eruption or rash, the result of baths and the wearing of bandages, by reason of which a great amount of poisonous and irritating material had been eliminated from her body, thus fitting her constitutionally, so to speak, to pass through this trouble with the knee joint with far greater safety than would otherwise have been the case.

Where white swelling in the knee joint can be taken and treated this side of suppurative inflammation, in many instances a good sound limb can be secured. But in the vast majority of cases in which suppuration has taken place, the only hope is in an ankylosed or stiff limb, and surgeons consider themselves as very fortunate if they can save life and limb, especially where the scrofulous conditions of the persons are well marked.

Recognizing the case as a serious one, I called in counsel our leading surgeon in this section, who agreed with me in the diagnosis of the case and said: "You will be very fortunate if you save this woman's limb and life; the best she can hope for will be a stiff leg, and I can see only one way in which she can be brought through, and that is to support her nutrition by means of the best foods,—plenty of beefsteak, milk, eggs, and whiskey punch, and as an alternative to control the scrofulous conditions of blood, combinations of sarsaparilla and mercury."

I replied: "Doctor, this lady is a thorough hygienist. She does not believe in taking medicines, and in the light of our experience I can not believe in their efficacy myself. So, while agreeing with you thoroughly as to the local treatment of the case, I shall carry on the constitutional treatment after the hygienic plan."

"Well, go ahead," said he, "and let us see what the result will be."

I then proceeded at once with the local treatment of the case. The knee joint was thoroughly opened and the pus evacuated; the limb was put upon a splint so that it should be slightly flexed to give the joint rest; a quantity of cotton batting was placed around the joint, and over this a white rubber wrapping, and the leg was bandaged from the toes to the hip. This treatment secured absolute immobility and rest to the limb, the first requisite. It also kept the leg constantly bathed in its own perspiration under the numerous wrappings which constituted a poultice of the most effectual kind. Every day the bandage was taken off, the wound probed, the pus that had formed evacuated, and the limb sponged and put back in the same manner. The diet for weeks consisted exclusively of milk, graham pudding, graham gems, and fruit.

While the patient suffered much, after three or four weeks the evidences were such as to give me encouragement of excellent results. The case progressed favorably with no drawback until it was evident that the leg would heal with some degree of motion. After this gentle movements of the limb were made for the purpose of increasing its mobility, care being taken not to light up inflammation anew. In the early summer the patient was able to travel to her own home, her leg being supported and steadied by a leather splint. The subsequent history of the case shows that she entirely recovered the use of her limb and continues to walk without trouble.

This I consider, as will every one, I think, who understands such cases, to be a remarkable success and a practical testimony in favor of hygienic measures of treatment. It shows that with a proper appreciation of nature's necessities the surgeon and physician aiding her locally, employing pure foods and providing natural conditions for constitutional support and expression, the best results may be confidently expected.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sickness and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sickness is no more necessary than Sin.
 2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
 3. That within the sphere in which they are designed to operate, Physical Laws are as sacred as Moral Laws, and that mankind are as truly bound to obey them.
 4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
 5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
 6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
 7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
 8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.
- Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

NOTES FROM HOME LETTERS.

DR. KATY J. JACKSON AND DR. HARRIET N. AUSTIN.

Rutland, Vt.

We are keeping ourselves in accord with the object of our trip—the refreshing of body and mind—taking it by short and easy stages. How can people who break away from home for the sake of rest afford to rush through their vacations in all-day or in night travel, to say nothing of social excitement, with the tendency to turn night into day, even in the most quiet country resorts?

After our breakfast at the usual hour, our starting off from home was quite unruffled. We really enjoyed the drive to Wayland and were not fatigued by the railroad ride, which landed us at Binghamton at about three P. M. This allowed time, after refreshing ourselves at the hotel, for a very pleasant carriage ride about the city before our early bed hour. Then breakfast next morning at eight enabled us without hurry to reach our train for Albany, over the Albany & Susquehanna road. Our way lay through a succession of picturesque outlooks, which kept us turning from this side to that of our spacious drawing-room car, as the road wound among the hills, all fully as beautiful and interesting as we had anticipated.

Reaching Albany about one P. M., we were met and cordially greeted by Mrs. W. and her father, who came with ample carriage accommodations and took us a breezy three miles' ride to

their home in West Albany, where immediately we felt all the freedom of home and indulged in a good rest-hour in our respective chambers. Yesterday morning, instead of rousing ourselves and all the household for an unseasonable breakfast, which we must do in order to go through to the mountains in one day, we took the time leisurely with our friends, visiting Albany, etc., and in the cool of the afternoon we three said good-bye to Father and the family, and came on, *via* Saratoga, to this place, arriving at eight and retiring at nine.

We find that at 12:20 P. M. we can take here a "White Mountain Express" drawing-room car, which goes through, *via* Burlington, without change, to Bethlehem, where it is due at 9:30 this evening. We have chosen to go by this route because they tell us it is very fine, and we are glad to have the forenoon here. We are much impressed with the marble quarries and yards in this vicinity, as seen from the cars; great white rocks of marble crop out in rugged pastures, like the commonest rocks in the world. We have seen gardens and fields walled with marble, and some very ordinary looking wooden houses, and even a barn or two, underpinned with it. Great handsome slabs of marble form the walk in front of our hotel and extend into the suburbs, where we have been for a walk and where we were refreshed by the sight of a

rare flower garden. The house was higher than the street, and the tiny three-cornered bit of ground was built up on a marble wall, which rose above the street. It looked so attractive that we ventured to climb the half dozen steps which led up to it. Were there ever before so many plants put into so small a space, yet all well arranged and in the fullness of blossoming? They crowded up to the door-sill and climbed the window-casing. Sweet peas, asters, geraniums, gilliflowers, pansies, dahlias, roses, carnations, phloxes, fuschias, each exhibiting a variety of colors, some of these uncommon and beautiful. Heliotropes, tuberoses and other fragrant flowers filled the air with perfume. A sweet-scented clematis was supported against the door-post. We could not help gradually drawing near to the stocky man in shirt sleeves who was filling pots from a great heap of prepared earth and tenderly setting geraniums in them, after washing the roots clean under a spout; and I think he could not help proffering some of his sweetest flowers to the strangers who admired them so heartily. We felt sure we were favored by the proprietor himself, the veritable "Dr. Goldsmith" whose shingle was stuck on the corner of the plain frame house.

Bethlehem, N. H.

I never can properly give you an idea of the ride over the Green mountains. We realized the enjoyment of it constantly, as hazy peaks, and nearer green hills, and winding elm and birch bordered streams, and granite ledges, and picturesque chasms and gorges went gliding past like pictures. The atmosphere was so full of smoke we could not see Mt. Mansfield and other peaks, but we could see enough to charm us. The air grew sensibly cooler as we ascended the heights, and left the sweltering heat and dryness below. We had to go over some of the wildest part of the road after dark, not reaching Bethlehem station till 9:30 P. M. There we were transferred to a narrow guage road and brought up three miles to what is called Bethlehem street. We came direct to the H— House, found comfortable rooms, and were glad enough to stretch out our weary limbs and go to sleep. I was awakened about five in the morning by the laughing and chaffing of horsemen and boys in a livery-stable near by, and got up softly to peep through the blinds for views, but found the sky overcast with rainful clouds and the hills wrapped in fog, and only a garden, a livery-stable, another boarding-house, and a field beyond it to look at, so I went back to bed for another nap. We learn that owing to rain, mist, and smoke, this has been one of the poorest seasons in the mountains for many years. The prospect to-day is certainly very unpromising.

This place consists mainly of one long street, lined with hotels and boarding-houses, and notwithstanding the cold and rain, they are well filled with tourists, as I have reason to know. Our rooms are good enough, but they seem rather chilly on a day like this, with no means of making a fire, so having sat till my toes and fingers were cold, I plucked up courage to start out on an exploring expedition, and have visited nearly all the houses on the street where guests are entertained, in pursuit of two connecting rooms (our first requirement at every place), with good outlook, and with some means of being warmed. Every house has most of its rooms occupied, and nearly all have but one or two rooms in which a stove could be put up. The Sinclair is the great house in the immediate street; it is heated by steam, and I think claims to be first-class. It had this morning two vacant rooms, but neither of them has a radiator, and neither is so desirable as these we have, and while these with board cost us about \$10 each per week, those would cost us \$15 each. Perhaps the fare there is better than here, though our staff of life, bread, is wretched all hereabouts, being shortened with lard.

If these people only knew how much a little fire cheers up a rainy morning, they would create a public sentiment here which would at least put a small stove into all these lodging rooms next summer. Better still, they would be moved to secure some means of artificially warming and drying their own home sitting rooms in the damp, chilly mornings even of mid-summer, and so promote the health of their families.

I am walking much and feeling the benefit of it. This morning Jamie and I walked to Maplewood, one and a half miles away to the east of us. Maplewood is an immense hotel, built by a Boston company, furnished with all modern luxuries, and kept in elegant style. It accommodates five hundred guests. It is finely situated as to views, and the grounds are nicely kept. We met many pedestrians coming and going, on our way, and were enlivened by the variety of vehicles which passed us. One was a Tally-Ho coach drawn by six horses, the best seats on top, and these filled with ladies. Another was an English dog-cart—a square, deep-sided, basket-box, with one seat and two wheels. Wagons of various styles, drawn by two, four, or six horses, come and go frequently from neighboring resorts.

Only twice have we had a glimpse of sunshine, and most of the time clouds have veiled from our view the distant mountain ranges. Nevertheless, we have had some beautiful views not soon to be forgotten. To the north-east we can

see a lake nestled among the hills, and beyond it half wooded mountain peaks, and still beyond, a blue distant range, cloud-like against the sky. On a clear day we shall be able to see Mt. Washington and the Presidential range directly east of us.

We had a charming walk yesterday P. M. up on Strawberry Hill, taking the opera glass with us. The view even under clouds was grand, *grand*—an amphitheatre of mountains, near and distant, with notches and valleys between, spread out before us to the north and east, and toward the south-east the bold outlines of Mt. Lafayette and Mt. Cannon, while in the foreground rose Mt. Agassiz. We gazed and enjoyed, picked wild flowers and peeled bark from white birches.

How to give you a "realizing sense" of all we have seen is not easy to divine. I will only attempt an outline, not trying to portray what is beyond my brain and pen. Yesterday, looking out in the early morning, we were thrown into a state of wonderment by the strange appearance of the sky. It was covered apparently from zenith to horizon by a half-luminous cloud, varying in shade at different points from yellow to greenish yellow and orange. This sky-lining, which lightened and yet darkened the whole heavens, was so thick that no trace of the sun was visible. The whole dome above seemed to shine down upon the earth with a dim, weird, ghostly light indescribable. It was like looking out on the world through smoked glass. The phenomena lasted for hours, but finally the sun struggled out, a red ball through the smoke. (This was the day known all through New England as the dark day.)

After dinner we made ready for a little outing. J. and I went out and bought alpenstocks and trudged along on our way, H. overtaking us in a buckboard. We went about a mile directly on the road which leads to the summit of Mount Agassiz, two miles from here, where Mrs. N. and Selma Borg have established themselves with an old rustic New Hampshire farmer and his wife, Mr. and Mrs. Watson, from whose door the beautiful Franconia range can be seen in clear weather. Arriving at the little low-browed brown farm-house with broad piazza, we were welcomed by the dear friends, Mrs. N. with all her quiet cordiality and heartiness, and Selma with all her native enthusiasm. Here they are revelling in a free life, resting after the most approved plan. This is certainly true of Mrs. N., who lies under the open sky for hours daily on a buffalo robe which farmer W. carries out for her. She has learned the secret of getting the benefit of a summer vacation. Selma has given her lecture on Russia in several of the

great hotels, with success, of course. To-morrow evening she lectures at Maplewood. We enjoyed our hour with them and were greatly entertained by some real and true bear stories from the lips of Mrs. Watson. I wish I could have taken them down word for word with her pronunciation and tones. She has had troublous times with bears first and last. Her husband killed one and her son another, and only last summer a man within half a mile of her house had an encounter with one. So you see that we are in a savage country.

On waking this morning we could descry the distant mountains dimly through the smoke. After breakfast some of the guests here familiar with this region advised us to go to the Flume (through Franconia Notch), assuring us that the air was clear enough for the views which there are not so distant as here. We decided to go and in fifteen minutes we were off. The result is we have had a day full of delights, pressed down and running over, and have brought home memory pictures of mountain ranges, of peaks and crags and ledges, of rocks, chasms, gorges, basins, pools, brooks (*live* brooks), of forests and their sweet-smelling pines, hemlocks and cedars, and white-stemmed birches, of lakes, of steep mountain roads lined with golden-rod, asters, blackberries and ferns, and of great isolated summer resorts. Our vehicle was a two-seated buckboard of the limberest kind, with a pair of fleet white horses and a good-natured Yankee driver who belonged to the "teown." We had a ride of sixteen miles to the Flume, and the way we were jounced, and bounced and teetered and shaken over the road was a caution. It took us a little while to get used to it, and then we bounded up into the air and pounded back into our seats as though we had been brought up to it. The air was delicious and the smoke blew away so that nearly the whole distance the Franconia range, with its bold crags and sharp peaks and wooded sides, its lights and shadows, stood clear and distinct before our delighted eyes—by far the most beautiful of all the heights I have yet seen. We reached the Profile House about noon. It is an immense house accommodating five hundred or more, and overshadowed by the precipitous Eagle Cliff. The grounds are beautifully kept and we caught sight of winding foot-paths and rustic bridges in the wilds adjacent. As we whirled along the shores of Profile Lake, which has for its background the high precipitous granite front of Profile Mountain, I saw a boat, cardinal red, by the shore under the trees, and a fair-haired, pretty-faced girl lounging at one end with a book, under the shade of a blue-lined parasol. A pretty picture, isn't it?

The wonderful stone profile! The Old Man of the Mountain! Well, that and the Flume

with its massive boulder caught between the sides of the narrow rocky chasm, as if *just* ready to fall, I can't hope to describe. As J. writes to his grandpa, "I will read to you about them from the guide book when we get home." If I remember rightly, the guide book says you must see them for yourself. How I did want you there to see the stone face! Its unutterably sad, stern, firm expression is something wonderful.

While waiting for dinner at the Flume House we followed a wild rocky pathway to the Pool, a great basin of deep dark water, with perpendicular rocky walls of great height and a waterfall pouring into it at one side. A queer old boatman, whom the guide-book calls Diogenes, rowed J. around it in a flat-bottomed boat. At 3:30 P. M., we started homeward, stopping to see the Basin and Echo Lake on the route. The way we rushed and bumped down those steep mountain roads, you can judge when I tell you that by the watch we went four miles in sixteen minutes. And yet with all the shaking up, none of us were sea-sick, nor very tired.

After all our waiting we have had the day of days for Mt. Washington. Like scores of others all through the mountains we have been on the watch for a promising morning, and yesterday (September 8th) it dawned on us. We walked to the train and started at 7:40, but what with several changes and waitings, it took till 9:30 to make the sixteen miles to the base. The mount of our destination was in view most of the way. We watched it and the neighboring mountains with an interest which increased as we advanced, till by the time we had begun the ascent it had passed into excitement and this easily kindled into a blaze of enthusiasm when we reached the summit. Some kind of a blaze was needed in that region of cold and fierce wind.

But what a wonderful ascent it was! As we were lifted higher and higher we were enchanted by views of hills and valleys and mountains brought into sight behind us; or awed as we looked down into the deepening gulf beneath us, and around at the stern, rugged sides and peaks of the near ranges; or absorbed in studying the interesting variety of trees and plants about us, or in watching the cars above us, each having its own engine pushing behind and being separated by considerable space from all the others.

But it is useless to try to give you any idea of it all. It was beyond words. The day was perfect, the best day of this whole year, as we were told by Prof. Quimby on our visit to his observatory, where the outlook was bewildering from its magnificence. To the east quite a stretch of level horizon marked the Atlantic along the coast of Maine, and numerous lakes we counted in

that State. To the west we could descry the Adirondacks and clearly see the Green Mountains. Around us was a wilderness of mountains, near and distant, high and lower, large and smaller, light in the sunshine or dark blue in the shadow. We looked until we could imagine ourselves thrown up on a billow of the great deep, with an ocean of mighty billows surging around us, grand beyond conception. We were glad to rest ourselves by walking down a little way and looking into the great, beautiful depth where nestles the Glen House.

The descent surpassed in startling intensity of interest the ascent even. It was a day never to be forgotten. But the spell is broken—I mean the spell of clear weather. This morning numerous excursionists who failed to go yesterday, started out for Mt. W.—but all in vain. The smoke has been blown back upon us, and the nearest mountains have been invisible all day.

We have had a delightful hour with Mrs. N. and Selma. They improved yesterday to go to the top of Mt. Agassiz, and a lovely time they had of it; walked up in their gymnastic suits and felt perfectly comfortable and independent though a hundred visitors were there. You should have seen Selma in her attempt to express her admiration of the wonderful echo, in her broken English. We thoroughly enjoyed her. We shall be sorry indeed if we have not an opportunity to hear the echo, and to see the exceedingly fine views from the summit of Agassiz.

Our Home Doings.

THE RED CROSS,

WHERE it originated, what it is, what are its plans and workings, were explained in a most interesting lecture by Miss Clara Barton, who has at last secured the assurance of an early governmental recognition and acceptance of this organization. She said substantially as follows:

At the battle of Solferino, in the reign of Napoleon III, Dr. Louis Appia, an army surgeon, became deeply impressed with the great amount of needless suffering, the want of systematic action in relieving the wounded, and the necessity for some organized effort to meet the exigencies of war. After returning to Geneva, at the close of the war, the matter was still on his mind, and he with Monsieur Monier presented it to the Society of Public Utility for consideration. The result was that a meeting was called for the establishment of some kind of relief society. This finally led to the Geneva Convention which was prepared by delegates from the principal civilized nations of the world. An International Society was formed whose objects were the prevention of all unnecessary barbarities and the alleviation of all unavoidable sufferings upon fields of battle, the rendering of prompt aid in material and money, the furnishing of nurses and other assistance for hospital service. Our country was then at war and declined the alliance, but twelve other nations joined in the compact. The badge adopted was a red cross on a white ground. As

the movement had originated in a republic older than our own it was incomprehensible to Switzerland why the United States had declined, and accordingly when Miss Barton was in Geneva in 1869, the president and members of the International Committee called upon her to learn, if possible, why we had refused to sign the treaty. Miss Barton replied that she did not know that we had declined, and she felt sure her country as a country did not know it, and promised to present the matter again on her return. At this time twenty-one nations appeared on the roll of the Red Cross. The more she learned of the wisdom and usefulness of this humane movement the more she felt that as a country we must be looked upon by other nations of the earth as barbarians. As an example of the efficiency of the organization the speaker quoted her own experience in the Franco-Prussian war. "On the 15th of July, 1870, France declared war against Prussia. In three days time a band of agents from the International Committee of Geneva, all equipped for work, and *en route* for the seat of war, stood at the door of my villa inviting me to go with them and take charge as I had taken in our own war. This I could not do but promised to follow in a week. No shot had been fired, no man had fallen, and yet this powerful commission was on its way with skilled agents to receive and dispense the charities and accumulations which the sympathies of twenty-one nations, if appealed to, might place at its disposal. They accomplished more in four months than we did in four years. No needless suffering, no starving, no waste, no confusion; but order, plenty, cleanliness, comfort, reigned supreme,—a whole continent marshalled under the banners of the Red Cross."

After the third formal presentation of the subject to our government, assurance was received of the early acceptance of the treaty and the very next day The American Association of the Red Cross was duly organized and incorporated. One of the last acts of James A. Garfield in health was to pledge himself to urge upon Congress this great national step for the relief of wounded men.

The foreign societies provide only for the exigencies of war, but as we are less liable than the countries of Europe to disturbances of war and more liable to great calamities, our national organization provides for help in any wide-spread and terrible catastrophe, such as fire, flood, pestilence or famine. At the conclusion of the lecture the following resolution was offered by a gentleman present and passed unanimously:

Voted—"That we hereby express our great obligations to Miss Clara Barton for the very interesting address that she has just given us; and still more for her noble example of a rich life, consecrated to patriotism and philanthropy. And we thank her for the evidence which she has furnished that the best interests of society and the nation will be promoted by the admission of the courage, faith, and humanity of woman, to a participation in public affairs."

Like swift fulfilment of a prophecy came the Michigan fire in less than two weeks after Miss Barton's lecture. "Be ye ready," she had thrillingly said, "for the time of need will surely come." Immediately on receipt of the intelligence of the fire, Miss Barton called upon the Dansville Red Cross Society for aid. As it had but just been organized no supplies were on hand, but with generous readiness the people of the village re-

sponded to the call for money, clothing, bedding, etc., and in less than a week eight large cases, containing nearly 2,000 garments, all mended, not minus a button even, and each marked with the red cross, were on their way to Senator Conger, of Michigan. Money was also sent by a special agent. To this wretched, suffering people the Society of the Red Cross will doubtless have a meaning which the rest of our country can hardly comprehend, and they, at least, will appreciate the value of such an organization.

HEALTH CONVENTION.

There is a meeting in Liberty Hall this autumn morning of the monthly health convention. None of the doctors are present, but Chaplain Drake with radiant face occupies the chair. The people come in, some with an expectant air, denoting that to them here is something new under the sun; others with a confidence arising from the knowledge that they have an important part in its existence. The bustle is hushed, and prayer is offered by the Rev. Mr. Kenyon, of Rochester. Then the assemblage resolves itself into a "Mutual Encouragement Society." The first voice heard is that of the Chaplain, who came to Our Home nearly two years ago, worn down by missionary labors in India. He confesses that he retarded his recovery by failing to come at once into full sympathy with the methods and principles of the Cure, and to take advantage of its opportunities for rest; but notwithstanding hindrances he is now well and ready to go out into the world of work. He urges those who are obliged to stay here a long time in order to get well, not to feel that the time so spent is lost, for just here are many opportunities for doing good. He has been permitted to be helpful to friends by sending them books and tracts on health. Whereupon the Rev. J. B. English of Baltimore, a college chum of our good Chaplain, enlivens the meeting by some pleasantry at his expense.

Mrs. Lyttle, of Philadelphia, speaks in behalf of friends who are about to leave, and who wish through her to testify to the enjoyment and benefit they have experienced here; and also refers very pleasantly to the happy home feeling, the social intercourse, the freedom from care, and the opportunities for spiritual growth, which go far toward making this an ideal life.

Mrs. Chaplain Joseph K. Little has seen many patients greatly benefited during her stay here, and feels like speaking words of encouragement to the new comers. She refers to the case of a gentleman who came to the Hillside nearly blind. After a few months treatment he went home and carried out as well as he could the instructions received here. The other day he called at the Cure and can see as well as ever. She also speaks of her husband who, though still infirm, is very much better than when he came.

Rev. Elisha English, Iowa, expresses his faith in the methods employed here and acknowledges his indebtedness to the Laws of Life for the basis, at least, of a hygienic college oration.

Mr. Barney, of Indiana, thinks that if college professors would often deliver such orations, it would add greatly to their usefulness. His own health failed during his college course, and a friend called his attention to the natural method of restoration. He gave up taking medicine, tried to live rightly and was enabled to finish his course; but overwork had made rest a necessity and he came here, believing that this is the best place in which to get well.

Mrs. Hatch, of Chicago, speaks of her sadness at leaving the Hillside, which had been, indeed, like a home to her. She has been here two years, and though owing to adverse circumstances she has not been able fully to recover her health, she is yet determined to persevere until she is entirely well. Is proud to be able to say she has gained five inches in waist measure and can now breathe naturally because of the healthful style of clothing she has been led to adopt here. She expects opposition but does not fear it.

Mr. John Hooker, of Hartford, Connecticut, said that he had been here too short a time to be able to report any large gain in health, nevertheless he was perfectly satisfied that the treatment he was receiving, in connection with the mode of life, would be of very positive benefit to him. But there were certain points which it did not need a long residence here to qualify him to speak about. The first was, the very pleasant and congenial family life—making, as Mrs. Lytle had so well characterized it, an ideal society. It was so different from the fashionable society that one meets at so many of the summer resorts. Here, almost all who come do so with a serious purpose; they are generally people who have been made serious by ill-health, and it is no small education for one to be compelled to practice the self-denial necessary for restoration of health. And there was a general disposition among the patients to make the best of everything, to be good-tempered, and patient, and helpful towards others; and all this was aided by a very unobtrusive religious spirit. The other point was, the estimable character, and modest and courteous behavior of all the helpers. It was a very pleasant thing to bid them "good morning" in the hall-ways and at the breakfast table, and receive their pleased "good morning, sir," in return. They could not be more self-respecting or of more decorous behavior, nor many of them of more pleasing persons as well as manners. He spoke particularly of the bathman, Henry, who has had him in frequent charge, as a man of fine nature, and who handled him as tenderly as if he were a little child.

Rev. H. W. Hale, of Shwaygyeen, Burmah, relates his experience with malaria. Having contracted the fever and suffered much from it, he was told to take quinine "till his ears rang." He did so and they have been ringing ever since; but he is firm in the faith that he can get well here, and that he will yet return to his work in Burmah.

The remarks of others, Mrs. Hale, Mrs. Cravens, of Arkansas, Miss Eva Smith, of Canandaigua, N. Y., and Miss Adams, of Illinois, are full of expressions of gratitude for the knowledge, sympathy, encouragement and help which have come to them here.

THE DANSVILLE SEMINARY

opens with good prospects, the new managers being enthusiastic in their work and determined to succeed. From the large brick building, standing on a sloping lawn under the brow of the Hillside, and facing south and west, there is an exceedingly fine prospect of the valley and hills beyond. Good drainage, pure air, abundant sunshine, and excellent ventilation are secured by the site. The halls are spacious and high, and the whole building was thoroughly renovated and painted before the school opened. A wide dado of Indian red ornaments the hall

and stairways, giving contrast of color to the delicate gray above. The school-rooms have been entirely refurnished with the most approved style of desk, and are fresh, clean and airy. The sleeping rooms of boarding scholars, and the school parlors and dining-room are truly inviting and home-like, having none of the barrenness of the ordinary boarding-school. Pretty furniture tastefully arranged, new paper in choice colors and patterns, new carpets, and above all, order, sweetness and cleanliness make the place particularly attractive. Boarding scholars have the best motherly oversight and care. We congratulate our neighbors of the Seminary, and more especially our village and the pupils under instruction, on having so fine a school. *See advertisement.*

A LAY SERMON.

Mr. John Hooker, of Hartford, Connecticut, who is a lawyer by profession, delivered, one Sunday, a sermon written by himself for the occasion. It was rich in striking thought, and listened to with much interest. His subject was "The imperfect faith of really Christian people;" his text being, "Lord, I believe; help thou mine unbelief." Mr. H. began with a good word for honest doubters, discarding utterly the false idea that would make the word *freethinkers* synonymous with *infidel*, quoting the remark of some one that "God respects the doubts of some men more than the belief of others." He then dwelt upon the different stages and points of attainment, as it respects faith, as a growing Christian experience, and finally described the supreme point of attainment as follows:

"In this highest Christian experience we have absolutely surrendered and extinguished self; not the self that would assert itself against another, not selfishness in our relations to our fellow men; but self as it asserts itself in our relation to God. We have put into that divine partnership with Christ our lives, our possessions, everything (we think), and yet find that self will, after all, lift its unseemly head and strive rebelliously to resume its surrendered rights. We find that while professing to put in all, we have, like Ananias, kept back a part. And what a part! Self, the very thing that above all others should be dead, *buried* in the completeness of our baptism, rising and putting on life, and a life, too, of robust vitality, as if it were indestructible and unconquerable. Does not this enemy intrude himself often into our most sacred acts? Do we not sometimes pray, to be heard of men, in part at least, as well as to be heard of God? It was said by one of the Boston papers, many years ago, of the prayer of an eloquent and popular preacher, before a large audience, that 'it was the most eloquent prayer ever addressed to a Boston congregation.' Are not our prayers sometimes addressed to an audience even more than to God? Do not some of those who are specially consecrated as ambassadors of Christ, and truly earnest, Christian men, let the thought of themselves enter into and mar and impair the effect of their very proclamations of divine truth? Are they not willing sometimes to let their audiences spend in admiration of them, for eloquence, or fine delivery, or an attractive person, some of that attention and thought and feeling that should be directed wholly to the transcendently important message which they utter? If we can, with burning

words move the hearts of men, and make them forget all but the awful truths we bring to them, what matters it that some fastidious, unimpressive, over-cultured man in the audience finds us open to criticism in the style or accuracy of our utterance? We are wholly given to God; what is it to us if men wholly withdraw from us their mere earthly admiration? Paul welcomed even reproach for Christ's sake."

The speaker then dwelt upon the means of attaining this high point of Christian experience, which was by seeking Christ's help, he being, as the apostle says, "the *author* and *finisher* of our faith—the word "finisher" being made "perfecter" in the new version. The sermon closed with a poem of remarkable richness and beauty, on the loss of a believing heart.

In addition to this lay sermon, which we have noticed thus specially because it was of that nature, we have had nearly every Sunday a sermon, generally of a high character, from some one of the many clergymen staying at the Cure. Among those who have ministered to us are the Rev. J. D. and Elisha English, and the venerable Rev. Jas. C. White of Cincinnati. Mr. White preached several times, and with an earnestness and power that would have done credit to a man of half his years.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

Silk and Flannel Underclothing. Cancer.

—Subscriber, Scott, N. Y.—1. Is silk as good as flannel when worn next to the skin to prevent too rapid evaporation or escape of perspiration? An eminent physician who has made the skin a study, objects to flannel worn next to it, as allowing perspiration to be reabsorbed into the system, and thinks thin cotton should be worn between the flannel and the skin, the cotton acting as an absorbent. What is your opinion? 2. What are the first symptoms of cancer in the stomach?

ANS. 1.—I much prefer silk to anything else that can be worn next the skin. In cold weather flannel or half woolen garments may be worn with advantage outside the silk underclothing. Silk is not quite as effective as flannel in preventing too rapid evaporation from the skin, because it is not as good a non-conductor; but if flannel proves undesirable in any individual case, owing to irritation, either silk or thin cotton should be interposed next to the skin. There is no objection, however, in my mind to the use of flannel or merino, as allowing reabsorption of perspiration, if changed at night and well aired, and if the body is frequently bathed. Dr. Parkes, one of the best authorities on hygiene, in advocating woolen underclothing, says: "If it becomes damp by perspiration it is still a protection, for the moisture becomes condensed in its fibre, and gives out again the large amount of heat which became latent when the water was vaporized. Therefore, from that fact alone, woolen feels warm during perspiration." Silk undergarments as a *substitute* for flannel would need to be very thick and heavy.

2 The earliest symptoms of cancer in the stomach are pain in that region, often sharp or lancinating in character and usually circumscribed, followed by vomiting of food, and sometimes of blood and purulent matter. When

blood is vomited it is generally in small amount, and has the appearance of coffee grounds. The appetite is usually impaired, and there may be tenderness on pressure over the stomach. There is general and progressive loss of flesh and strength, with, in many cases, increased temperature of the body. A peculiar ashen look of the face is sometimes noticeable. Pain and vomiting are often due simply to dyspeptic conditions, but one showing these symptoms must not therefore imagine that he has cancer, although where they are persistent, it would be well to refer the matter to a competent physician. Many of the symptoms of cancer of the stomach are similar to those of gastric ulcer, with which it is liable to be confounded. Vomiting is more uniformly present in ulcer, and occurs sooner after meals. Hemorrhage is also more liable to take place, and to a greater degree, than in cases of cancer.

Farinaceous and Fruit Diet in Rheumatism. Boston, Mass.—1. If phosphates and nitrates are injurious articles of diet for rheumatics, especially those of lymphatic temperament, how can the cereals, which have them in abundance, be a good diet? 2. Why are acids injurious to rheumatic persons? 3. What are the sub-acid fruits? Are strawberries, cherries, blueberries, sub-acid?

ANS. 1.—The abnormal processes of nutrition which occur in cases of rheumatism are not as yet fully understood by physicians. The majority are of the opinion that the pathological or morbid condition in this disease consists in an acid state of the blood, owing to the presence, through faulty assimilation or excretion, of an excess of lactic acid in the circulation. In answer to the first question, I would say that it has been proved impossible for human beings to subsist on an entirely *non-nitrogenous* diet. A regimen consisting wholly of hydro-carbonaceous food would soon result in starvation. Such being the fact, it is desirable to choose the least objectionable form of nitrogenous foods, which, in case of rheumatism, would be those not liable to be converted into acids. This condition is met in the cereals, which, generally speaking, contain a much smaller proportion of nitrogen than the flesh of animals, and in the chemical processes of nutrition and disassimilation do not as readily give rise to the formation of poisonous acids.

2.—Acids are not necessarily injurious in cases of rheumatism. On the contrary, many physicians give the vegetable acids in the treatment of this disease, and some rely upon them as a main remedy. Mutual chemical decompositions and reactions are supposed to take place between these acids and their salts and the lactic acid of rheumatism, resulting in the formation of carbonates which are excreted from the body. In this way the specific poison of rheumatism is eliminated or neutralized. The vegetable acids, therefore, should always agree with a rheumatic patient, unless there is such a peculiar condition, as may sometimes exist, in which this double decomposition does not take place; in such a case they would prove aggravating. These instances are, however, very few as compared with the whole number. Hence, fruits and vegetable acids ought as a rule to be valuable articles of diet for rheumatics.

For the same reason that vegetable acids are used in the treatment of rheumatism, and in order to produce similar chemical results, what

is known as the alkaline treatment is now largely followed. The bi-carbonates, tartrates, and acetates of potassa and soda, acetate of ammonia, etc., being administered until the urine is changed from an acid to an alkaline condition. This treatment has been found especially effective in controlling that most dangerous complication, viz., rheumatism of the heart. The change of the urine from an acid to an alkaline reaction is generally followed by relief from pain, and a lessening of the danger of organic heart disease.

3. I can hardly enumerate the sub-acid fruits, as some strawberries are sub-acid and some acid; some apples are sub-acid and others acid. What we mean by a sub-acid fruit is one that is not markedly acid. We sometimes express it by saying a tart or pleasant sour fruit; in other words, it is an acid wherein there is an excess of the base. To persons affected with rheumatic gout, as it is called, or gout itself, in which the disturbing cause is supposed to be uric acid, the product of waste bodily tissue, or that derived from foods nitrogenous in character, excess of nutritive elements containing nitrogen would be objectionable, because of the increased quantity of uric acid which would appear in the system. In the processes of disassimilation, uric acid enters into the formation of water of soda, ammonia, potash, lime, magnesia, etc., and in this form it is passed from the body. Where excess of urea exists, uric acid is liable to show itself in a free state in the blood, in which case it is supposed to cause that peculiar inflammation diagnostic of gout. It is common to hear physicians speak of persons of a lithic diathesis, or a constitution predisposed to gouty inflammation, in which there is always a tendency to undue presence of uric or lithic acid in the system. Such persons should avoid, or use in very moderate degree, meats and the vegetable foods which contain nitrogen in large proportion.

Constipation, Weak Eyes.—J. M. R., Cleveland.—Where can I find an article or instructions with reference to the cure of obstinate constipation? 2. Please give me a cure for weeping eyes; mine are full of tears all the time and I have to wipe them quite often. 3. Is the water of Lake Erie soft enough for general use?

Ans.—1. I am now preparing a lecture on the subject of constipation which will be published in the January number of the Lecturer. Meantime follow such general instructions as you can get from reading the Laws. If you will take the back numbers for a year or two, and look over the Medical Questions Answered, you will find a good many hints on this subject.

2. In all probability the tear ducts are stopped so that the fluid cannot be conducted through the passage into the nose, and hence it must overflow the eyelids. You should consult a first-class oculist who will probably dilate these ducts and remove your difficulty without any special trouble or inconvenience. This is the quickest and only sure way.

3. Certainly, the water of Lake Erie is soft enough for ordinary purposes.

Uterine Trouble in Children, Paralysis.—L. A. N., B—ville.—Is it possible for a girl of five years old to have misplacement of the uterus? There is a child here that one doctor says is troubled in this way, and another says it is impossible. I would like your opinion. 2. In the case of a shock of paralysis is it a good symptom

to have cold hands and feet when the shock was caused by the bursting of a blood vessel in the brain?

Ans.—1. I conceive it to be possible under certain circumstances that misplacement of the uterus may exist in a girl five years of age, but I hardly think it is probable. I should want very convincing evidence before believing. Such cases are very rare indeed.

2. Set it down as an absolute rule, that under no circumstances in life is it a good symptom to have cold hands or feet, and certainly not in a case of paralysis.

Sleep After Eating.—M. A. P., Bay City, Mich.—If it is right to sleep after dinner why isn't it right to do so after supper?

Ans.—If I ever have advocated sleep after dinner it has been more with reference to a simple nap than to a prolonged or profound rest. Not that there is anything particularly injurious to the system in such rest after eating. The objections to it, however, are that at night, when one is apt to be tired, and when the vitality and circulation of the body are at low ebb so far as vigor is concerned, the introduction of food into the stomach, especially of a hearty character, is apt to produce reflex irritation of brain which results in disturbed sleep, as dreams, nightmare, etc. Most persons of ordinary habits, do not take food into their stomachs without thereby temporarily exciting the heart to greater activity, thus stimulating abnormally the circulation. This being the case at night, the conditions which promote sleep, namely, withdrawal of blood in some measure from the brain, thus lessening its functional activity, would be subverted, and the sleep being prolonged would be much more apt to be disturbed than would that of a short noon-day nap which would be in the nature of a temporary relaxation rather than that of the profound repose of sleep at night.

Short Breath.—C. S. Galva, Illinois.—I am troubled with shortness of breath if I walk fast or exert myself. Cannot do any work. If I sit or lie down my breath does not trouble me. Can talk without unusual difficulty. Food often causes fullness of the stomach which affects my breathing afterwards. When walking I have a pain and heavy feeling across the bowels. I have been troubled with catarrh and bronchial difficulty, but was improving until six months ago, when shortness of breath came on suddenly. I am a farmer by occupation, 38 years of age, and of nervous temperament. What is the cure?

Ans.—It is impossible to tell the cause of the trouble without a personal examination. The difficult breathing may be due to diseased conditions of the lungs or heart, or to some abdominal involvement. My advice to you is to consult a physician for examination of the lungs, heart, and bowels, and if he pronounces these sound the trouble must be of nervous character. It is possible you may have an affection of the lungs in which the air cells become dilated and so their usefulness is practically destroyed, thus limiting lung capacity to such a degree as to interfere, under exertion, with oxygenation of the blood, and hence the feeling of suffocation.

Chronic Rheumatism.—Mrs. H. E., Little Sioux, Ia.—See articles on this subject under Medical Questions in the March number of 1881.



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

REMEDIAL EDUCATION (*Continued*).

THE vicissitudes necessarily incident to an out-door and primitive mode of life are never the first causes of any disease, though they may sometimes betray its presence. *Bronchitis*, nowadays perhaps the most frequent of all infantile diseases, makes no exception to this rule; a draught of cold air may reveal the latent progress of the disorder, but its cause is long confinement in a vitiated and overheated atmosphere, and its proper remedy ventilation and a mild, phlegm-loosening (saccharine) diet, warm, sweet milk, sweet oatmeal-porridge, or honey-water. Select an airy bedroom and do not be afraid to open the windows; among the children of the Indian tribes who brave in open tents the terrible winters of the Hudson Bay territory, bronchitis, croup, and diphtheria are wholly unknown; and what we call "taking cold" might often be more correctly described as taking *hot*, glowing stoves greatly aggravating the pernicious effects of an impure atmosphere. The first paroxysm of croup can be promptly relieved by very simple remedies: fresh air and a rapid forward-and-backward movement of the arms, combined in urgent cases with the application of a flesh-brush (or piece of flannel) to the neck and the upper part of the chest. Paregoric and poppy-syrup stop the cough by lethargizing the irritability and thus preventing the discharge of the phlegm till its accumulation produces a second and far more dangerous paroxysm. These second attacks of croup (after the administration of palliatives) are generally the fatal ones. When the child is convalescing, let him beware of stimulating food and overheated rooms. Do not give aperient medicines; costiveness, as an after-effect of pleuritic affections, will soon yield to fresh air and a vegetable diet.

Worms.—Intestinal parasites are symptoms rather than a cause of defective digestion, and drastic medicines (calomel, Glauber's salt, etc.) are merely palliatives; even a change of diet may fail to afford permanent relief if the general mode of life favors a costive condition of the bowels. Like maggots, maw-worms seem to thrive only on putrescent substances, on accumulated ingesta in a state of self-decomposition, and disappear as soon as exercise, cool fresh air, and a frugal diet have reestablished the functional vigor of the digestive organs.

Diarrhœa.—An abnormal looseness of the bowels is an effort of Nature to rid the stomach of some irritating substance, and suggests the agency of a dietetic abuse, either in quantity or in quality. An excessive quantum even of the healthiest food will purge the bowels like a drastic poison, unless the alimentary wants—and consequently the assimilative abilities of the

system—have been increased by active exercise. On the hunting-grounds of the upper Alps, an Austrian sportsman can assimilate a quantity of meat which the kitchen artists of the best Vienna restaurant could not have foisted upon the stomach of an indolent burgher. Dysentery medicines can be entirely dispensed with if one can get the patient to try the effect of Nature's two specifics—fasting and pedestrian exercise. [Undoubtedly the author has grounds for the statement that pedestrian exercise acts as a specific in cases of threatened dysentery, although that idea is not in accordance with the usual theory and practice, which favor, under such circumstances, a recumbent posture.—Ed.] Combined they will only fail when opiates have produced an inflammatory condition of the bowels, in which case a grape or water-cure must precede the more radical remedies. The languor of dysentery is always combined with a fretful restlessness, and should not be mistaken for the exhaustion that calls for repose and food: the patient is safe if we can fatigue him into actual sleepiness, or anything like a genuine appetite; when the digestive organs announce the need of nourishment, they can be relied upon to find ways and means to retain it.

Constipation.—A slight stringency of the bowels should never be interfered with; in summer-time close stools are consistent with a good appetite and general bodily vigor. Aperient medicines provoke a morbid activity of the bowels, followed by a costiveness that differs from a summer constipation as insomnia differs from a transient sleeplessness. In England and the United States the use of laxative drugs has repeatedly become epidemic and in its consequences a true national misfortune; and a sad majority of otherwise intelligent parents are still afflicted with the idea that children have to "take something"—in other words, that their bowels have to be convulsed with poisons, for every trifling complaint. Constipation is often simply a transient lassitude of the system, a functional tardiness caused by fatigue and perspiration, and very apt to cure itself in the course of two or three days, especially at a change from a higher to a lower temperature. After the third day the disorder demands a change of regimen: cold ablutions, lighter bedclothes, in summer-time removal of the bed to the coolest and airiest available locality, and liberal rations of the most digestible food—bran-bread, sweet cold milk, stewed prunes, and fresh fruit in any desired quantity; *faute de mieux*, cold water and sugar, oatmeal-gruel, and diluted molasses. The legumina, in all their combinations, are likewise very efficient bowel regulators, and common pea-soup is a remedial equivalent of Du Barry's expensive "revalenta Arabica" (lentil powder). For real dyspepsia (rarely a chronic disease of youngsters in their teens), there is hardly any help but rough out-door exercise, daily pedestrian exercise or out-door labor, continued for hours in all kinds

of weather. The graham cure might bring relief in the course of time, but for one person with passive heroism enough to resist the continual cravings of an abnormal appetite, hundreds can muster the requisite resolution for an occasional active effort, which will gradually but perceptibly restore the vigor of the system. Drugs only change the form of the disease by turning a confirmed surfeit-habit into a still more obstinate and less commutable alcohol-habit; the vile mixtures sold under the name of "tonic" bitters have never benefited anybody but their proprietors and the rum-sellers, to whose army of victims the patent-medicine dispensaries serve as so many recruiting-offices.

"*Rickets*" is a sign of general debility, owing to mal-nutrition during the years of rapid growth. The best regimen for a rickety child is milk, bran-bread, and fruit; the best physician, the drill-master of the turner hall. Rickety children are apt to be precocious, and till their backs are straightened up their books ought to be thrown aside. Knock-knees, bow-legs, "chicken-breasts," and round shoulders are all amenable to treatment, if the cure be begun in time—during the first three years of the teens, of all ages at once the most plastic and the most retentive of deep impressions.

For the cure of young *topers*, *smokers*, and *gluttons* I am persuaded that punishments are only of temporary avail, and homilies of no use whatever. The most glowing eloquence palls before the suasion of a vicious *penchant*. Here, too, the chances of saving the tempted depend upon the possibility of silencing the tempter—by outbidding his offer. Provide healthy diversions; the victims of the poison-habit yield to temptation when the reaction (following upon every morbid excitement) becomes intolerable. Relieve the strain of that reaction by diverting sports; improvise hunting expeditions and mountain-excursions, or, Olympic games; between exciting diversions and sound sleep the toper will forget his tipple, and every day thus gained will lessen the danger of a relapse.

It cannot be denied that *poison-habits* (the opium-habit as well as "alcoholism") are to some degree hereditary. The children of confirmed inebriates should be carefully guarded, not only against objective temptations, but against the promptings of a peculiar disposition which I have found to be a (periodical) characteristic of their mental constitution. They lack that spontaneous gayety which constitutes the almost misfortune-proof happiness of normal children, and, without being positively peevish or melancholy, their spirits seem to be clouded by an apathy which yields only to strong external excitants. But healthful amusements and healthful food rarely fail to restore the tone of the mind, and, even before the age of puberty, the manifestations of a more buoyant temper will prove that the patient has outgrown the hereditary hebetude, and with it the need of artificial stimulation.

Chlorosis, or green-sickness, is a malignant form of that dyspeptic pallor and languor which one half of our city girls owe to their sedentary occupations in ill-ventilated rooms. The complaint is almost unknown in rural districts, and the best cure is a mountain-excursion, afoot or on horseback; the next best a course of "calisthenics," a plentiful and varying vegetable diet, fun, frequent baths, and plenty of sleep. "Tonic" drugs are sure to aggravate the evil. It is

only too well known that a fit of nervous depression can be *momentarily* relieved by a cup of strong green tea. The stimulus goads the weary system into a spasm of morbid activity: the vital strength, sorely needed for a reconstructive process (one of whose phases was the nervous depression), has now to be used to repel a pernicious intruder; and this convulsion of the organism, in its effort to rid itself of the narcotic poison, is mistaken for a sign of returning vigor—the patient "feels so much better." But, as soon as the irritant has been eliminated, the vital energy—diminished now by the expulsive effort—has to resume the work of reconstruction under less favorable circumstances; the patient now "feels so much worse"—by just as much as the reaction following upon the morbid excitement has since increased the nervous depression. In the same way precisely a "tonic" medicine operates upon the exhausted organism, and in the same way its effect—a morbid and transient stimulation—is mistaken for a permanent invigoration.

Pulmonary consumption, in its early stages, is perhaps the most curable of all chronic diseases. The records of the dissecting-room prove that in numerous cases lungs, wasted to one half of their normal size, have been healed, and after a perfect cicatrization of the tuberculous ulcers, have for years performed the essential functions of the sound organ. Still, the actual waste of tissue is never repaired, and fragmentary lungs, supplying the undiminished wants of the whole organism, must necessarily do double work, and will be less able to respond to the demands of an abnormal exigency. But the lungs of a young child of consumptive parents are sound, though very sensitive, and, if the climacteric of the first teens has been passed in safety, or without too serious damage, the problem becomes reduced to the work of preservation and invigoration: the all but intact lungs of the healthy child can be more perfectly redeemed than the impaired organs of the far-gone consumptive; the phthisical taint can be more entirely eliminated and the respiratory apparatus strengthened to the degree of becoming the most vigorous part of the organism. The poet Goethe, afflicted in his childhood with spitting of blood and other hectic symptoms, thus completely redeemed himself by a judicious system of self-culture. Chateaubriand, a child of consumptive parents, steeled his constitution by traveling and fasting, and reached his eightieth year. By a relapse into imprudent habits, the latent spark, which under such circumstances seems to defy the eliminative efforts of half a century, may at any time be fanned into life-consuming flames, but in ninety-nine out of a hundred cases it will be found that the first improvement followed upon a change from a sedentary to an out-door and active mode of life. Impure air is the original cause of pulmonary consumption ("pulmonary scrofula," as Dr. Haller used to call it), and out-door life the only radical cure. The first symptoms of consumption are not easy to distinguish from those transient affections of the upper air-passages which are undoubtedly due to long confinement in a vitiated atmosphere: hoarseness, and a dry, rasping cough, rapid pulse, and general lassitude. Spitting of blood and pains in the chest are more characteristic symptoms, but the crucial test is the degree in which the respiratory functions are accelerated by any unusual effort. A common catarrh will not pre-

vent a man from running up-stairs or walking up-hill for minutes together, without anything like visible distress; subjected to the same test, a person whose lungs are studded with tubercles will pant like a swimmer after a long dive, and his pulse will rise from an average of 65 to 110 and even 140 beats per minute. Combined with a hectic flush of the face, night-sweats, or general emaciation, shortness of breath leaves no doubt that the person thus affected is in the first stage of pulmonary consumption. If the patient were my son, I should remove the windows of his bedroom, and make him pass his days in the open air—as a cow-boy or berry-gatherer, if he could do no better. In case the disease had reached its *deliquium* period, the stage of violent bowel-complaints, dropsical swellings, and utter prostration, it would be better to let the sufferer die in peace, but, as long as he were able to digest a frugal meal and walk two miles on level ground, I should begin the out-door cure at any time of the year, and stake my own life on the result. I should provide him with clothing enough to defy the vicissitudes of the seasons, and keep him out-doors in all kinds of weather—walking, riding, or sitting; he would be safe: the fresh air will prevent the *progress* of the disease. But *improve* he could not without exercise. Increased exercise is the price of increased vigor. Running and walking steel the leg-sinews. In order to strengthen his wrist-joints a man must handle heavy weights. Almost any bodily exercise—but especially swinging, wood-chopping, carrying weights, and walking up-hill—increases the action of the lungs, and thus gradually their functional vigor. The problem is to make out-door exercise pleasant enough to be permanently preferable to the *far niente* whose sweets seem especially tempting to consumptives. This purpose accomplished, the steady progress of convalescence is generally insured, for the differences of climate, latitude, and altitude, of age and previous habits, almost disappear before the advantages of an habitual out-door life over the healthiest in-door occupations.

A tubercular diathesis inherited from both parents need not be considered an insuperable obstacle to a successful issue of the cure. The family of my old colleague, Dr. G——, of Namur, adopted a young relative who had lost his parents and his only brother by febrile consumption, and was supposed to be in an advanced stage of the same disease. The Antwerp doctors had given him up, his complaint having reached the stage of night-sweats and hectic chills, and, though by no means resigned to the verdict of the medical tribunal, he had an unfortunate aversion to anything like rough physical exercise. But his uncle, having from personal experience a supreme faith in the efficacy of the open-air cure, set about to study the character of the youngster, and finally hit upon a plan which resulted in the proudest triumph of his professional career. Pierre was neither a sportsman nor much of an amateur naturalist, but he had a fair share of what our phrenologists call “constructiveness”—could whittle out ingenious toys and make useful garden-chairs from cudgels and scraps of old iron. That proved a sufficient base of operations. The doctor had no farm of his own, and the only real estate in the market was a lot of poor old pastures on a sparsely wooded slope of the Ardennes. Of this pasture land he bought some ten or twelve acres, including a hill-top with a few shade trees and a

fine view toward the valley of the Sambre. At the first opportunity one of Pierre's garden-chairs was sent up to the lookout point, but rain and rough usage soon reduced it to its component elements—scrap-iron and loose cudgels. Pierre volunteered to repair it, and was supplied with such a variety of material and tools that he made two more chairs, and while he was about it also a rustic round-table with a center-hole corresponding to the diameter of one of the shade trees. The hill was only two miles from town, and soon became a favorite evening resort of the G——family; but the road was rather steep, and Mrs. G——appealed to the ingenuity of her constructive nephew: could he not try and make a winding trail by knocking some of the rocks and bushes out of the way? Pierre tried, and his success, the uncle declared, proved him an intuitive engineer, the peer of Haussmann and Brunel. That new road had so increased the value of the old pasture that it would be worth while to put up a pavilion and make it a regular hill-top resort. The only drawback upon the advantage of its situation was the want of good drinking water; but there was a sort of a spring in an adjoining pasture on the opposite slope of the ridge: would Pierre make an estimate of the number of bricks requisite to wall it up and keep the cattle from muddling it? The requisition proved an under-estimate, but Pierre made up the deficiency by collecting a lot of passably square stones. The water now became drinkable, and somehow the rumor got abroad that Pierre had *discovered* the spring, whereupon his uncle's neighbor urged him to exercise his talent for the benefit of his valley-meadow, in all but the want of water the best pasture in the parish. Pierre selected a spot where a lot of day laborers were set to work and actually struck water—by digging deep enough. The gratitude of the farmer was almost too demonstrative for the modest lad, who, however, agreed with his uncle that a talent of that sort might make its possessor a public benefactor, and ought to be cultivated. Would Pierre undertake to locate a well on his uncle's hill-pasture, a little nearer to the lookout point? The brick-spring was too far down, and it would be so convenient to have water on one's own premises! Judging from analogies, the young hydrologist fixed upon a spot at the junction of two ravines, but too near the upper boundary of arboreal vegetation, and after digging down to a stratum of dry sandstone detritus, the workmen gave up the job in disgust. But Pierre himself would not yield his point, and offered to dig the well alone if they would give him time, and a boy to turn the windlass of the sand-bucket. His wish was granted, and before he had been a week at work, his asthma had left him, his digestion improved, and his appetite became ravenous. The well-project had finally to be relinquished, but his uncle consoled him by purchasing the adjoining lot and letting him make a winding road from the brick-spring to the hill-top. The road was built, but Pierre indorsed the opinion of a professional engineer that the well-hole, too, would be full of water if the woods of the upper ridge had not been so ruthlessly destroyed and that the replanting of forest-trees along the line of the subterranean water-courses would not only replenish the springs but redeem the arid pastures of the foot-hills. The doctor controverted that point, but—just for the sake of experiment—procured a hundred beech-

tree saplings, which Pierre planted and watered with untiring assiduity. Some sixty per cent. of the trees took root, to the unending astonishment of the uncle, who now declared that his confidence in the fertility of the ridge-land had increased to a degree which encouraged him to try his luck with orchard trees. They procured a lot of young apple, almond, and apricot trees, about two hundred of each, and planted them along the line of the suppositive water-courses. Pierre superintended the work, and was kept so busy for the next eighteen months that he had no time to be sick for a single day. The boy that was given up by the Antwerp doctors is now a well-to-do horticulturist, able to climb without a stop the steepest ridge in the Ardennes and to fell a forty-years oak-tree in twenty minutes!

In the beginning of this chapter I have mentioned two forms of disease, which, thus far, have not proved amenable to the hygienic (non-medicinal) mode of treatment, though it has already been ascertained that a mild vegetable demulcent—sarsaparilla, for instance—is as efficacious in those cases as the virulent mercurials of the old school. Antidotes and certain anodynes will, perhaps, also hold their own till we find a way of producing their effects by *mechanical* means. But, with these few exceptions, I will venture the prediction that, before the middle of the twentieth century, the internal use of drugs will be discarded by all intelligent physicians.

Animals seem to live and thrive on the principle that palatable food recommends itself to the stomach, and that repulsive things ought to be avoided. The anti-naturalists reversed the maxim, and assured us that sweetmeats, uncooked vegetables, cold water, drunk when it tastes best—i. e., on a warm day—raw fruit, etc., are the causes of countless diseases, and that the execrable taste of a drug is not the least argument against its salubrity. During the middle ages parents used to dose their children with brimstone and calomel, “to purify their blood,” and, for the same purpose, the most nauseous mineral springs of every country are still pumped and bottled for the benefit of invalids. There is not a poison known to chemistry or botany but has been, and is still, daily prescribed as a health-giving substance, and, in the form of pills, drops, or powders, foisted upon a host of help-seeking invalids. But, since the revival of free inquiry, we have compared the statements of ancient historians and modern travelers, and it appears that the healthiest nations on earth have preserved their health on the principle that guides our dumb fellow-creatures, and would guide our children if they were permitted to follow their inclinations. An overwhelming testimony of facts has proved that the diseases of the human race can be cured easier without poison-drugs—easier in the very degree that would suggest the suspicion that every ounce of poison ever swallowed for remedial purposes has increased the weight of human misery. And that same suspicion is forced upon us by very cogent *a priori* reasons. If the testimony of our senses helps us to select our proper food, and warns us against injurious substances, have we any reason to suppose that such salutary intuitions forsake us at the time of the greatest need—in the hour of our struggle with a life-endangering disease? Shall we believe that at such times our sense of taste *warns us* against salubrious substances? And does it not urgently warn us against ninety-

nine out of a hundred “medicines?” Shall the sick believe that an all-wise Creator has staked the chances of their recovery upon the accident of their acquaintance with Dr. Quack’s Quinine Bitters or Puff & Co.’s Purgative Pills?

To the children of Nature all good things are attractive, all evil repulsive, and the laws of God proclaim and ‘avenge themselves.—*Popular Science Monthly*.

Restriction and Prevention of Diphtheria.

THE Michigan Board of Health has issued a circular, for distribution in that State, giving in concise and understandable form, instructions as to the nature, prevention and limitation of diphtheria. If such knowledge could find its way into every family of every State in the Union the percentage of deaths from this scourge would not rank as it has done in the past ten years, neither would scores of young men and women be doomed to suffer throughout their lives the ills of body so liable to follow as a result of this disease. The instructions given are here reprinted in so far as they relate to matters under domestic control, with the hope that every reader who is a father or mother will give them practical heed.

NATURE OF THE DISEASE.

Diphtheria is, primarily or secondarily, a constitutional or blood-poisoning disease. It attacks persons of all classes and ages, but most frequently children under sixteen years of age.

In ordinary cases the poisonous principle of diphtheria probably enters the blood by way of the mouth and the air passages.

The period of incubation of diphtheria, or the time from a person’s exposure to the disease to his coming down with it, varies somewhat,—being usually from a few hours to seven or eight days; in some cases it is twelve or fourteen days.

Its most frequent local manifestations are in the mouth, throat, and air passages. When in the mouth or upper part of the throat only, the disease is, as a rule, less dangerous and fatal, but none the less contagious, than when in the air passages, below the fauces.

The specific contagium developed by the disease itself, and by which it spreads, is diffused by the exhalations (breath, perspiration, etc.) of the patient, through the air immediately surrounding him, as well as by clothing or other solid substances that have been brought into contact with the products of the disease.

As a rule, the virulence or malignancy of the contagium is in direct proportion to the severity of the case from which it emanates, though malignant cases may result from exposure to a mild case.

The more this contagium is allowed to accumulate in the room where the patient lies, the more powerful does it become.

RESTRICTION OF DIPHTHERIA.

Diphtheria is a contagious disease, and hence the strict observance of the following precautions is of very great importance:

1. Every person known to be sick with this disease should be promptly and effectually isolated from the public,—one or two persons only

should take the entire charge of the patient, and they should be restricted in their intercourse with other persons.

2. The room into which one sick with diphtheria is placed should previously be cleared of all needless clothing, carpets, drapery, and other materials likely to harbor the poison of the disease. This room should constantly receive a liberal supply of fresh air, without currents or drafts directly upon the patient. It will be well also to have the sun shine directly into the room.

3. The discharges from the throat, nose, and mouth are extremely liable to communicate the disease, and should be received on soft rags or pieces of cloth, which should immediately be burned.

4. The discharges from the kidneys and bowels are also dangerous, and should be passed on old cloths and burned, or into vessels kept thoroughly disinfected by nitrate of lead, chloride of zinc, or sulphate of iron (copperas), and then be buried at least one hundred feet distant from any well. Copperas, dissolved in a little hot water as will dissolve it, is a good disinfectant for this purpose.

5. Nurses and attendants should be required to keep themselves and their patient as clean as possible,—their own hands should frequently be washed and disinfected by chlorinated soda.

6. Soiled bed and body linen should at once be placed in boiling water or in water containing chlorinated soda, chlorinated lime, or solution of chloride of zinc.

7. All persons recovering from diphtheria should be considered dangerous, and therefore no such person should be permitted to associate with others or to attend school, church, or any public assembly, until in the judgment of a careful and intelligent physician he can do so without endangering others.

8. The body of a person who has died of diphtheria, should as early as practicable be placed in the coffin, with disinfectants, and the coffin should then be tightly closed. Afterwards, the body should not be exposed to view except through glass.

9. No public funeral should be held at a house in which there is a case of diphtheria, nor in which a death from diphtheria has recently occurred. No children at least, and it would be better in most cases that few adults, should attend such a funeral.

10. The room in which there has been a case of diphtheria, whether fatal or not, should, with all its contents, be thoroughly disinfected by exposure for several hours to strong fumes of chlorine gas, or of burning sulphur, and then, if possible, it should for several days be exposed to currents of fresh air.

To disinfect an ordinary room with chlorine gas: having tightly closed all the openings of the room, place in it an open earthen dish containing four ounces of peroxide of manganese. Pour on this one pound of strong muriatic acid, being careful not to breathe the fumes. When certain that continuous evolution of chlorine is taking place, leave the room and close the door.

To generate sulphurous acid gas, put live coals on top of ashes in a metallic pan, and place on the coals sulphur in powder or fragments.

A convenient way is to place the coals and sulphur on a heated stove plate or cover turned bottom upward in a pan half filled with ashes. To disinfect one hundred cubic feet of air re-

quires the thorough burning of about one and one-half ounces of sulphur.

11. After a death or recovery from diphtheria, the clothing, bedding, carpets, mats, and other cloths which have been exposed to the contagium of the disease should either be burned, exposed to superheated steam, to a degree of dry heat equal to 240° F., or be thoroughly boiled.

The foregoing methods of disinfection are applicable in all contagious diseases.

PREVENTIVE MEASURES.

1. Avoid the special contagium of the disease.
2. Beware of crowded assemblies in ill-ventilated rooms.

All influences which depress the vital powers, and vitiate the fluids of the body, tend to promote the development and spread of this disease. Among these influences, perhaps the most common and powerful are, *impure air* and *impure water*. Because of this, and as a means of lessening the danger of contracting almost all other diseases, the following precautions should always be taken, but more particularly during the prevalence of any such disease as this.

3. The grounds under and around the house should be well drained.

4. No vegetable or animal matter should be allowed to decompose on the surface of the ground near the house.

5. If any soap-factory, slaughter-house, rendering establishment, or other source of foul odors, contaminate the air which you and your children daily breathe, take immediate measures through your local board of health or health officer to have such nuisance abated.

6. Your own privy especially, should at all times be thoroughly disinfected, by dry earth, coal ashes, or copperas-water; and the receptacle should be so constructed as to be water-tight and to be tightly covered when removed to be emptied, as it should be often enough to prevent the air about it from becoming offensive, and in cold weather so far as possible.

7. Your whole house and especially its sleeping rooms should be well ventilated.

8. Your cellar should be dry and well ventilated; it should frequently be whitewashed, and always kept clear of decomposing vegetable or other substances.

9. No cesspool should be allowed near the house. If there be one, it should either be removed or be thoroughly and frequently disinfected with sulphate of iron (copperas).

10. Your house drains should be looked to with scrupulous care, to see that they are well trapped, kept clear, and ventilated into the open air.

11. Your house should not have uninterrupted connection with a sewer. Be sure that the waste-pipes do not permit the entrance of sewer gas into the house, but that they enter the sewer through an open-air space, or at least through a space freely ventilated to the open air.

12. Be sure that your drinking-water is not contaminated by surface drainage, nor by leakage from the drain, gas-pipes, sewer, cesspool, or vault.

IN GERMANY the mischief done to growing boys by the use of tobacco has been found to be so great that the German Government has ordered the police to forbid lads under sixteen from smoking in the street.

The Progress of Cremation.

THE organization in this city of a cremation society is an indication of the deeper interest that is being taken in this subject. It is now about six years since a cremation society was started in England, numbering among its members many distinguished names. Two years later a similar society was formed at Milan, and since that date such organizations have rapidly multiplied. There are now societies for promoting the practice of cremation at Lodi and Rome, at Gotha, Zurich in Switzerland, at Brussels and in Holland. Last November a society was organized in Paris. It is said that a crematory is to be or has been erected in Rio Janeiro.

The prevalence of the practice, however, is hardly to be measured by the number of these societies. In England a crematory has been erected at Woking, but it has not yet been used, owing to a fear that the practice of cremating is illegal. At the last meeting of the British Medical Association, Mr. T. Spencer Wells read a paper advocating the practice, after which nearly two hundred names were received to a petition praying that the Home Secretary would make cremation legal. The matter is still being urged, and meanwhile the furnace waits.

In Switzerland no bodies have yet been cremated, so that at present Germany and Italy are the only European countries where incineration of the dead is really practised. It is far more popular in the latter country than in the former, and Milan is just now the chief cremating centre. During the past four years over seventy bodies have been burned in the furnace in that city. There have been ten or fifteen cremations at Lodi, and a larger number at Gotha. The number is greater, however, each succeeding year, and there is every sign of a growing popularity of the practice. In England the sentiment of many of the very best men is either in its favor or not against it. The graveyards are a bane to England, and in some places another mode of disposing of the dead is almost a necessity. The Earl of Beaconsfield, the Bishop of Manchester and others have spoken loudly upon the danger to health of the English churchyards. Since last summer quite a strong feeling in favor of cremation has shown itself among medical men.

The method of cremating the human body has been most perfected at Milan. Here there is erected a crematorium in which the body is burnt, while connected with it is a cinereum, in which the ashes of the dead may be preserved in urns. Here also religious exercises, previous to the cremation of the body, may be held. The furnace that has been used until lately is that of Garini, which is very simple in its construction and reduces the body to ashes in about two hours. The remains weigh about one-twentieth of the original body weight. Recently a new and, it is claimed, more perfect furnace has been tried, the inventor being a Signor Venini. Both furnaces are patented, and at present Signors Garini and Venini are quarreling over the patents. But this does not seem to interfere with business.

We have, before this, expressed our opinion in regard to the practice of cremation. From a sanitary point of view it is to be highly commended, and is, indeed, in some places, particularly in the crowded cities of the Old World, almost a necessity. The objections to it are made on æsthetic, on economic and on medico-legal grounds. Regarding the first, none have

successfully refuted the argument that it is only prejudice which makes the practice seem revolting or irreligious. It is claimed that cremation may destroy evidence in criminal cases; and it is certain that there will have to be special legal regulations of the practice. It is probable that, after all, cremation will succeed or fail according as it does or does not afford a means of disposing of the dead more cheaply and decently than by burial. If cremations are expensive, and crematories offensive, they will not become popular, even though graveyards are unwholesome. The principles of economic science live after us. As far as experience goes now, it seems likely that cremations in large cities can be done cheaply. And here the sanitary value of the practice is most apparent. We shall watch with interest the work and progress of the New York Cremation Society.—*Medical Record*.

Tattooing Utilized.

A CERTAIN Doctor Le Comte, in France, finding the majority of deaths upon the battle-field arise from the bleeding to death of the wounded while waiting for the surgeon, proposes that each soldier in the French army shall be taught where the arteries in his body are and how to arrest hemorrhages from them. In doing this he has found a use for that hitherto most useless of arts, tattooing; a small figure of some kind being tattooed over each artery, so that the soldier can at once see where to apply the ligature. It is a pity this kind of knowledge could not be disseminated among Americans who are not soldiers. How many of the hundreds of thousands of young men who will graduate from our colleges this month, familiar with all the movements of the heavenly bodies, the campaigns of Cæsar or the sayings of Achilles, would know how to restore a drowning man on the beach or how to twist a handkerchief about a leg to check the flow of arterial blood? How many know what antidote to give in case of sudden poisoning? How many know how to remedy a smoky chimney or a foul drain? How many, in short, are fitted for the emergencies of everyday life which must be met with knowledge drawn from books as well as with prompt and cool action? It is because these things can be taught by books that we have a right to expect our young people should be taught them. There is a pretence made in every school of teaching anatomy and physiology, usually without models or even prints; the pupil of ten or twelve crams himself with page after page of words, and chatters of flexor and extensor muscles, of ulnar and sciatic nerves, while he could not lay his hand over his heart or stomach. We do not want our children made into embryo Bob Sawyers; the whole attempt inevitably results in signal failure; but there are a few practical truths about their own bodies, their health and physical necessities, and about the philosophy of common things round them, which an intelligent teacher could in a short time make clear and permanent in their minds. It will usually be found that it is the young men who rank highest and take all the honors in their classes who are most deficient in practical ability about ordinary matters. The defect lies in the text-book, not the pupils. No need to tattoo their arteries; the mark ought to be made on their brains to show them how to apply the theories of their books to everyday life.—*New York Tribune*.

Anatomical Studies Upon Brains of Criminals.

WE HAVE received from Wm. Wood & Co., publishers of medical works, 27 Great Jones St., New York City, a book bearing the above title. It is written by Moriz Benedikt, professor at Vienna.

The author discusses in the introduction the anatomy and development of the normal type of brain, contrasting it with another type represented in the criminal classes. He attempts to prove that the brains of criminals, as a rule, present a variation from the normal standard—this variation consisting mainly in a partial lack of the usual connections between the cerebral convolutions, and an increase in the fissures separating them—or, as the writer puts it, there is deficient “gyrus development and a consequent increase of fissures, which obviously are fundamental defects.” It is also noticed that the cerebellum or base of the brain is not as well covered by the cerebrum as in the normal type, but that the two, in their relations to each other, more nearly approach the lower or animal type. He claims that these defects extend throughout the entire brain, as otherwise there might be compensating action through normal brain factors. The psychological characteristics of criminals are defined as “an inability to restrain themselves from the repetition of a crime, notwithstanding a full appreciation of the superior power of the law (society), and a lack of the sentiment of wrong, though with a clear perception of it.”

The introduction is followed by the presentation and consideration of twenty-two cases of criminals, with numerous anatomical plates of their brains. From the cerebral anatomy of these cases the author apparently derives his conclusions. The work is of great interest as a study of brain anatomy, and as an incentive to further investigation; but the examinations made have been too limited as to race and number to make exact conclusions possible. Besides, there are authors who claim that the so-called variation from normal type found in the brains of criminals exists in greater or less degree among non-criminals. Toward the close of his work Benedikt makes the proposition that “the brains of criminals exhibit a deviation from the normal type, and that criminals are to be viewed as an anthropological variety of their species, at least among the cultured race.” If there is truth in this statement, the question of heredity assumes new import, and heads of nations as well as of families may well consider what powers and influences can be enlisted to insure a normal type of brain in generations yet unborn.

The Hygiene of Railway Travel.

THE constant voyager by rail is supposed to encounter many risks, and whenever a frightful accident occurs, a railroad slaughter—and unfortunately these are not rare—the people are shocked and alarmed for a day. This feeling quickly passes off, however, even if the fact is not suggested that “statistics prove that only one in eleven millions is killed of all passengers by rail.” The risk of sudden death is very trifling compared with the inevitable injury sustained by every individual who has to make a long journey by rail. The traveler really takes his life in his hands whenever he sets out. The danger is less from accident than design, less from misplaced switches than from misplaced ventilators, less from bad roadbeds than from bad air. We are not now speaking of the barbaric nuisance of having to smell, breathe and bathe in the smoke, soot and cinders pouring from the engine, which, until some other method is found to obviate the difficulty, ought to be in the rear of the train instead of the front. Of all conductors, brakemen, porters and passengers, probably not one in the thousand understands the vital importance of pure air, nor indeed do they know what pure air is. To the conductor's mind, as to that of the majority of his passengers, the comfort of the car depends upon the temperature—it is a matter of warmth or cold entirely. A warm car, or more commonly a *hot* car, is the one desideratum, albeit the warmth is the product of animal heat from fifty bodies, many of them not very clean, and of exhalations from fifty pairs of lungs, with little chance for the escape of vitiated air or the ingress of pure air—a condition of things tending to produce a state of “blue blood” not contemplated by the *haut ton*. When the life-current comes up to the lungs to be changed from blue to red, to throw off there the carbonic acid and take in oxygen—and the whole volume of blood makes this circuit once in every half minute, or over one hundred times an hour—if there is lack of sufficient ventilation in the car, or sitting-room, or sleeping-room, the blood cannot undergo this vital transformation. It goes back to the heart, and from thence is pumped through the arteries from crown to sole, throughout the complicated meshwork of the capillaries, in a state entirely unfitted to perform its functions of supplying oxygen to all parts of the body, of carrying off the waste particles resulting from the “never-ceasing death” of the atoms composing the body, and of replacing these with fresh, living atoms, or, as it is usually put, “repairing the waste.” As we have said, if the car feels warm the heedless passengers will not complain, although their heads may ache, and the close of the day's journey finds them more exhausted than they would have become from working in the open air an entire day without food. They “can't account for it.” It doesn't agree with them to travel,” and “a day's trip uses them up.” This is the rule rather than the exception, and two wrong conditions contribute to this result. The first is excessive eating; for food should be taken in proportion to the amount of exercise; and since it is not practicable, while traveling, to exercise as freely as when at home, attending to work or business, the amount and variety of food should be correspondingly diminished. The dietary should be very plain, mainly bread, with a large proportion of fruit—the latter taken at morning and noon, not at night. Unquestionably two

meals only would be far better than three. Secondly, the air being impure, the right sort and quantity of food cannot be transformed into pure blood, because insufficiently oxygenated in the lungs.

For want of the very air shut out, the passengers "feel chilly," often when the temperature is above summer heat. Warmth is life; cold is death. The circulation of the blood is nature's hot-water apparatus, that warms the body and maintains it at a temperature of 98 degrees F. in winter the same as in summer; and unless the blood is replenished by about the right proportion of food, and kept pure by its half-minute visits to the lungs, "creeping chills" may be expected; and in proportion as these wrong conditions are continued, they may go deeper and deeper, until the final chill of all comes. A chill is a partial death, and death itself is but a perpetual chill. A corpse remains cold in a temperature of 100 degrees above zero, while a robust man in prime condition remains warm in one of 10 degrees below. The one has no circulation; the other has his arteries filled with the vital fluid, pure blood.—C. E. PAGE, M. D., in *Phrenological Journal*.

Disinfectants.

DR. GEO. M. STERNBERG, U. S. A., in his experiments with disinfectants (N. B. of Health *Bulletin*, Vol. 3, No. 4), confirms the conclusions of Dr. John Dougall, of Glasgow, that of all the substances in common use, carbolic acid is among the *least* efficient. This has frequently been pointed out in these pages, while its use has been persisted in, and still is, to some extent, by health authorities, as a substitute for cleanliness. The conclusion reached by Dr. Sternberg is, that chlorine, nitrous acid, and sulphurous acid are reliable disinfectants in the proportion of 1 volume to 100 of air. Smaller proportions, he thinks, might be sufficient in an atmosphere saturated with moisture. Moisture, no doubt, greatly contributes to the efficiency of chlorine, on account of the facility with which it decomposes water and sets free the oxygen, as practiced by Professor Doremus in the disinfection of the steamship Atlanta and Bellevue Hospital. But we are inclined to think that in the use of the acids, the presence of moisture—except, perhaps, that which may be confined to the actual thing to be disinfected or destroyed—does not add to, but, on the contrary, impairs the efficiency; inasmuch as sulphurous acid is largely absorbed by moisture, and nitrous acid is decomposed by it. These conditions suggest, therefore, that in the presence of moisture, the proportions of sulphurous and nitrous acids, when used as disinfectants, should be increased.—*Sanitarian*.

For Burns or Scalds.

A. P. DAVIS, of Dallas, Texas, writes to the *Medical Call* that a strong solution of soda in water applied and kept applied, will cure burns immediately, relieving pain and burning in a few moments; and for old burns that are not disposed to heal, a plaster made of pure castile soap of the consistency of paste by the application of a little water and heat, cures in a few days; excludes the sore from the air, and stimulates the granulating process and disinfects at the same time; fact. Don't fail to use it. It is the best, most cleanly, and most soothing application you can find or use.

"Give Thanks fer What?"

"Let Earth give thanks," the deacon said, And then the proclamation read.

"Give thanks fer what, an' what about," Asked Simon Soggs when church was out.

"Give thanks fer what? I don't see why;

The rust got in an' spiled my rye,

And hay wan't half a crop, and corn

All wilted down and looked forlorn.

The bugs jest gobbled my pertaters,

The what-you-call-em *linedaters*.

And gracious! when you come to wheat,

There's more than all the world can eat;

Unless a war should interfere,

Crops won't bring half a price this year;

I'll hev to give 'em away, I reckon!"

"Good for the poor!" exclaimed the deacon.

"Give thanks fer what?" asked Simon Soggs,

"Fer th' freshet carryin' off my logs?

Fer Dobbin goin' blind?" Fer five

Uv my best cows, that was alive

Afore the smashin' railroad come

And made it awful troublesome?

Fer that hay stack the lightnin' struck

And burnt to ashes?—thunderin' luck!

Fer ten dead sheep?" sighed Simon Soggs.

The deacon said, "You've got yer hogs!"

"Give thanks? And Jane and baby sick;

I e'enmost wonder if ole Nick

Ain't running things!"

The deacon said,

"Simon, your people *might* be dead!"

"Give thanks!" said Simon Soggs again;

"Jest look at what a fix we're in!

The country's rushin' to the dogs

At race-horse speed!" said Simon Soggs.

Down South the crooked whisky still

Is runnin' like the devil's mill;

The nigger skulks in night's disguise,

And hooks a chicken as he flies.

Up North there's murder everywhere,

And awful doings, I declare.

Give thanks? How mad it makes me feel,

To think how office holders steal!

The taxes paid by you and me

Is four times bigger'n they sould be;

The Fed'ral Gov'ment's all askew,

The ballot's sech a mockery, too!

Some votes too little, some too much,

Some not at all—it beats the Dutch!

And now no man knows what to do,

Or how is how, or who is who.

Deacon, corruption's sure to kill!

This 'glorious Union' never will,

I'll bet a continental cent,

Elect another President!

Give thanks for *what*, I'd like to know?"

The deacon answered, sad and low,

"Simon, it fills me with surprise,

Ye don't see whar yer duty lies;

Kneel right straight down, in all this muss,

And thank God that it ain't no wuss."

W. A. Crofutt, in *Springfield Republican*.

Felons.

J. P. SIDDALL, M. D., Indianapolis, Ind., says: I have been using for the last twenty-five years, a remedy which I have never known to fail to arrest the disease and process. It consists of strong *aqua ammonia* and *water*, equal parts. Apply a bandage and keep it wet with the mixture.—*Clinical Review*.

Publishers' Notes.

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DIFFERENT FROM OTHER FOLKS.

BY JAMES C. JACKSON.

CHAPTER LXVIII.

COL. HAMMERTON'S VIEWS OF MARRIAGE.

THE next morning Isabella Williams with Zenobia left for the North. In those days all that portion of the Republic known as the free States was called the North, as were the slave States called the South.

It was common for Southern people who were able to do so, to go north during the summer months, and often they took with them one or more slaves. It would occasion no remark on the part of any one north or south, white or black, to see Isabella Williams and Zenobia traveling together. They would be taken as mistress and slave in the South, and at best in the North as mistress and servant. Of course no one belonging to our plantation would think otherwise than that both Miss Williams and Zenobia would return; for no one would imagine that Col. Hammerton would emancipate Zenobia, or let her go north unless he felt sure of her return. Slaves in that day had little hope of freedom. They were so surrounded by statutes making and keeping them slaves, and these statutes affixed such terrible penalties to any violation of the laws, that it was worth a man's life to undertake to run a slave away to the North and give him liberty.

I doubt not that my father would readily have allowed Miss Williams the service of Zenobia as her waiting-maid for the asking, even at the risk of having her get away into Canada and thereby become free; but Miss Williams would not have taken her under such risk, for the girl would have fled to Canada at the first opportunity, had she not before leaving the South been promised her freedom.

I did not go with them as Zenobia had suggested to Isabella Williams that I should. I might have gone but for the fact that at that moment I did not know where my lover was. For aught I knew he might be coming South, and if he should come it would be a godsend to me to be at home, for I should have him to myself—a thing I greatly desired. Miss Williams very much disliked my lover and I very much loved him, and I was pleased at the idea of seeing him in her absence. So I had strong motives to stay at home.

I parted with my friend with genuine regret. I expected that she would be gone but a little while, though I had a suspicion that Zenobia would not return. I knew that she hated slavery and I also knew that the abolitionists would give her no peace till they "run her into Canada," unless Miss Williams emancipated her.

The day after they left, my father asked me into the library. For what purpose I did not know, but of one thing I was sure, it was for my good whatever it was. He was as indulgent as he was generous, and he was loving and good to me always. On entering and closing the door he placed a chair close by his own easy seat and asking me to sit down he took my hand, and looking into my face, said:

"My daughter, you are my only child, and though young you are a woman grown. Under any reasonable view it will not be long before some man will fall in love with you and I shall be asked to permit him to make suit to you to become his wife. I do not mean to constrain you in your choice. You may marry to-morrow

if you will. The law of this State recognizes you as marriageable, and what the combined wisdom of our people declares to be proper, I do not choose to defy by force. You may not only marry when but whom you please, and I shall make no ill-natured opposition. It is you who will have to suffer from an ill-assorted marriage, not I; and as you and not I have to take the risks, you and not I have the right to make your choice.

"I am your father, and I intend to act like one. I desire to be your adviser and friend. To give you good counsel is what I should do. Otherwise I should not fulfill the fatherhood which is mine. I ask you therefore to listen to me now.

"Let me say then, that I think marriage is an institution of the highest order. As far as any institution contemplating the establishment among men of social or interchangeable relations can be said to be of Divine origin, it can be said of marriage.

"It consists in my judgment of an agreement between two persons—a man and a woman, to live together on and after the following plan:

(a) To love each other better than either does any other person.

(b) To live in closer relationship each to the other, than either does to any other person.

(c) To have equal personal rights in all directions.

(d) To have equal personal right to liberty after as before marriage.

(e) To have equal right to all property owned by either at time of marriage and to all accumulations in business after marriage.

(f) In fine, to come together in such way that nothing of what belonged to either before marriage is lost, but on the other hand much is acquired by the union that neither possessed before it took place, and so,

(g) Establishing a life co-partnership in life itself and in all that goes to make it up.

"Life has its trials, its troubles, its tribulations. It has its shadowed as it has its sunny side. There are work and worry plenteous in life as there may be joy and peace and happiness abundant. Over these the married ones should clasp hands in a strength that cannot be broken except by death.

"I cannot enter into detail of the ramifications of the relationships which marriage imposes, but this I say, and I wish you to understand explicitly: that by it neither gains anything as against the other, but each gains much by and through the other. That is not true marriage in which either or both think that something is to be gained to personal rather than to mutual advantage. Yet this is a prevalent thought. The

man is looking after himself—his interests, his progress, his preferment, his advancement through and by means of a wife and what she can bring of personal charms, personal property, personal service.

"The woman is no less selfish. She thinks of home and its fireside, of food and raiment, of position and influence, of possible or probable wealth and what it will bring.

'Of sleeves and bonnets and caps,
Bills registered and expectations sure.'

"This is not marriage. It is its simulation simply. It is what is called marriage, what passes for it; but what I would have you avoid if I may, and what I must prevent if I can. I say must, not in any way however that shall debar you of your liberty of choice, but in such way as shall preserve me my own liberty. You are my daughter, dearly beloved. Were I to die without a will you would be my heir. But I have made my will. The property I own is not yours. You did not earn any of it, and have not the least shadow of right to it by reason of my being your father.

"It is true that by reason of that relation I was beholden to you to care for, look after, train, educate, and culture you to the best possible advantage up to years of self-help. This I have done. Now you are at liberty full and untrammelled to act independently of me, or to take me into account with you in your action.

"For the former I shall not criticise you, but I shall feel that as you do not recognize on your part any dependence on me, I shall be released from any obligations toward you. In that case I shall not leave you a dollar of my property. I hold my property as a *trust*, not for my good or yours chiefly; but for humanity. This may seem a strange announcement to you; but it is my determination, and as father to daughter I mention it, for I would not have any secrets from you. It will give me pleasure to let you know my intentions in every respect."

"May I then ask you, my father, without seeming impropriety in your view, in whose favor you have made your will?" I said.

"You may, certainly. I have made my will in your favor, if you marry to suit me. If not, then my property goes in trust to Isabella Williams, for the benefit of my slaves, and if slavery should cease then it goes to her."

"And do you call this leaving me free?"

"Certainly, I do. Wherein do I constrain you? Though you are still young and inexperienced you are old enough to act for yourself. During the years since you were born, I am sure you cannot complain that I have not guarded you with great love. In one respect I have been very thoughtful for your sake. I have forbore to give you a step-mother. I could not bear to have

a wife who should not love you; and she must be a rare woman who, for love of the man she is willing to make her husband, is ready to fulfill the duties of mother to his motherless babe. I have therefore been mother as well as father to you; but now you are grown to womanhood and have the right to come into possession of your own person and all the immunities that belong to it. You have had your 'board and your keep,' as our friends the Yankees say, and I think both, especially the latter, has been generous. But your being my daughter does not give you the least claim on my property. Why should it? During your years of incompetency to support yourself, it was your duty to do as I told you, and therefore it was my duty, and a very pleasant one it was, to take care of you. But since you have become able to take care of yourself, if you choose to act independently of me, your right to do so is perfect and I own to it; but if you exercise it you absolve me from all obligation to show you duty, and any claim on me or on my property ceases.

"It is altogether a false notion which obtains, that children who can support themselves have a claim on their father for support, without recognizing that the father has a claim on them. I would put no restraint on you; but if you set up the principle that being my child you have a right to some of my property, I meet that position by saying that being your father I have the right to dictate to you what you may *not* do with my property to which you say you have a right; and this is the position I have taken in my will, that you shall not, in the matter of marriage, do that which I dislike."

"What is it that you are likely to disapprove, papa?"

"Marrying a fortune-hunter. Being the only child of a rich man you are particularly exposed to selfish admirers. Men will approach you and if you will let them will make love to you and profess all pure and noble sentiments, and will deceive you and me also, if it may be. They will cover themselves under an envelopment of hypocrisy that you can now with difficulty imagine to be possible. I wish you not to be deceived. You are of an ardent temperament, impulsive, at present unreflective and hasty in conclusions, and if not warned beforehand so as to be fore-armed, you will fall in love with some shrewd fellow who will tell of his palatial home and protest that he wants you—not your father's fortune. None the less however does he want it, none the less does he need it, and none the less does he mean to have it. To lie in order to get it, to steal in order to obtain it, to kill if it cannot be had without and can be got thereby, is none too bad for some of these fellows.

"I am willing that you should marry a poor man if he be a real man. Manhood is wealth. 'Tis gold and precious stones. 'Tis fortune and fame. 'Tis character now, and by and by immortal name and fame. A real man, strong, simple in his manners and bearing, full of deservings but in no hurry to have them accorded; a man straightforward, ingenuous, pure-minded, true-hearted, well-educated, and apt to grow in knowledge, culture and character, I desire you to choose.

"I do not want you to marry a man who has no ambition. As an element in one's nature aspiration is essential. One cannot be much in this world unless he can climb, and one in whom this is an instinct is superiorly endowed. It does not matter from what point one starts; I would as lief it were low as high, so it be that he can reach the heights, and direct his efforts thereto.

"The great majority of men are like sand on the desert—they have no fixedness of purpose—they shift and drift as the winds of Heaven blow.

'Better the earth that's deep enough for graves,
Better the stream that's strong enough for waves,
Than the poor sandy drift,
Whose shifting surface cherishes no seed
Whether of flower or any noxious weed,
Which ever way it shift.'

"There is choice in professions doubtless; but I desire your husband to be a man whom no profession can adorn, but who on the other hand can adorn any profession. I desire that he shall be organized after the Creative ideal,—one who in his making-up, can render truth illustrious, liberty famous, goodness beautiful, and love sublime. He may have started as a wayside tinker for aught I care. He will have the gift of strength and the grace of endeavor to lift himself up till a whole people shall honor him and he shall do them honor. For, in this land there is no limit to the advancement, or if there is now, in the good time coming when true Democracy shall prevail, there will be none, of the man who, scorning all petty policies and cunning expedencies, shall have the foresight, the spiritual courage, to do right for righteousness' sake, and live and labor as seeing Him who is invisible. I am a very rich man, and if I live I mean to be richer; so much so that if I were to lose half of what I now have I should still have enough to care for myself and you, if you will let me care for you. You have my thought and my determination, which is inflexible."

"But papa, I love a man already, and I cannot give him up."

"I repeat, I do not ask you to give him up. I only say that in order that you and I should hold my property in co-partnership, your choice must be a man whom I can approve. If you and I are to hold my property in joint or divided occupancy, I am determined to have a voice in

deciding who the man shall be to come into joint ownership with you of so much of my property as shall be yours while I live; and were I to die, whoever has this great property to handle must be a man able to get on in the world without it.

"Who wants it, and will plan or plot or cheat or resort to subterfuges or play the hypocrite for it, is unworthy of it. Whether or not the man whom you say you love is worthy to come into possession of so large a trust, I must myself judge when I know his name, his past life, his vocation, his aims, his ambitions, and his longings of spirit."

"But, papa!"

"What, my daughter?"

"Would you not be willing to let me marry the man of my choice whether you liked him or not, and then give me my share of the property so fixed that my husband could control none of it, not even the income?"

"My child, you have no *share* in my property. The law says so, and equity backs up the law. Were you unmarried, the law would compel me to take care of you till you were able to take care of yourself. Then I should be free of you. At twenty-one years of age I am quit of your support, by the law, and in justice I am, also, unless by sickness or infirmity of yours I am called to help you. I say nothing of love's promptings. I love you deeply, dearly, and unselfishly. I love you so well I am willing that of two courses of action, one in which you shall have no reference to my wishes, and another in which you shall have reference to them, you may take your unbiased choice. Only if you decide against acting with me, you shall not ask me to act with you. Setting aside all talk and consideration of your share as you were pleased to call it, I will place a sum of money not to exceed a hundred thousand dollars, at interest at seven per cent., which interest shall be at your disposal, to be drawn subject to your own personal check on the first of January each year, as long as you shall live. At your death the principal reverts to my estate subject to provisions in my will.

"Will you tell me now who the man is whom you love? Is it the Mr. James Brown who asked of me permission to engage himself to you and yourself to him some time since?"

"Yes, papa."

"Well, darling, he is not open to my criticism so much for what he is as for what he is not. The strength of a man is not in him. He is as much of a man to-day as he will be ten or twenty years hence. In truth I fear he is more so. For it is a law of human nature that where a person between twenty and forty does not grow,

he goes backward. He shrivels, becomes smaller, narrower, more angular, and less elastic. This gentleman, while having property of his own enough to live upon comfortably, could not double up his expenses and be at his ease. If you were to marry him, I should place at your use and benefit the sum I mentioned, and then together you would have to make your way through life as best you might. Under no ill circumstances attaching to you, him, or your children would I add to the sum."

"But would you under no circumstances place the principal at my disposal?"

"Possibly. I think I would after five years, if he prospered, though I think you would be foolish to ask me to do it, for I have a strong presentiment that if you marry him he will sooner or later take to teasing you to ask me to give you the money outright, and if I were to grant your request, he would bedevil you with his satanic magnetism till he got hold of it, and from that point to the poor-house your road would be as straight as an air line.

"I would not advise you to marry him. I do not believe that he loves you. He loves me better than he loves you, for I am richer than you; and he loves riches, for these bespeak ease and irresponsibility. When is he coming here?"

"I do not know, papa; but I should not wonder were he to come here this week. As I thought he might be coming I did not go north. O, papa! I am very unhappy."

"I am sorry for you, my daughter, but sorrow now is better than wretchedness farther on. I wish for your sake and mine you would consent to put him to the test, when he comes. Give him distinctly to understand that I wish you not to marry him, and that if you do, what my determination is as to property, and see how he takes it."

"And then, papa, if he says he does not want your money, but that it is myself he wants, what will you say?"

"I will say that he can take you as he wants you, without my money. Under no circumstances will I put my property, beyond the income of one hundred thousand dollars, at your disposal."

"Now, papa," I said, "I have heard you patiently, as your daughter should. Will you hear me?"

"Certainly, my child."

"Well, I shall marry Mr. Brown as soon as possible after he arrives here. I shall ask you to give the wedding and your blessing, and then we shall go to the Great West. I love Mr. Brown."

"I do not doubt it, my daughter, and yet I do doubt."

"What, papa?"

"Mr. Brown's love for you. He may marry you for an hundred thousand dollars, or even the

seven per cent. annual interest of it is a great inducement; but if you were penniless I do not believe that he would come near you."

"I am sure you wrong him, papa! He is a gentleman and the soul of honor."

"Well, darling, I have freed my mind to you. I had hoped that I might induce you to forego your wish to unite your fortunes with this man, and waiting awhile, link your life for good and aye to some man of noble mould, and lift the blood of Hammerton to high renown."

This conversation might have produced different results from what it did, had Isabella Williams been near me. As she was away, I had not a friend to consult. There was an old negress on our plantation to whom I might have gone; she was wise and far-seeing, but I forbore to ask advice of her, and so I went to my fate.

I did not believe what my father said of Mr. Brown. I thought him noble and true-hearted. He "came and saw and conquered." He put me under a spell—magnetized me—so that I saw with his eyes, heard with his ears, and thought with his brain. Isabella Williams being absent, there was no counteractive to his influence. He did with me what he pleased in the department of reason. He treated me with great delicacy and personal regard. In this respect my father found no fault; but I was spell-bound by him. So things went on and in a few weeks we were married. It saddened my poor father's heart to see his little one sacrificed; but there was no help for it except by a thorough abandonment of his settled convictions, forbidding my marriage with Mr. Brown, and this he would not do.

It was not long after our marriage before my husband found out under what circumstances he had married me, and he was furious—that is, as furious as *he* could be. But I had his letters, quite a number of them in which he had said distinctly that he wished my father was not nearly so rich, then he should have hope that he might win me. So when in his out-break of wrath he accused me of misleading him, I turned the tables on him by reading from his letters and then saying that he was the deceiver, not I, for when my father had told me that he did not believe that he loved *me*, but my father's money, I repelled the charge, quoting his letters to me in disproof of the accusation. It seemed however, I said to him, that my father was right and I was wrong, and that he wanted my father's money and took me as the way to it.

This disconcerted him at first, but as time went on we grew farther apart, though we lived together. At last our civil war came; my husband went into the Confederate service; my hundred thousand dollars, which was in the stock of

one of our Southern banks, became worthless; my father went to death; his slaves were emancipated, and his fortune, so far as known, vanished like a morning mist.

I gathered up a little money, came North, tried to find Isabella Williams, failed, grew discouraged, fled from towns and villages, and in the valley where you found me, the daughter of Philip Hammerton hid herself and lay down to die.

It would have been better had you let me die, for now if I get well I have no friends.

"Are you sure that you have none? God raises up friends when we least expect it, sometimes in most remarkable ways. I have a letter to read to you to-morrow, which I think will astonish all of you. It astonished me greatly. Yet I do not see why I was surprised, for my life has been but a succession of surprises," said Rachel Reason. "Let us," she continued, "thank the dear Christ for his goodness and not be quick at questioning his providence. Dinner is ready. Will you take seats at the table?"

[For the Laws of Life.]

Song in the Night.

All thy waves and thy billows are gone over me.
Yet the Lord will command his loving kindness in the
daytime, and in the night his song shall be with me,
and my prayer unto the God of my life.—*Psalms 42: 7, 8.*

Through the weary midnight hours I lie
Waiting for the far-off dawn,
While the moon shines not in the shrouded sky,
And the light of the stars is gone.

I lie like a stranded ship on the shore,
O'er which breaks the maddened sea;
While midnight, and tempest, and ocean's roar,
Commingle in frenzied glee.

Ill-omened birds, with flapping wings,
Swoop down from their foul repasts,
While lithe waves, like serpents with deadly stings,
Curl round the broken masts.

The white foam seems like an outspread shroud,
Or a crowd of frightful ghosts;
And the demon of midnight is calling aloud
For the rally of all his hosts.

Must the tempest forever, I maddened cried,
Make o'er me its merciless path?
But only a fiercer wave replied,
As it smote with a fiercer wrath.

Ah! thus it seemed, as my restless form
On my bed I desolate tossed;
I knew that the Lord still ruled the storm,
But my hold on Him seemed lost.

But lo! a voice from the heart of the night:
"Oh, terrified soul, God is near;
He dwells in the darkness as well as the light,
Thine outcry escapes not his ear.

"Rouse, desolate soul, and feel his might,
Fast holding thee safe from harm;
Care not for the morn—care not for the night,
Lean solely on his strong arm."

And now the surging waves have departed,
Back to their native sea;
Not desolate longer, nor longer weak-hearted;
No terrors the night now for me.

But His Song is with me all the night long,
And my prayer to the Love Divine;
And this the refrain of the prayer and the song—
Thy will, oh God! and not mine.

J. H.

Our Home, Dansville, N. Y., Sept. 19, 1881.

Cases Reported—VI.

BY E. D. LEFFINGWELL, M. D.

ACUTE ARTICULAR RHEUMATISM.

ONE afternoon in the early part of March, 1881, I was called to a little girl about nine years old, the daughter of one of our neighbors. I learned that for several days she had been complaining of headache and general indisposition, and since the previous evening had manifested great tenderness in the right knee and ankle joints, accompanied by high fever. There was no room for doubt that the disease was acute articular rheumatism. The mother of the patient, having perfect confidence in our methods of treatment, desired that we should assume entire charge of the case. She told me that the child had been very well during the preceding winter, being out every day in all kinds of weather, well protected, however, by warm clothing and thick boots. There was undoubtedly an inherited tendency, as both grandmothers of the patient had suffered more or less from rheumatic disease.

In the light of my own experience, there were three prominent indications for treatment: First, to allay the pain; second, to diminish the fever; third, to prevent the disease from attacking the heart.

The pain in this affection is usually intense; the joints are exquisitely tender to the touch; the slightest jar, such as is occasioned by the slamming of a door or by walking heavily about the room, will often cause the patient to cry out with agony. In ordinary practice some form of opium is considered necessary to relieve this extreme sensibility. In this case, although the pain was so intense that the patient would cry out if any one even approached the bed, hot fomentations were found all-sufficient. Before recovery took place, the disease had invaded nearly every joint of the body; yet however painful a joint might become, vigorous fomentations would always procure almost immediate relief. There was no limit given to their employment. They were used whenever and wherever there was pain, and on one day there was hardly fifteen consecutive minutes that some part of the patient's body was not undergoing fomentation.

To reduce the fever, occasional spongings of the whole surface of the body proved amply sufficient.

The third indication was not so easily met. Acute rheumatism is usually a self-limited disease, *i. e.*, Nature left unaided is entirely able to bring about a perfect cure of the affected joints. Unfortunately, however, this disease, in a large percentage of cases, attacks the lining membrane of the heart, or its surrounding serous investment, and although even

here, apparent recovery nearly always takes place, still structural changes occur which twenty, thirty or even forty years later are developed into dangerous organic disease. The peculiar poisonous principle of rheumatism is supposed by most scientists to be lactic acid. An excess of acid in the system constitutes, in fact, rheumatism. Experimentation on animals has shown that the injection of lactic acid into the blood, produces an inflammation of the lining membrane of the heart; while on the other hand carefully collected statistics have demonstrated, that if the urine can be rendered alkaline in the early stages of this disease and kept in this condition, the danger of heart complications is very slight. This, of course, can easily be done by taking large doses of alkalies into the stomach; it can also be effected by the alkaline bath. In the case I am detailing, the fomentations were rendered strongly alkaline by the addition of a heaping tablespoonful of common soda to every quart of water. There can be no doubt that such fomentations relieve the pain of an affected joint much sooner than those wrung from simple water, and there is no question in my own mind that they constitute one of the most efficient means we possess of protecting the heart.

Any medicine which would certainly prevent heart complication, the terrible sequel of rheumatic diseases, would be justifiable, even if it caused a good deal of temporary disturbance. We possess no such remedy, but the alkaline treatment forms the nearest approach to it. In the case I am considering, careful examination of the heart was made every day, and on the slightest indication of pain in that region, alkaline fomentations were applied, with immediate relief. No medicine was given from the beginning to the end, unless the juice of one or two fresh lemons every day comes under that head. The diet was very simple, consisting chiefly of gruels. The patient was in bed about two weeks, recovering without a single unpleasant complication, and is to-day a perfect picture of health.

American Public Health Association.

THE Secretary has kindly sent us notice that the ninth annual meeting of the American Public Health Association is to be held in Savannah, Georgia, from November 29th to December 2d, inclusive. We are so fortunate as to be in possession of Vols. 1 and 2 containing the reports and papers of the Association for the first two years after its formation, eleven years ago. They are a valuable contribution to sanitary literature. The Society has exerted a strong influence, especially in leading the various States to organize each their own Boards of Health. We trust our readers who can make it practicable will attend, feeling assured they will be richly repaid for any sacrifice it may cost them.

Our Baby,—A Good Model.

WE HAVE received the card of a very young lady in whom we have special interest, and upon whom we consider that we have peculiar claims. Many of our readers will be glad to know of the improving health of Prof. and Mrs. Thurston, and of the additional happiness which has come to them in this little one.

OLIVE GLADDING THURSTON.

MAY 25, 1881.

WEIGHT 7 1-4 POUNDS.

We are assured that this baby is a thorough representative illustration of the benefits of sensible and really hygienic methods of living, and does credit to Dr. Jackson's system, notwithstanding all the disadvantages under which her vital forces have been compelled to do their work. Her father narrowly escaped with his life from the effects of those most formidable complications resulting from malarial poisoning and overwork, which brought on in this case nervous dyspepsia, general nerve and brain exhaustion, and almost complete interruption of the vital processes. Four months close and intelligent adherence to hygienic methods, followed by fourteen months of similarly conscientious attention to the laws of life and health under treatment and instruction at Our Home, gave him an upward lift, and he has continued to gain health, strength and power of enjoyment of life ever since he left us on that beautiful wedding day, the fourth of August, 1880. He still adheres to our methods, and should he escape those rarer forms of disease, against which no care can absolutely insure anyone living in daily contact with crowds of fellow creatures of all conditions, and should he successfully encounter the malarial influences that were once so nearly fatal, he will be likely to be an active apostle of the creed here taught, throughout the remainder of a long life.

The mother of our baby, for months before the little one came into the world, had been slowly regaining strength after a long period of reduced health, and was by no means strong at the date given on the little card; but she conscientiously followed the advice given her by Dr. Kate Jackson, and, so far as she was permitted by circumstances beyond her complete control, lived hygienically. Her diet was very largely fruit and the grain foods; she used very little meat, and, although often weak and ill, preserved a happy, peaceful frame of mind.

Baby came into the world at one of the most trying periods of a very trying season, and at once took her place in the family and in the hearts of the loving ones about her with a quiet self-possession that has been ever since a distinguishing characteristic. She is even-tempered and placid, never cries unless hurt or very hungry, and at four months noticed everybody and everything about her, recognized at once papa, mamma, sister, nurse, and grandparents, and always greeted them with a happy smile. Her habits of diet and of sleeping are especially remarkable. She has gradually accommodated herself to fewer and fewer meals, and at less than four months had settled down to a regular program: Immediately after mamma's breakfast Olive is put into her bath-tub and has a jolly time splashing and kicking for a few minutes, then is well-bathed, rubbed dry, first with the towel and then with the hand, is dressed and given her breakfast, and then takes a nap. After a good sound sleep, she always wakes happy and playful, and, if not at once taken up, crows and coos all by herself until she can be attended to. She spends her day out of doors when possible, coming in at one o'clock for her dinner, and often taking an afternoon nap in her carriage. Her supper is given her at about six P. M., and by half-past six she is in her little crib where she usually sleeps until her mamma is up next morning. She generally becomes uneasy at about five o'clock and wakens her mother to ask for an early breakfast; getting that, she goes at once to sleep again and nothing more is heard from her until the hour for family breakfast. She has never been known to cry in the night, and all the old lady friends who are unfamiliar with the remarkable effects of good habits in baby life pronounce her the most wonderful baby ever seen.

Although taking but four meals a day, baby is fat and chubby and dimpled. At four months she weighed sixteen pounds, having more than doubled her weight. She is still growing at a rapid rate in weight, strength, manual dexterity, and in all kinds of baby wisdom. Her mother uses a good deal of oatmeal porridge and baby finds no fault with the diet offered. At times when the drain upon the mother is too heavy, as is occasionally found to be the fact, Gerber's Milk-Food is given the little one at the mid-day meal. This is composed of ingredients that are considered by physicians the best substitute for nature's own preparation—gluten, dessicated milk and a little glucose. Baby likes it and flourishes on the mixed diet thus given her.

She began sleeping all night at less than three months, and her proud parents anticipate that

her life will illustrate all the happy and wonderful consequences which should follow strict adherence to Dansville principles and practice, including of course rest-hour and eventually two meals a day on grain foods. She is only given food when she is really hungry, and has gradually, of her own act, thus reduced the number of meals from eight to four; she will probably continue her program, however, as now reported, for some time,—perhaps until she begins to take her breakfast from her father's plate of graham mush. He can offer her that dish or granūla daily, for he considers them the most perfect of foods and always uses them in preference to any other.

The household is managed with careful reference to the laws of health. The house is usually closed for the night by ten o'clock and plenty of rest and sleep are secured for all. Two meals a day are served, at eight and three, and the food consists largely of graham, granūla, and Dr. Fuller's health-foods, with fruit and the more nutritious vegetables in their season. Meat is only used to satisfy the perverted appetites of the unregenerate among the visitors of the household. The table is, nevertheless, attractive, and the variety surprisingly great. Only those who have tried it can realize what a great number of tempting dishes can be made without resorting to the use of foods which are obtained by the destruction of life.

We feel confident that little Olive will teach by example, through a long life, how to preserve health and make life worth living, by adherence to its laws.

Salve for Sore Nipples.

A PHYSICIAN of large experience, and long since retired from practice, on a recent visit to Brightside, gave this recipe. The salve, he affirms, though he does not believe in specialties, has never been known to fail of giving relief in a short time:

Boil, in soft water, two pounds of the green leaves and stems of wormwood, until the bitter principle is well extracted; then strain through muslin or a fine metal strainer, and set the liquid away to settle for several days. Pour off the clear portion of it, carefully avoiding any sediment; add four ounces of fresh butter or lard, and simmer it down to the consistency of salve.

It is important that all the processes should be scrupulously clean. The boiling should be done in a porcelain-lined kettle, and care should be taken to avoid scorching. The liquid ought to stand in clean crockery ware, and be kept in the same or glass, excluded from air and dust. Wide-mouthed bottles, corked, or pomade jars with covers, are good for this purpose. The salve may be applied freely, and it will not interfere with nursing. It is equally good for scalds and burns or other fresh sores. The dried herb will do, but green growing wormwood is much better.

Dr. Burkhart's valuable article on Dentistry is crowded out this month, but will appear in the January number.

Health Hints.

FROM DR. JAMES C. JACKSON'S LECTURES.

NINETY-NINE of every hundred sicknesses begin in the stomach.

RIGHTEOUS habits are God's guarantees for good health.

TO WILL to be healthy implies plan, persistence, conscience, and a knowledge of the laws of life.

DO NOT put material agencies in the place of vital force, for if the life force cannot appropriate them, they are not savable.

TO LIVE in the Divine light is the greatest therapeutical agent in the universe.

GOD in law is so intensely benignant, that he who sees him as he is can only bend the knee and worship.

HARD WATER is unfit to drink. Rain water filtered, or pure spring water only should be used, whether in cooking, drinking, or bathing.

VERY COLD water congests the coats of the stomach.

THE STATE of the circulation should be as good on coming from a bath as upon going into it.

THE SCIENCE of prevention is the best method of cure.

KEEP DOWN a man's alimentiveness and you have the strongest grip on the baser forces of his nature; the desire to eat is the most powerful central force in the sensuous nature of man.

GIVE TO the people good health and you change their moral status.

SICKNESS is the greatest moral evil existing in the country to-day. Could we banish that we should practically close up our penitentiaries and tear down our jails.

THE MONEY paid annually for doctors' bills exceeds that paid for taxes.

OUR brain workers eat food, a ton of which will make less nerve than half a ton ought. This is why so many thinking men all over the land break down prematurely.

WHEAT is the food of foods.

PEAS are of the best nerve-sustaining, succulent articles of food.

BEANS are also concentrated food, and should be consecrated.

BARLEY ranks next to corn for fattening, but is poor nerve food.

WHEAT and rye are the best kinds of grain for renewing the various tissues of the body.

WHATEVER builds up the body in making new tissue, bone, nerve, muscle or membrane, is food; but nothing may be called food which does not help repair the waste of the physical frame. Articles of diet having no nutritive qualities are, however, needed by the system.

Across the Sea.—III.

[Extracts from Home Letters.]

I LEFT the capital this morning for a trip to Nikko. We are a company of five;—three coolies with jinrickishas,—Wakin, my body servant, ("Man Friday," and "Sam Weller" all in one), and myself. The extra cooly drags his cart filled with provisions suited to my barbarian taste, and the traps and luggage of Wakin and myself. The morning ride has been hot and monotonous over an entirely level road, mainly along a dyke elevated above rice-fields, which at this season resemble green wheat-fields. Now and then we see a stout naked peasant treading a wheel which lifts water into the rice patch from an adjoining canal. Soldiers are along the road making preparations for a journey of the Emperor, which is to occur the coming month. The army is an expensive luxury, but judging from the commotion everywhere produced by these soldiers, I judge the country people are like others the world over, excited by bayonets and uniforms. In one doorway I counted eight naked Japs, all eager to see the soldiers of the Mikado. The peasants are grubbing the road up to a certain line to make it seem wider and more travelled.

Curious it is, too, to see the telegraph poles planted by the side of little Buddha images which the peasants set up in their rice patches, and to which a good crop is gratefully ascribed. The same idea is noticed in Italy, where the Italian agriculturist plants a cross in the middle of his field.

Later.—Our road to-day has been under a grand avenue of trees, in size from two to five feet in diameter, planted on both sides of the way, sometimes not more than six feet apart. They are centuries old; for by this road for hundreds of years, the Shogun was accustomed to visit Nikko to worship at the graves of his ancestors. Now and then the avenue gives place to the long straggling street of some primitive village, at the end of which again the grand over-arching trees hem the way. Decorations for the march of the Mikado are everywhere seen; the best carvings of the village temple, old and brown, are brought out and affixed to the flag-staffs on either side the road. We passed through a village, Oyama, where silk industry is progressing, the long silk-worms feeding on mulberry leaves, then tossing aimlessly about on straw; some cocoons—the straw thickly matted with the white shrouds of the foolish worms, who have gone to a sleep that will know no waking. In every cottage stands a loom worked by foot and hand; back and forth flies the shuttle, swifter than the eye can follow. I saw a girl weaving silk, and singing as the shuttle passed

through the web. I do not wonder at the simile which compares the swiftness of time to a weaver's shuttle, or the web of circumstance and action to the web of a weaver. The girl looked happy at her work. She had thrown aside her gown to the waist, and sat like a young Hebe, totally unconscious of the fact that any one was regarding her, as in truth no one had any right to do. Over her head hung a tiny bamboo cage in which was a singing insect, a sort of chirping locust, that gave a few twitters from time to time.

My opera-glass is a source of inexhaustible amusement. Strolling away from the tea-house, where, perhaps naturally, my coolies like to spend more time than myself, I found the usual troop of children, big and little, at my heels. I took out my glass, and looked through at the group to show them "how to do it;" they scattered and ran away like sheep. A woman standing near, I handed her the glass to reassure them, and her exclamations brought her nearest neighbor, who was equally loud in her expressions, especially at the effect of looking through the large end. A third came running, then a carpenter stopped planing and joined the group; a smith stopped his work to see what his neighbors were looking at, and I thought I had the whole village,—a very dirty one by the way,—peering at the mountains and nearest objects through my glass. They are so grateful and so polite for any such trifle, it is a pleasure to do it.

The rain forced us last night to stop at a poor hotel of questionable cleanliness. I hoped with flea-powder and flea-bag to be not wholly devoured, but the creatures disturbed my peace. Our bill was thirty cents for myself, and sixteen for supper, lodging and breakfast for my man; all it was worth, although I have slept worse at higher prices.

As we approach Nikko, continuing our way through the avenue of trees, bands of pilgrims returning are met. In one hour I counted one hundred and eighty, in small parties. Generally they were dressed in white, carrying a sacred staff with Chinese characters, and any quantity of blessed articles of all kinds. Most of them are rather under than beyond the prime of life, and go afoot, except the wealthy ones, who ride in jinrickishas or on pack-horses. The pack-horse is an institution in Japan. He never knows a wagon to draw, always a load to carry—fire-wood, grass, merchandise, piled high on his back. If his master would ride, he sits aloft on a pile of "traps," resting his feet on the horse's neck; when he would alight, he executes a kind of summersault down the neck of the horse, indescribable, but something like sliding down a bannister. The animal is led by a little boy or

girl, or an old woman who can do nothing else; it is curious to see a great stalwart man on a horse led by a girl of seven years.

We passed through villages almost wholly devoted to the growth and preparation of flax. In some places the long reeds were lying in green bundles by the roadside; at another stage, we saw them being smoked in a huge barrel, and finally spread out in the sun. The "bruised reed," or "smoking flax!" Who can remember the significance of things one never sees?

At Nikko we put up at the chief hotel, Suzeki's, where I was provided with a beautiful room, furnished Japanese fashion, except it has chairs and table, for thirty-six cents a day, an extravagant price, which is asked because all the English come here. My meals must be after my own way of living, how and when I will; the proprietor furnishes facilities for cooking, but does not cook. Until one journeys into the interior, he has no idea of the great difference between European and Japanese methods of living, nor how many articles of food which he considers indispensable to a good meal, he must do without if he does not carry them with him. Away from the seaports he can get no meat, butter, cheese or Irish potatoes. The staff of life—bread, he cannot find. Nearly all the civilized vegetables are like the flesh-pots of Egypt,—to be longed for in vain. Wakin makes for me from Liebig's extract of beef, a bowl of beef tea, seasons with salt and pepper, and pours it over a bowl of rice which I can get anywhere. In the morning I have a cup of coffee without milk; at noon, chocolate and bread, of which latter I brought enough to last a week. I brought also some Chicago corned beef put up in cans.

I have visited shrines to-day which are not beautiful; rather, ugly to a charm. From the earliest recorded period a shrine has been among the hills at Nikko, where Buddhism began to be preached in Japan, about 552 A. D. A temple was established and tradition and miracle assisting, it became a holy place. In 1640, the founder of a dynasty of Shoguns, a great conqueror like his far-off contemporary, Oliver Cromwell, was buried here, and a shrine erected for his worship as a deity. Then Nikko became famous for its crowds of pilgrims and worshippers. The Shogunate or government under generalissimo was overthrown by the revolution of 1868.

TO REMOVE COFFEE OR MILK STAINS.—The *Industrie Blätter* recommends the use of glycerine for this purpose. The silk, woolen, or other fabric is painted over with glycerine, then washed with a clean linen rag dipped in lukewarm rain-water, until clean. It is afterwards pressed on the wrong side with a moderately warm iron as long as it seems damp. The most delicate colors are unaffected by this treatment.

What Women Are Doing.

MISS FRANCES E. WILLARD, that tireless Christian worker in the cause of temperance, writes to the *Boston Advertiser* a most interesting account of her late visit to the Modocs of the lava beds in the Indian Territory. She draws a graphic pen picture of this tribe at the time when even the squaws reddened their hands in white men's blood, of the massacre of Gen'l Canby and Rev. Dr. Thomas, and the consequent association of the name of Modoc with all that is fiercely cruel and blood-thirsty. Another sketch shows the Quaker home of Asa and Emeline Tuttle, who, consecrating their lives to each other and the Indian peace policy, have for seven years labored lovingly among these miserable savages. And behold what marvels love hath wrought: in the place of barbarism and warfare have come civilization and peace; instead of uncleanness, laziness and superstition, she finds order, industry, and a knowledge of Christianity. Farms under cultivation and comfortable log houses belonging to different members of the tribe, are the homes of these once wild men of the prairie. And of the so-called fierce-hearted people themselves, she says:

The next day was Sabbath, and trooping from every side came the swarthy-faced men, women and children of this strange race. In a pretty church, seated with Holbrook's furniture, and answering the double purpose of church and school, we gathered for morning service. It had been decorated in honor of my visit, and the motto of our Woman's Christian Temperance Union was arched in evergreen letters behind the simple pulpit: "For God, and home, and native land." The Sunday-School lesson for that day was, "Answers to Prayer," and, after a Scripture recitation, in which all the younger ones participated with remarkable clearness of English, I was asked to tell them the story of the Temperance crusade—the greatest prayer movement of the nineteenth century. When I had finished that thrilling and pathetic story, those Indians, with beaming eyes, sang "Rock of Ages" as I have seldom heard it sung in church or prayer meeting.

Every man, woman and child wears the ribbon, and belongs to the W. C. T. U., and most of them are members of the Society of Friends. The Indians then stood forward one by one to speak, an exercise of which, by the way, they highly approve. With inimitable reverence, "Scar-Face Charlie," "Long George," "Steamboat Frank," and others, pointed to the great gilt-edged Bible as the book that makes the white man what he is, and with impressive gravity to the bottles of alcohol I had just used in an experiment, as the "fire water," which has reduced the Indian to degradation.

Steamboat Frank's wife spoke with more freedom and eloquence than any other person, and the Modocs recognize her as decidedly superior to her husband—albeit he is the "preacher" of the tribe. The perfect equality of men and women in the Lord's house, has, of course, been thoroughly set forth by these enlightened Quak-

ers, and is heartily accepted by the Indians, abhorrent as would have been the thought seven years ago. A Cherokee lady named Mrs. Arnold, the postmistress at Vinita, I. T., had accompanied me to the Modoc settlement, and it was indeed suggestive to see in her the fruit of generations of Christian training, as she came gently forward, saying: "I am so glad, dear friends, that you have embraced temperance and the gospel, for they have redeemed our Cherokee nation, and we are proud of our Indian blood, and are doing all we can to make the Cherokee name respected, even as you will make the name of Modoc noble and honorable."

And now four little Modoc girls came forth, with bright, handsome faces, roguish looks, and in their hands a pretty bead basket, trimmed with gay ribbons. In perfect English and musical unison they thanked me for my visit (Hiawatha fashion, "since you came so far to see us,") and said that as "poor little Modoc girls they hadn't much to give, but had made this little basket to remind me of them when I was far away," concluding with the sweet Bible benediction, "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." When those fresh young voices ceased it was very quiet in the little church, for I tried in vain to speak, and we all cried together. Somehow it was so blessed and so wonderful,—the change in these "Modocs of the lava beds," and the dear gospel temperance cause which brought us face to face, had renewed so many ruined lives of those who sat about me that I wished in vain that my tongue might utter the thoughts which arose in me. After awhile I told them that though I had been welcomed by noble people in nearly forty States and Territories for the temperance union's sake, by Governor St. John of Kansas, and Governor Colquitt of Georgia, in words most brotherly, and, though I had talked with the Great Chief at the White House, I had never until these little Modoc girls spoke kindly to me, been so deeply touched by human words that I had vainly tried to make reply. * * * Missionaries come and go here at pleasure; travelers camp out minus escort or weapons; ladies drive their spirited horses hither and yon with none to molest them or make them afraid. We must revise our ignorant fancies of Indian Territory by the fact that it abounds in churches, school-houses and homes, but is minus bar-rooms and grog-shops.

[For the Laws of Life.]

A Quick Cure of Chills and Fever.

IT MAY interest your readers to know of the success which my sister had in the treatment of chills and fever. She and her little boy, three years old, contracted the disease while on a visit to Hoboken, New Jersey. At that time they were in excellent health, and had been previously, but the disease seemed to undermine their naturally strong constitutions. The doctors did all in their power with quinine, etc., and afterward, in my sister's case, tried thorough sweating, but that seemed to weaken her and render her more liable to the attacks. In the meantime the child's disease had taken the form of dumb chills.

Finally, after suffering a year, during which time she was never for a moment without the feeling of the disease in her bones, as she expressed it, she took the matter into her own hands. Having read in a water-cure journal the case of a man in the West who cured himself, she decided to try his method of treatment, which was as follows: After the chill, and when the fever was well on, before it reached its height, he immersed his body to the neck in tepid water, having a cold wet cloth upon his head, renewed as often as it became warm. He remained in the bath until his body was at its natural temperature, then getting out, wiped dry and—that was all. No more chills and fever for him. He was cured.

My sister tried the same treatment with like result. From that day to this, twenty-five years, she has not had the slightest symptom of the disease.

In the case of the child, on the first application he was taken out of the water too soon and the fever returned. When the next chill came on she administered the warm bath again and the result was a perfect cure.

Of course care must be used in treating persons of little vitality, not to have the water too cold, water even moderately warm being much cooler than the body in high fever. F. H. B.

Cambridge, Mass.

Cookery.

SPONGE CAKE.—Four eggs, one large coffee-cup of sugar, two cups of flour, two teaspoonfuls baking powder, two-thirds cup *boiling* water. Beat the eggs and sugar together thoroughly; measure the flour before sifting, and sift the baking powder with it. Stir this carefully into the eggs and sugar, add the boiling water, then whites of the eggs beaten to stiff froth, beat all lightly together, and bake immediately in a moderate oven. This makes a nice loaf in a four quart pan. This cake is called rich by many, but it is because the hot water makes it so very tender.

[We received a piece of cake with the recipe, and can recommend it. If cake is to be eaten at all, sponge cake is of the least harmful kind. On special occasions our housekeeper makes delicate sponge gems, much after the above directions, omitting the baking powder, which we consider superfluous, using cold water instead of hot, and baking in iron gem pans. Where baking powder is used, Horsford's is thought by many to be unobjectionable.]

GRAHAM YEAST BREAD.—"I have taught H. to make graham bread, and she has famous success. Into lukewarm water she puts a little fresh hop yeast, and stirs in flour with a spoon till it is stiff enough, puts it into baking dishes to rise, and when it begins to be light sets it in the oven. It is delicious. One can lighten it to taste, but we do not like it too light."

Our Patients Heard from.

J. W. Luke, Kansas.—I am away from Atchison on a resting spell, the church having granted me five weeks of a rest and leave of absence. I have, through the blessing of the Lord, done another year of very efficient ministerial work. For eight or nine weeks, from April 10th to June 10th, I preached twice a day, except Saturdays, besides doing a great amount of pastoral work far more wearing than these ten or eleven sermons a week. But this is not of course continuous; it was rather the reaping time after another and previous season of plowing, sowing, and watering. I feel safer in doing, in my own congregation, the work which the modern evangelist is called to do by many. It gives me great pleasure to have been restored to my former activity in the work of the ministry, and under God, I owe this to the common-sense system of psycho-hygiene, as opposed to the usual system of drug medication. I think that you deserve the credit of being the pioneer of the system, in that you formulated and emphasized it, and kept it before the people until a great number have heeded it, and in themselves proven its worth. Since leaving Dansville I have, in the main, adhered to the course in which I was there drilled, and in which I had, in the distance, been for some years a plodding, groping disciple. I did not for some time before, and do not now, use tea, coffee, tobacco, or spirits, nor indeed, much meat, avoiding upon physiological or hygienic grounds, pork in all its forms; I eat only twice a day, as nearly eight hours apart as I can well do; and the circumstances must be very pressing when I do not secure my noon rest of an hour. Right here, amid the stir and novelty of Denver, with only two or three days of tarrying, I take my rest, and so intend to do to-day if Providence permit me to reach at Georgetown the mountain grandeur and glories of the very heart of the wild Rockies; and so at Leadville and vicinity, which I hope to visit. I do think, Doctor, this rest habit greatly conserves force and vitality.

Miss Lou Ross, Ind.—I must tell you how well I am. I have just returned from a visit of six weeks, and never endured traveling and visiting so well. I could ride all day without getting tired or having the headache, and that is more than I could ever do before I went to Our Home. I take great pleasure in telling people how well I am, and those who have known me for years acknowledge that I have made much improvement in health. Since leaving the Home, I have eaten only two meals a day, always of grains, fruits, and milk, living as nearly as possible after your methods. To you and your teachings I owe much.

Olivia Hambly.—I am enough better in spite of all my drawbacks to convince me that could I have stayed with you, or even live at home in accord with your teachings, I should be quite well. For faith and renewed courage and increased love I am indebted to my dear Home friends.

Grace E. Heaton.—I am slowly but surely recovering my usual health. I gained perceptibly during the warm weather. People say when they see me, "Why, how much better you are looking than when I last saw you." This is what has greeted me ever since I arrived home last autumn.

R. E. Bartlett, Detroit.—I think my wife is better than she has been any summer since she went to the Cure. She seems to hold her strength through the hot weather as she has never done before. Of course she is not yet robust by any means, but I consider it quite a gain for her to retain the strength she gained last winter. The boy is wild as a hawk. Last year he wanted to read; now he does not want to look at a book unless it has a picture of a train of cars. I think there are very few healthy children who have had as little sickness as he has the past year. It does not seem possible that he can be the poor little thing whom we all worked so hard over to keep alive until he was six months old and over.

Lillie Wilcox, Wisconsin, who was at the Cure five months, has now recovered from her lameness.—*From a letter.*

L. E. Bates, Michigan.—I get very weary, but soon recuperate. I am sixty-one years old and my health is better than for thirty years.

Experience Notes—III.

ABOUT the last of February my little girl took the measles; did nicely, needing nothing more than good care—a sitz bringing out the eruption, care in diet subduing the fever, and plenty of soft water allaying thirst. She was convalescing and we thought our boy would escape, as our children are very likely to escape taking diseases. But the weather was stormy and he took cold, and his eruption did not develop well. When he showed hoarseness I packed him, but as he was subject to croup on taking cold I was alarmed. The second pack brought out the eruption, but he must have been too warm, for while putting on his nightclothes after treatment he turned sick and fainted. I got him into bed, gave him hot water to drink, then the measles came out from crown to sole. I never saw such an eruption. I was very anxious and lay by him all that night, watching every movement and giving him all the water he wanted. From that time he did well. My neighbors seeing my success asked me to take care of their children. I did assist in numbers of cases and was continuously with the measles about six weeks, and all these cases did well. *Western Mother.*

I never felt better in my life than I do now, and I owe it all to your teachings. I can never be thankful enough for what I learned while engaged as a helper at Our Home. Often as I meet my friends they cannot help remarking, "How well you look, Jennie, I can hardly believe it is you;" but I tell them it is I made over new. I am with you forever in spirit and truth. *Jennie Bornand.*

It is over a year since my wife went to Our Home sick and discouraged; but there she gained health and learned how to live healthily, for Our Home is not only a Cure, but a school as well. Now we eat no pork, but live on unleavened graham bread, fruit, &c. Our little girl six months old was taken very sick in teething with diarrhoea, having from ten to twelve movements of the bowels daily; there was also great heat in head and bowels. We gave her two wet sheet packs, put cold wet cloths on her head and cool ones on her bowels; also gave injections of cool water. In six days she was out of danger and soon entirely recovered. *Joseph Heberding, Pa.*

A Clam-Bake.

(As seen by one of Dr. Jackson's Correspondents.)

THIS summer I had a novel experience attending a real old-fashioned New England clam-bake, and there had an opportunity of seeing the gastro-nomic faculty exalted to the place of a god—a god with hideous face and brutal characteristics, one that swallowed up men as ravenously as they swallowed clams.

We hurried to the other extremity of the Island where the dinner was to be given, but were not in time to see the bake made up. The man in charge, however, volunteered all the information I desired. A large number of stones are heated by a fire of sticks underneath in a cemented basin about a foot deep. The clams, in this case about fifteen bushels, were poured upon the hot stones, together with sweet potatoes, fish, lobsters, sweet corn in the husk, and anything else that was deemed desirable. Upon these is put a small quantity of rock-weed to give a flavor dear to the heart of the unregenerate Yankee. Then a couple of strong canvasses are placed over that with a large quantity of rock-weed and sea-weed to keep the heat in. The smoke issued from this heap of sea-weed as if it were a volcano in active operation.

Now for the dinner. Imagine a rude temporary building, constructed of pine boards, roofed over and only inclosed by a strip of cotton cloth extending round the sides, a hundred feet long, and seventy or eighty in width. In this building there are three long tables with boards along on the sides for seats, and between them narrow alley-ways for the waiters. At half-past twelve the dinner was served. Each waiter had charge of three or four persons, and rapidly surrounded their plates with a basin of clams, a dish of melted butter, coffee, corn, etc.

It seemed to me those waiters would break their necks in their mad haste. "The feast went merry as a marriage bell," and I saw "simon pure" gluttony in its unadorned and un-beautiful aspect. Circe was not needed to wave her magic wand. If every one of these people had been famished for a week they could not have stuffed themselves with greater haste and with less regard to decency or propriety. As the interest of the occasion heightened, and emulation to eat the most, sharpened, it turned into a perfect pandemonium. With six or seven rapping the table for the waiters, two or three standing up and calling for "hot clams" at the top of their voices, one here saying, "We haven't had anything to eat yet," and another screaming to the waiter, "Are you going to starve us?" the scene was beyond description. The air was a confused jumble of demands for clams, sweet corn, lobsters and "flitters." I thought at one time they would tear the waiters limb from limb.

My friend explained to me that the clam-bake was an old Indian custom. I could easily believe it, for the savage element had been so scrupulously preserved. Sumner said that "a dinner represents the acme of civilization." The clam-bake is a relic of barbarism.

[For the Laws of Life.]

Body Versus Brain.

MRS. M. L. W. TOWLE.

HENRY WARD BEECHER once said, "The first thing in life is to be a good animal." Such an assertion grates harshly on the nerves of the sensitive man or woman, for it savors of beef and mutton, of brawny arms, hands inured to toil, and somewhat, too, of the sensual, commonplace and vulgar. Let us premise, then, that these men and women ignore the body, except as it ministers to passing gratification, and are not conscious of the vital meaning which inheres in its wonderful structure and capabilities. As a consequence, in our seminaries and colleges the mind is held pre-eminently above the body, the latter being only incidentally cared for, or held in esteem like any piece of mechanism that serves the ordinary use of man. Why, but for this reason, have our American people become a proverb among the nations of the earth—"beautiful, but sickly; spiritual, intellectual, but a race of pigmies," having bad blood, weak muscle, and small vitality; a thinking, reading, meat-eating, tea and coffee drinking people, with hot heads and cold feet, dyspeptic stomachs and over-worked brains. The result is, our asylums for the insane are filled to repletion; hospitals are unequal to the demand of the suffering and disabled; while appeals everywhere rise, from the palace and hovel alike, for the "balm in Gilead."

A few there are in the midst of this demoralization who dare to think and act fearlessly and progressively, crying aloud and sparing not, in a crusade against the prevalent impotency and apostasy of our people. Beginning at the very springs of life—the great human laboratory—they propose for the initiative, obedience to the laws of God, and consequently to the laws of life, by means of hygienic living, premising that no man has a right to demoralize his body, which, when broken down and enfeebled, hampers the spirit, and makes life a burden only to be tolerated. Unhygienic living in the great majority of homes, false views of life, the idea that money is the first and great desideratum, tend to degeneracy of body and mind, bringing upon our people the blighting anathema, "They are joined to their idols, let them alone."

It is painful to witness among professedly Christian people the distaste and absolute indifference manifested on these vital points, and even the opprobrium attached to those sincere workers denominated health reformers, apostles of the truth as it is in Jesus, he who "came that we might have life, and that we might have it more abundantly." It is sad to see everywhere about us such total disregard of the divine laws

of life. "Give to us the flesh pots of Egypt," is the cry. Like Muckrake, in *Pilgrim's Progress*, they see only the shining dust beneath their feet, rather than the crown held above their heads, which could be theirs for the asking; or like Esau, they sell their birthright for a mess of pottage. Daily these Christian people pray that the will of God "may be done on earth as it is in heaven," while in the preparation of food for their households, they violate the most sacred laws and so enfeeble their own lives and those of their children.

California furnishes no exception to this unrighteousness, for, with but few exceptions, our homes, which are crowned with prosperity, present the old-time phases of riotous living and gluttonous proclivities—rich pastries, pork pie, pork roasts, beef, mutton, gravies, condiments, and nondescript *entrées* are served up early and late, the popular dinner hour being between six and eight o'clock P. M. Of these late dinners the children of the house usually partake, and here the seeds of early decay are sown—life-long dyspepsia and an endless train of evils, which will by and by yield a prolific harvest of dwarfed bodies and abnormal brains. Talk to these people of health reform and the laws of life, and they put you down for a fanatic or point at you the finger of scorn.

In spite of all this, in the new civilization which is now dawning upon the world, wherein people will die of exhausted vitality rather than of disease, retrospect will be taken of the times in which we now live, when the entire system of drug-medication and unphysiological living will be regarded as among the remnants of barbarism.

Napa, Cal.

[For the Laws of Life.]

To My Woodbine in October.

Thou pretty woodbine, fondly clinging
About my porch, what now is bringing
To thy soft cheek such blushes scarlet?
A kiss snatched rudely by some varlet?
Or has true love with winning art
Found entrance to thy tender heart?
Surely thy blush is not of shame;
No scandal can have touched thy name.
E'en as I ask the warm blood rushes
To fill thy cheek with deeper blushes.
Ah, pretty vine, in love thou art;
Tell us the secret of thy heart.

Thy secret thou wilt never tell?
But I have watched, I know it well.
I've watched, and often seen of late
An evening loafer round my gate;
And know thou 'st been, to thy heart's cost,
A-chatting nights with gay Jack Frost.

J. H.

The Higher Life.

MEMORIAL OF THE RESURRECTION.

TO-DAY is the most interesting in the whole seven days of the week. It memorializes the rising out of his grave of the dear Lord Jesus. It is a world-wide protest against the supremacy of Death. It tells of Death's defeat and of the breaking of his hold on man.

How can I ever praise Jesus enough, love him enough, worship him enough, to show my real estimate of the greatness of the conflict into which he entered and out of which he came victorious.

"O, let me know
The power of Thy resurrection!
O, let me show
Thy risen life in clear reflection!
O, let me soar
Where Thou, my Savior Christ, art gone before!
In mind and heart
• Let me dwell always, only where Thou art."

WALKING IN THE SPIRIT.

PAUL told the truth when he said: 'The flesh lusteth against the Spirit, for the fleshly mind is not subject to the law of God, neither indeed can be.' In order to grow spiritually and be able to discern spiritual things, one must crucify the flesh with its affections and lusts.

The great hindrance to spiritual attainment with Christ's followers exists at this point. 'They that live after the flesh do mind the things of the flesh, but they that live after the spirit do mind the things of the spirit.'

I desire above all things, the peace, the joy, the happiness that come through union and communion with Jesus. He is my life. When my heart feels the lack of close sympathy with him, it palpitates and I pant like a stricken deer.

Come what may, Jesus is a necessity to me. I am not afraid of sinning—I am afraid of separation from him. I am not conscience-stricken at what I do—I am sensible of incipient paralysis. Apart from him I begin to die. This I cannot afford, and I mean while I live to keep my body in subjection. I am resolved that whether I eat or drink or whatever I do, I will do it heartily as unto the Lord and not unto men, that thus I may live in the Spirit and walk in the Spirit.

THE TWO KINGDOMS.

THE kingdom of self and the kingdom of Jesus are widely apart and essentially different. We were born into the one without our consent, we can only be born into the other with our consent. We are not blameworthy for being born into the first. We shall be immeasurable losers if we are not born into the latter.

If we stay where we were born, we are entitled at best only to what that birth can confer, measurable life. When that comes to an end, for aught we know all comes to an end. The

Bible says if we live after the fleshly, *i. e.*—the selfish life—we shall die; but if we live by Jesus we shall not die.

If then, instead of staying where we were born, we consent to be transferred into the kingdom of Jesus, we shall by the transfer become so transformed that at the end of this life the change shall not be death but another and essentially different kind of life—Life Everlasting.

Every one who becomes a subject of the kingdom of Jesus lives forever. Death never enters there. Nor are any of the concomitants of Death to be found therein. There is no sickness, nor suffering, nor trouble, nor vexation of spirit. All is peace and comfort and joy in the Holy Spirit.

I have consented with my whole heart to the transfer and the transformation, and have taken up the toils and burdens needful thereto. It is not always that the transition period is untroubled. Sometimes it is stormy. But whatever betide during the passage, once there, everlasting bliss awaits him who enters Christ's glorious kingdom.

THE MORNING STAR.

THIS is the "Morning Star" day in the "Red-letter day" book. Many have been the mornings when I have seen this beautiful star rise over the home of my childhood, flashing its bright rays against the dark background of the sky. I took delight in witnessing its coming; it betokened the sun's rising, and was a cheerful harbinger.

I have always been pleased with the imagery which applied it to Christ. He is "the bright and morning star."

"Star of Eternal morning!
Sun that can never decline!
Day that is bright with unfading light
Ever upon me shine!"

Out of the darkness he appears always at first as a star, and not as a sun. 'Tis as a star only that our eyes can take him in. Even then his brightness dazzles the onlooker. Farther on and later in the divine life, when one has had the teachings and guidance of the Holy Spirit, does Jesus show himself to the Christian as the Sun of Righteousness. For it is his plan not to dazzle and bewilder and blind those to whom he appears, by sudden very bright presentations of himself, to be followed by as sudden utter disappearance. His plan rather contemplates gradual unfoldings, insomuch that the look once fixed on him may remain steady, growing in power as he becomes more and more visible, till at last one may see him in full display of himself, as "The Lord our Righteousness."

NOT MORALITY BUT LIFE FROM JESUS SAVES.

NOTHING can exceed the joy the Holy Spirit confers on one in giving him the sense that he is complete in Jesus. This attainment is not, as it cannot be, the result of mere effort to be good. Jesus is not pleased with us in view of such efforts. He is likelier to be gratified at the awakening in us of a consciousness that goodness cannot save us. Who begins to calculate that salvation may turn with him on the degree of moral goodness he can show, will find out his mistake some day.

Jesus did not come into this world to give eternal life to the good, or to the bad, but to all, whether good or bad, who will believe in Him. To believe is to live; to believe in Jesus is to get life by Him, and this, not moral goodness, is what we need and what he offers to confer. Moral goodness will come fast enough after one has become dead unto sin and been made alive unto righteousness.

The life that Jesus can bestow will bring with it goodness, graciousness, liberty, love and truth such as no man can insure by any endeavors of his own. Jesus has the goodness we need. Let us seek it from Him. His righteousness is not ragged like ours. It is complete.

A GUIDE NEEDED.

THE red-letter day verses for the day are: "Look unto me and be saved," "Him that is able to keep you from stumbling." There is to my mind no greater and more assured truth than that Jesus is able to keep from stumbling those who trust in him. The cause of stumbling or falling in one is self-guidance. Man was never made for self-guidance. The term, like the term self-interest, is misleading. It "leads to bewilder and dazzles to blind."

Man, by his constitution was made to be led. He does better, thrives more, and grows more symmetrical when led than when left to himself. It is not derogatory to his nature nor to his character to have Jesus Christ for a leader or captain, since He is entirely worthy and efficient, and especially since the way which man has to travel is only known to Him. One can readily see that a guide is desirable through an unknown country, where huge mountains are on the one side and precipices on the other, and pit-falls are before and pursuing enemies behind, and mists thick and murky are overhead.

And what man knows the way through the dark valley? No mere man has been there and come back to show us the way.

But Jesus has been through it, and can keep us from stumbling. He is kind, gentle, considerate and loving, and is entirely trustworthy. We cannot lose our way nor be lost if we trust him.—From "*Morning Watches*," by Dr. Jackson.

Law or Providence.

"It is certain that God never takes from the world any creature in whom he has kindled the flame of immortality, until its work is done."

This quotation from a funeral sermon preached over a dead baby, is only one expression of the prevailing idea that death, no matter under what circumstances, whether of old or young, the feeble or strong, those under favorable health conditions or otherwise, is of God. Out of what does this idea grow, and why do intelligent men and women cherish it?

There is a tendency in most of us to hide, even from ourselves, unpleasant truths. We do not like to contemplate disagreeable realities; to recognize the existence of the stern necessities of life; we prefer to keep them covered with sentiment, and to put out of sight or remembrance all that produces regret or pain. In nothing is this tendency so marked as in our reluctance to acknowledge disobedience to physical law as the cause of the vast majority of deaths occurring in our midst. A little child dies, for instance, and in the agony of their grief it is very natural that the parents should seek for sympathy and comfort through the consoling influence of religion. They are gradually brought to the conclusion, taught by our popular theology and the preaching of the ministers of the Gospel, that this deep affliction is of God, "for whom he loveth he chasteneth." Doubtless this is a consoling reflection, but it is not true. There are occasions when truth would be cruel, and at such a time it would be impossible to tell these parents that the death of their darling was due simply to the action of violated law,—some transgression on their part, may be, so that disease is constitutional in the child,—or that there has been neglect of sanitary conditions, the inevitable result of which is sickness, and in many cases death. But when the necessity for consolation has passed, or when it does not exist, the truth should be told, and it cannot then be too often reiterated. Let us see whether a knowledge and obedience of natural law affects this "mysterious dispensation of Providence," under which little children die by thousands.

In a certain community there were fifty children born in nine years. Out of this number not one died; there was not a single case of diphtheria, croup, or cholera infantum; not one was drowned, burned, scalded, or otherwise injured. Outside of this community forty per cent. of all the children born, die under the age of five years; thirty per cent. die under ten years. Is it a "mysterious providence" that slaughters these, while it spares every individual in the former class? If we look into the hygienic conditions of the two, we shall find in the case

of the children first mentioned, that their parents and those having them in charge, adopted an intelligent system, begun even before birth, and carried it out through childhood. When a child became old enough to drink, oatmeal boiled two hours and strained through a fine cloth, or pearl barley with one cow's milk, was given. As soon as possible a regular diet, containing more or less unbolted wheat flour, was substituted, with meals three times a day and nothing between meals. After the child had learned to eat solid food, ripe fruit was freely given, but no meat nor starchy food, such as arrow-root, white flour, or corn-starch, was allowed. The rooms in which these children lived had an abundance of light and sunshine, and there were no trees within a hundred feet of the house. Ventilation and house drainage were especially and vigilantly cared for, and arrangements for out-door and in-door exercises and sports were carefully made and carried out. They employed no doctors and gave no medicine. The children were *trained*, educated under law, and the result was, that the diseases which sweep little children from the face of the earth by hundreds and thousands did not come near them.

There is little need to rehearse the other side. A sort of hap-hazard, Topsy-like way of coming up, under all kinds of provoking causes to disease: irregular eating, innutritious food, unhealthful dress, life in unventilated houses and school-rooms, and irregular hours of sleep. Small wonder is it that forty per cent. of these children die under five years of age. The wonder seems to be that so many live in spite of these death-dealing causes. It is safe to say that between method and want of method, between knowledge and ignorance, lies for the most part the vital difference in results.

Says an earnest, thoughtful writer on this subject: "Nothing is more definitely settled among scientific sanitarians to-day, than the fact that the vast majority of children perishing from among us every year, die from causes wholly controllable, entirely within the province of human foresight and human endeavor to anticipate and prevent."

When we better understand physical law, and learn to live in harmony with it, when we train and develop physical as well as moral and intellectual powers, then shall we cease to charge divine Providence with results of our own sin and ignorance. We must learn that nature shows no partiality, but kills alike the rich and poor, the young and old, who consciously or unconsciously disobey her. In the light of known physiological laws, that is a fatal absurdity which ascribes to divine Providence the vast amount of preventable suffering which everywhere prevails up and down the earth; and that is the wildest kind of folly which sees in the outcome of our own disobedience a dispensation of his will.

Elinor F. Edwards.

The Laws of Life and Journal of Health.

HARRIET N. AUSTIN, EDITOR.

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OUR PLATFORM.

God has so created and related Man to Life on Earth—casualties aside—in order to live free from Sicknes and die from Old Age, he needs only to understand and obey the Laws upon which Life and Health depend. Therefore, as Christians, as well as advocates of a new Medical Philosophy, we insist—

1. That Sicknes is no more necessary than Sin.
2. That the Gospel demands that Human Beings should live healthfully as well as righteously.
3. That within the sphere in which they are designed to operate, Physical Laws are as *sacred* as Moral Laws, and that mankind are as truly bound to obey them.
4. That obedience to Physical Laws would do away with Disease, and that instead of an uncountable number of ailments which smite them all along from infancy to mature manhood—casualties aside—persons would die of Old Age.
5. That in order to be cured of any curable disease, one needs simply to be brought within the range of operations of the Laws of his Organism, and to be so related to them that they can work *unobstructedly*, and he cannot fail to get well.
6. That, therefore, the only sound philosophy upon which to proceed to treat the sick with a view to their restoration to Health is to employ such means and such *only* as, had they been properly used, would have kept them from *getting sick*.
7. That the right to use one's powers and faculties neither originates in nor depends upon sex, but upon the possession of an intellectual and moral nature, and inasmuch as woman possesses this as truly as man does, her right to use whatever powers and facilities belong to her is equal with man's.
8. Hence we advocate such reformation in our Government as will place women in all respects on an equality with man before the Law.

Such are our Principles, and we respectfully commend them to the consideration of the People, and entreat the Wise and Good to assist us in their promulgation.

TO OUR FRIENDS.

How the years pass! They fly like a shuttle through a loom. They are born, they live a little while, and die. With their coming and their going we grow old. 'Tis approaching a quarter of a century since the first number of this Journal was published. Of all the health journals which were in existence when it was born, not one survives; they are all dead, and so are all who conducted them.

But The Laws of Life still lives, thanks to your kind support. At no previous time has it had so generous a support as it has had this year, nor was it ever before so ably managed as during the year now closing. Counting in The Lecturer, it has not been exceeded by any journal in America in the extent, variety and importance of the information furnished. Devoted to research in matters pertaining to life, it keeps itself as earnest as true to proper investigation into the laws by which life should be governed; for life has its laws, and those who come to know what these are, and knowing obey them, need not die till they have lived out their full time.

Every human being is born with capability to live a definite time. That capability is *in* him, not outside him. Neither he nor any other or others can add to his original endowment; he or they may detract from it. 'Tis given to the possessor to shorten, but not to increase, the sum total of his life force. Our object in publishing this Journal is to teach its readers *how to evolve*

this force to its fullest degree, and at the same time in the wisest and most appropriate or most useful manner.

The average term of life for a generation in the United States is thirty-three years. This is less than half the time which, on an average, the people are born capable of living. The reason why persons do not, on the average, live out half their natural time is because they do not know how. It is not to be supposed that people would intelligently adopt and follow out destructive ways of living if they were *sure* that such ways were destructive. Their ways are life-killing, but they do not know it. We know it, and our mission is to teach them how, why and wherein they are at fault. To the degree that we can do this, we put a stop to premature death, and so of certainty we put a stop to sickness; for if a person understands how to live so as to work up his whole original power to live, and thus does not die till his fund of vitality is exhausted, we may all be sure that he knows how to live without sickness. Health is the outcome of right living. To live rightly is to have health; to have health is not to die prematurely; to live as long as one is organized to live is to die befittingly.

Life is a complex problem. Man has, in my opinion, more than a physical life; he is not a mere animal and nothing more. He has a spiritual capability, which, under proper educements, can be made to take on development, and which,

under divine inducements, can be wrought into a beautiful organism. Our mission lies in this direction also, viz: to show the people the way to a higher life than that of the mere animal, to quicken in them the impulse to live such higher life, and to aid them in any efforts they may put forth to attain it. Our Journal is then rightly named—THE LAWS OF LIFE—and so far during its twenty-three years of management we have kept it true to its name. We have published a vast amount of information relating to the care, preservation, proper development and symmetrical growth of the body. Whoever has in his library this Journal from the commencement, bound, has at hand a larger and better fund of information than can be found elsewhere on matters pertaining to right living on earth. One remarkable fact is worth stating here. It is that *into whatever family The Laws of Life has gone, to stay in it, sickness, sooner or later, has gone out of such family, to stay out of it.*

There is good cause for this result; good philosophical basis for it. Since there are laws which secure life in normal measure to each and all who obey them, why should not every member in every family who may be sick begin to get well as soon as he or she begins to be obedient? These laws are inscribed on his being, stamped in and on him by the Creator's hand. They are given to him for his defense and protection; they are ample, active and forcible. When, therefore, our Journal enters the circle of his family, and all—the invalids included—begin to listen to its exposition of what the laws of life and health are, and to obey them, why should not his sickness begin to depart from him? Can any reason be offered to the contrary? Never! Law governs man as precisely, as constantly, as supremely as it does the whole material universe, from the sun itself to a tiny spire of grass in its unfolding and growth unto perfection.

I have no hesitation in saying that, casualties, accidents, organic diseases and old age aside, could we secure the introduction of this Journal into 500,000 families and keep it there from year to year, and have its teachings followed, in 499,000 of these families at least there would be no serious sickness. The whole membership of this vast number would live on from year to year without any of them dying. If not, why not? Why should any of them be sick? And if not sick, why, with the exceptions mentioned above, should any of them die? Made to live fifty, sixty, seventy, eighty years, why should they, nearly all of them, die at birth, at five, ten, fifteen, twenty, thirty, forty years, except for cause, and for cause or causes generated by themselves, originating in and made destructive through their own ill-considered and unlawful

ways of living and dealing with themselves?

My friends, the truth is there is no need of sickness, except that which makes sin needful. Whoso feels that he must needs sin may, when sick, excuse himself; but he who can find no moral justification for breaking God's laws, written on his very framework, may be justly held responsible for his own sickness and death. Our land, in portions of it, is honeycombed with graves, not one of which need have been dug had those whose bodies lie crumbling to dust in their depths known how to live as our Journal teaches.

The awful sin of our day is the sickness everywhere prevalent; the awfullest sin amongst us is the premature dying so common in every village, town and city. Babies die; little children die; bright-eyed girls, robust, red-cheeked, brave-souled boys die; young men and maidens, mature men and fair, matronly women, die daily; and everybody stands aghast as Death mows a double swath through our midst, as though he were acting at the dictation of Divine Providence instead of at the instigation of the Devil. We are pledged to Him whose we are to fight this wickedness, till our people for very shame put it away. The Lord helping us, we mean to so enlighten the moral sense of the people that it shall be morally as unclean in a man to be sick as to be drunk, to be an habitual or chronic invalid as to be habitually inebriate; because to abstain from ungodly and riotous ways of living, and to adopt healthful and temperate ways instead, is to prevent sickness as surely as to abstain from drinking ardent spirits is to put an end to inebriety.

Dear friends, will you help us? Hitherto you have done so. We want your help still; we ask it. We do not beg you to be patrons, we ask you to be co-workers. Will you not all re-subscribe? Will you not send postage stamps and get copies of this number and mark this article and give the paper to your neighbor and ask him or her to subscribe? We begin the year 1882 with the determination to push truth farther into the ranks of the people than ever before, holding fast our present friends if possible, and making new ones by great numbers. For your love and your faith, and your upholding of our hands in the past, we thank you. Help us in the year to come, and may sickness and death keep away from every one of you, and joy and peace and beautiful health be your presiding graces, dwelling with you all the year.

I am, as ever, yours truly,

JAMES C. JACKSON.

BENDEL SHOES have been much worn in Our Home and are very generally liked. They rest tired feet and warm cold ones. See advertisement.

Our Home Doings.

SERMONS.

In addition to daily arduous professional work and weekly lectures, Dr. Jackson was able during the month of October to deliver three sermons with unwon'ted fervor and power. The first of October, our anniversary, was not celebrated with the usual *eclat*, being simply made a quiet holiday with an extra dinner; but in connection with it, Sunday October 2d, the Doctor reviewed his past professional life and also his spiritual experience and growth in grace, holding the absorbed attention of a crowded house. The third sermon was preached, by invitation, in the Methodist church in the village, to a large and deeply interested congregation.

VISITORS.

DR. A. SMITH, of New York City, an old friend of Dr. and Mrs. J. C. Jackson, has recently been a guest at Brightside. It was forty years since these friends had met. Dr. Smith's acquaintance with Mrs. Jackson began seventy-one years ago when she, at two hours old, was put into his arms—her parents living in the same house with him, in Mexico, Oswego County, N. Y. He was ten years old, and had never seen a baby, and naturally took much interest in this one; they continued to live as neighbors and friends for many years. The Doctor goes about with the energy and enterprise of a middle-aged man, habitually walking five miles a day, climbing hills, and journeying here and there. He has just returned from a trip to California. The simplicity of his habits and his few wants give him a facility of adaptation to all sorts of circumstances, making traveling and visiting easy to himself and to those who entertain him.

He was "brought up on alcohol," and early contracted the tobacco habit; but at about thirty, hearing discussions on the subject, he became convinced of the harmfulness of liquor and abandoned it; he continued the use of tobacco, however, until the age of seventy, when suffering intensely by reason of the poison absorbed, he undertook an extensive examination of the whole matter, and in order to save his life, entirely and permanently gave up the use of tobacco; in consequence his health has been almost uniformly excellent since. His faculties both bodily and mental seem unimpaired and serviceable. Dr. Smith has been one of the leading men of the Allopathic branch of the medical profession, acknowledged as such by reason of his skill and fine culture. Early in his practice he conceived the idea of using cold water in fevers and tested its efficacy on a very large scale, so as to become convinced of the great advantage of its use over the use of medicines. At that time no doctor in America had thought of such a thing, and no authority sanctioned it. He afterwards discontinued largely the use of drugs, relying more on nature and good nursing. The visit of this gentleman to Brightside was full of interest to all who had the pleasure of meeting him socially. The fund of information he has gathered from comprehensive reading, extensive observation and experience, with his genial nature, makes him one of the most agreeable and entertaining of companions.

We have prepared for our next number a history of his first use of water in a fever epidemic.

Mr. and Mrs. STOCKIN, of Boston, made us happy by a visit of two days. Mr. S., who was our patient two years ago, is looking remarkably well, and although in his responsible position as business manager in New England, for Harper's publishing house, he has been working very hard of late, he has not had as good health in eight years as at present. Mrs. Stockin is one of those rare and fortunate women who has never known a day's sickness!

The Rev. J. D. SMITH spent a few days with his family, who live across the way. Two years ago he was perhaps the sickest patient in Our Home as well as the most hopeless, having been long a thoroughly diseased man. He crept up towards health and last spring was able to take charge of a church not far from Rochester, the arrangement being that he should not be required to work beyond his strength, himself being the judge. He has preached once each Sunday, and by co-operation with the pastors of other denominations in his village a plan is made by which each preaches every third Sunday evening to the united congregations. He has gained right along physically, and has entered upon a new and exalted and happy spiritual experience enabling him to work with an ardor and efficiency never before known to him, while at the same time his heart is in a state of perfect rest and peace.

Mrs. CHARLOTTE A. JOY MANN and her husband, Mr. S. A. MANN, have given us a most agreeable visit in renewing a long cherished friendship and forming a valuable one. Thirty years ago Mrs. Mann's prospects for a comfortable and continued life were very slight. At that time she began a prolonged course of treatment with Dr. Jackson at Glen Haven, which resulted in such a degree of health that she has enjoyed a life of activity, having been an extensive traveler both at home and abroad, and everywhere exerting a beneficent influence by example and effort. Mr. Mann has ever been on the side of progress, and has been able to illustrate in his own life his most cherished beliefs. These two were married a year ago and are to spend the winter in Washington.

Mrs. LILLIE DEVEREUX BLAKE, of New York City, widely known as a worker for woman suffrage, was with us a few days and spoke in Liberty Hall to a large, intelligent, and appreciative audience. She said: "The great question of all questions with women is that of bread and butter. One quarter of all the women in the country are to-day earning their living outside their own homes. Fifty thousand of this number, working with all their might, can earn only twenty-five cents each, in a day. Is there any class of men working for this pittance? Does not the commonest laborer earn his dollar and upwards every day?" The speaker brought out with unmistakable clearness the reason why woman's wages would rise were the ballot placed in her hands, saying: "There are 600,000 men in the civil service; a large part of the work they do is woman's work. Suppose 300,000 women were employed in place of as many men, would not the overcrowded profession of teaching, the resort of so many thousands of women as a means of livelihood, be relieved and its positions become more remunerative?"

Mrs. Blake suggested many improvements in the national housekeeping which, she says, is all out at the elbows for want of woman's influence.

She enumerated as belonging especially to woman's oversight, the control of schools, care of roads and streets, the department of morality, charities and corrections. She made many very telling points, and some who were before adverse on the subject were almost persuaded to declare in favor of equal suffrage and quite ready to sign her petition to our legislature, which runs thus:

Every woman shall be free to vote under the qualifications required of men, or to refrain from voting as she may choose; and no person shall be debarred, by reason of sex, from voting at any election, or at any town meeting, school meeting, or other choice of government functionaries whatsoever.

Mrs. Blake is as pleasing personally as she is effective in public speech. She, as also Susan B. Anthony and other prominent suffragists whom we have known, while fighting legal tyranny with might and main, quietly, though unwillingly, submit to the tyranny of fashion. But as progressive women naturally would, they covet the freedom in dress enjoyed on our hillside.

AUNT MARY BREWSTER. When God makes up the list of martyrs, women will be found in a large majority. To be burned at the stake is, at the farthest, an agony of but a few hours duration; but the woman who, from courage of her convictions, wears for a quarter of a century, in public and private, a dress not only unpopular, but exposing her to all manner and measure of ridicule and contempt, who, in the wearing of such a dress, is opposed by near friends, by members of the church to which she belongs, and by the community in which she lives, and who, with the sublime courage of the right, can for its sake bear a daily crucifixion, is worthy of a record among the heroes of the earth. Such a brave woman is Mrs. Mary A. Brewster, the sister-in-law of Mrs. L. E. Jackson. For the last twenty-five years she has worn the American costume, pure and simple, adopting it not so much from motives of personal convenience, comfort and health, although these are most powerful, as from the sad knowledge that women are everywhere hampered and enslaved, physically and spiritually, by dress, and from the fact that so many women do not and will not in any sense know freedom.

It is impossible to estimate the benefit, health-wise, which has resulted to her from the wearing of this dress. In all these years she has been almost uniformly well, and in her recent visit to us, climbed the hill daily, although past seventy. In her neighborhood, prejudice, opposition and contempt have given way, conquered by the power of her noble character and true life, and those among whom she has lived for forty years do thoroughly esteem and respect her.

One feels a sense of restfulness in seeing Mrs. Brewster in her costume, in marked contrast to the prevailing style. The material is always nice, of some dark plain color, and no ruffle or shirring mars the simple plainness of the Gabrielle dress, worn with pants coming down outside the boots. One realizes at once the relief of such a style, for as it was never in the fashion, so it is never out. What "they" wear does not compel one to alter, re-make and keep dresses conformed to the constantly changing fashions.

All honor to such a woman, whose courage makes easier the way for others to follow, whose devotion to principle inspires a like resolution in other hearts. Has she not illustrated the spirit of one who bore the cross that we might suffer less?

'As he died to make men holy, let us live to make men free.'

EVENING ENTERTAINMENTS.

A large proportion of young people in the Institution has caused evening parties in the Hall to be more than usually frequent and pleasant this season, and furnished agreeable diversion to the large company who do not participate in the exercises, but occupy seats on dais or platform, and listen to the music while looking on or chatting. Mr. James G. Clark, composer and ballad singer, whom we have often noticed, and the McGibney family, described last year, have respectively contributed to our entertainment by concerts of instrumental and vocal music.

What They Said when They Subscribed.

I have been a close reader of your works for seven years and have derived untold benefit from them. I seem to be different in every way. I have eaten no meat and have taken neither tea nor coffee in all this time. I wonder at myself sometimes, my intellectual and spiritual faculties are so much clearer. I had tried to live a Christian life for years, but no one has brought me so near to Christ as you and your writings. I am a consumptive, but have kept away from the grave by your teachings. There is no going back to the old ways. I seem to be led onward and upward day by day.—*H. L. Northrup, Mich.*

I have one of your books entitled How to Treat the Sick Without Medicine. Money could not buy it if I could not get another.—*Mrs. Thomas McCool, Ind.*

When it became necessary for us to retrench our expenses I said we must have the Laws of Life for its kindly counsel and words of good cheer. I wish it could be in the hands of every farmer's wife. I send all my health journals out to do missionary work.—*Mrs. Bemisley, Ct.*

I have never been a subscriber for the Laws, but have read it occasionally for years. Your June number comes filled with so many good and useful helps, I am impressed that I cannot get along without its visits regularly. I shall try to get subscribers and think by so doing I can get some one to live according to hygienic principles.—*Mrs. G. M. French, Arkansas.*

The Laws has principles which uplift, not only the physical but the mental and moral nature also. I have looked in vain to other sources for help from my wretched condition, but the only improvement that has come to me has been since giving attention, though only in limited measure, to the rules of right living which I have found in your valuable magazine.—*Miss S. A. Walker, Mich.*

We have taken the Laws five years and it is the last of our periodicals which we would think of discontinuing.—*W. J. Nicholson, Iowa.*

I hasten to enclose \$1.50 for another year's feast of good things. I might get along without graham or apple-sauce, or water from the All-Healing Spring, but I should fall into a decline without the monthly aliment I get from the Laws.—*A. M. Dakin, N. Y.*

Please continue, to my address, the Laws of Life, as I find it too valuable to lay aside. There is in it food for the mind and strength for the body.—*Mrs. A. M. Shaw, Mass.*

I have been a reader of the Laws for some time. It is the best thing of the kind I ever read. My sons' wives say they could not live without it.—*Mrs. S. D. Swing, Ill.*

Causes of Feebleness of Women.—II.

HARRIET N. AUSTIN, M. D.

THE LUNGS.

ONE thing which has been accomplished for women in Our Home is the liberation of their lungs. This is truly a notable achievement. No organ, unless it is the heart, is more important than the lungs, and it is powerless to maintain life except as it is reinforced by the lungs. The use of other organs can be dispensed with for a time. One can do without his stomach for quite awhile. Life goes on and thought may go on with the nerves paralyzed. The functions of the brain may be suspended and still life be entirely safe.

But the moment the action of the lungs is stopped the situation is alarming, and if it be long-continued, death must result. Breathing is the one thing that must go on unintermittingly during life. The first forceful breath of the newborn infant is anxiously watched for and hailed as the sure token of life. "He has ceased to breathe," is the significant announcement that life has departed. While there is breath there is hope, however imminent other symptoms may appear. But when no sound of respiration can be discovered, when no heaving of the chest can be detected, when the mirror placed before the lips and nostrils shows no moisture, hope expires.

The guards which Nature places about the lungs indicates that she attaches vast significance to them in the economy of life. But men and women give far too little heed to Nature,—they reject her counsels, and in the dress of women they outrage her plain teachings.

They,—men and women—do it. Woman does not choose nor fashion her dress alone. In all that belongs to it man is her partner and fully as responsible as she. It is a gross wrong in men to talk of the folly of women in dress. Woman's dress is man's folly. Every frivolity, every extravagance, every hurtful feature which characterizes it, men may take on their own shoulders—or on their souls—for there it belongs. If within the pale of civilization there could be found a community in which the men as a whole wanted to see the dress of the women conformed to the structure and needs of the body, having full reference to the comfort, convenience and health of the wearers and to the welfare of posterity, it would be done in that community.

In Our Home are strong-minded, strong-hearted men who believe in lungs and think they ought to be absolutely free. They think that if wholly to obstruct the action of these organs is utterly to destroy life, to obstruct this action in any measure whatever, is in such measure to detract from the life forces. They think it is a shame and a sin for any person voluntarily to

take from his life and diminish his health without good reason. They can see no sort of reason or excuse for restricting the lungs in the least. So they deprecate everything in the way of clothing which has that effect. They will not tolerate a vest or a band which is not ample in its dimensions.

And curiously enough, these strange men make no distinction between male lungs and female lungs; in fact, they think there is no sex in lungs, but that all human lungs are made on the same principle and demand the same treatment, namely, to be let entirely alone. They think—these men do—that small waists in women are "horrid," they abominate corsets, they detest waistbands or any kind of bands which tend in the least to produce this horrid result.

Fortunately, as it would seem, the women of Our Home think precisely as the men do about lungs. They feel altogether as though their lungs were made to have complete liberty. If their clothing constrains, in the least degree, the full expansion of the chest or the easy action of any of its muscles, they are miserable in consequence. Freedom to breathe seems to them to be a necessary condition of tolerable existence. And since they and the men are perfectly agreed in the matter, the "notable achievement" mentioned above is the consequence.

It is a notable thing—something remarkable, entirely aside from the common—for a woman to dress so that she can breathe naturally and not be annoyed, opposed and oppressed because she so dresses. It is out of the question for a girl approaching woman's estate to dress comfortably, and not be derided and shamed for it. And girls and women being only human, find it easier to endure physical discomfort and pain than ridicule and derision. It follows naturally that they almost invariably submit to the impositions of society. If anywhere we might look to find rebellion against this tyranny, we should expect it would be among feeble and sick women. But even there we look in vain. If the woman is not actually down upon her bed, she wears some form of garment which renders proper breathing impossible.

But these hampered and harassed ones are introduced to liberty when they come to our hillside. We unloose their bands of wickedness, undo their heavy burdens, and let these oppressed ones go free. And Nature immediately responds. Every woman who comes to our Institution and dresses as we wish her to do, increases in waist measure whether she gains in weight or not. The majority expand their chests three or four inches, and frequently they gain five or six inches.

Is it not worth while to consider the question whether woman is better as the Creator fashions her or as society fashions her, and whether the individual reader has any responsibility in the matter?

[For The Laws of Life.]

Scrofulous Taint Overcome.

MARY ——— came to me when she was ten years old, as an errand girl and to help in my house and store. I knew that she had been a little street gamin, wild and insufficiently fed, and that she had bad blood, though represented to me as perfectly well. I should not have taken her on any other condition, for in my own feeble health I needed some one to serve me without failure from sickness if possible; certainly I had no time nor strength to devote to sick help. She had been with me only a short time when she complained of pain in her eyes. I found by close questioning that not long before, Dr. C—, the oculist, had been consulted in regard to her eyes, and had then told her that a scrofulous formation on the eyeball, extending partly over the pupil, threatened absolute loss of sight, unless she could have the best of care. Before I knew of this, or suspected that she had any physical debility, she had attended a picnic, become overheated, and came home with eyes like balls of fire. After this she was so nearly blind that she could look at the brightest sun at mid-day. I had not the heart to send her back to her old life, where I felt sure she must suffer entire loss of her sight. If she could have the good, wholesome food of our table, regular habits, and sleep at night, I felt that she had a chance of recovering. At all events I resolved to make the trial; but she was a hard case, and the more I investigated the more discouraging seemed the prospect. Although so young, she had serious local troubles, and besides she could scarcely eat anything; nearly all the food she took was rejected by the stomach. I felt that I was putting my hygienic methods to a severe test in attempting to save her.

My first step was to loosen her clothing, which she had worn tightly drawn about her waist, all its weight of course being suspended from that point. As to diet, I allowed her only a small quantity of certain food at regular and infrequent hours; usually graham bread and milk, later graham bread or oatmeal and one kind of fruit, but never fruit and milk together, as these invariably made her sick. Meanwhile her eyes were so bad that she could not use them at all, and she went to bed every night at dark.

For treatment, she wore a wet abdominal bandage night and day, and I gave her three packs and two sitz-baths every week, insisting always on a rigid diet. As time went on she could retain more and more food; slowly her eyes improved, until at seventeen she could read, sew and use her eyes generally as well as the majority of people; her local difficulties had disappeared, and she was the picture of robust health.

Seven long years of patient, persistent endeavor had reconstituted her, purified her blood, given her strength for feebleness, saved her from total blindness, and started her in early life with that best of all possessions—good, enduring physical health. Since then I have been a firmer believer than ever in simple habits of living, and always gladly give my testimony in its favor.

MRS. EMMA R. COULTER.

Lawrence, Kansas.

[From Letters to F. B. J.]

Death and Life.

WE ARE living in the hush of solemnity that comes in the administering to a departing soul. The end for her is very near. For two days we have wiped the death dew from her face; her mind is broken and weak and her poor body past nourishing, but her room is cheerful and all peace.

How swiftly the longest life flits away, and how brief the transit from love's cradle to love's grave! In some aspects of the case I envy A. the launch away from things of time and sense. How soon she may see our beloved and know the sacred mysteries of death and things eternal! It is a view of life's close that must be great compensation for resigning things of earth. She has done with all, and patiently and bravely waits the end.

But do you know, well and strong and full of love and ambition as I am, as I turn away from the death-bed and go out to mingle with my family or with the world, I feel how precious life is. Notwithstanding all the loneliness that a sensitive soul must bear, all the disappointments, the haunting sorrows, the blights, the hazards, the toils, the steely agonies that never die and the proddings that memory upheaves of what might have been—notwithstanding all this how we cling and look forward with hope to the always halcyon, brightly-tinted future. Oh, the expectations that lurk in her unborn years! Oh, how the work and the care and the results that we expect to garner open their misty vistas to our inner vision. God has planned wonderfully and well in his wisdom of mystery and vagueness. God sees and knows what is best for his children, and living or dying we may anticipate the future, not with dread but with joy. He holds the unborn months, the unformed ages. He is their King and we are his beloved children; and so we not only shall dread them not, but we shall laugh in our security and enjoy all that is satisfactory and good, and bide all the sorrow and sadness that shall come, knowing that the peace which passeth all understanding shall finally and fully come to us when we lay our earthly burdens down and awake in his likeness.

A Later Date.

The spirit of our dear friend passed from us yesterday. The long watch is ended, the weariness is passed, the faith of the years of suffering and disappointment is rewarded. Oh! blessed home of rest and liberty and sweet fruition! As we silently drop into it one by one, how age must be redeemed, how infirmities are removed, how injustices and sorrows of all kinds shall be forgiven and sweetly forgotten in the bliss of eternal life which has begun! Dear A. was so weak and worn and emaciated that her passing out of it all must be a joy to her. The very last was not so hard as I had feared. She had suffered so at times it seemed as if I could hardly bear it, but after she was gone I felt a certain uplifting, and high, sweet, delightful companionship and communion that made me forget to do anything but to thank God, and be still, and rest, and walk softly.

V. T. S.

*Hartford, Conn.***Bits of Correspondence.**

I have distributed copies of your New Civilization far and near, and feel sure it must bear a good harvest. You say, "If I were a young man I would devote myself to the cause of woman's emancipation and enfranchisement." Think you that if you were young you could feel as you now do, the necessity, of the great work, which it seems to me you must be so well qualified to perform? With your ripened years and the wisdom that has come to you through your many and varied experiences, you are much better prepared to do an effective work in this direction than a young man could possibly be.

The questions "What is woman's sphere," and "What is the true relation of the sexes," are today of more importance than all the vexed points of theology, or anything outside of social science, that have ever troubled the brain of priest or people. These questions are now fairly before the thinking class, and will never down, more than Banquo's ghost, till settled. We need from you all the wisdom of these accumulated years laid before the people. The times demand educators, men and women of experience who dare to speak the truth in wisdom, and point the inexperienced to the better way. So few have learned the grand truth that freedom is not license. They do not seem to know that "it is ordained in the eternal constitution of things that men and women of intemperate minds cannot be free. Their passions forge their fetters."

I found here in this far-away place a real thorough-bred hygienist. She had taken her large family safely through diphtheria, scarlet fever, croup, etc., all, she told me, under the guidance of Dr. Jackson, whose books she had, and whose thorough disciple she was, without ever having seen him. When I told her of my pilgrimage to the Home it was at once a bond between us. It often happens to me in the most unexpected places, that I find people who have been blessed by the instruction the Home has given them.

Medical Questions Answered.

BY JAMES H. JACKSON, M. D.

TAKE NOTICE.—No question will be answered by me in this department, except to persons who are subscribers to the *Laws*. I owe it to them to give them the preference. Take notice, also, that I can only answer those questions which are written on clean paper, concisely stated, and not mingled up in a letter with general correspondence. I mean to make this department an important feature in the *Laws*, and have it of service to all subscribers.

Corpulence, Nervous Prostration. — A Friend.—My wife has suffered for some time with pain across the lower part of her abdomen, running around the inside of her thighs, frequently reaching as high as the left lung. Sometimes her kidneys act freely and sometimes scantily. The urine is high colored at times and then again very pale. She suffers with a smothering or difficult breathing at night when she lies down; is very fleshy, weighing 200 pounds, and is thirty-five years old. She is quite nervous and easily excited. When overtaxed she complains of being weak. Low spirited and despondent. Bowels regular. Appetite varying. What treatment would you advise?

ANS.—You give me no clue in your letter to her habits of life and diet, with which one really needs to be familiar in order to prescribe accurately for such a case. My judgment would be, however, that her difficulty lies largely in retention of waste material in the system, poisoning the nerve centres and depressing vital action generally. The aim should be to reduce flesh and restore to their normal condition all the functions of the body, especially those of the excretory organs. Secure freedom from taxation, out-door life and general sanitary conditions, and I have no doubt the case will show improvement at once. Now, in order to accomplish this result, a hygienic course of life needs to be followed. All bad habits of diet, as the use of tea, coffee, and condiments, should be abandoned, excess of carbonaceous foods should be avoided, and meat used in very moderate amount, if at all. Fruits and farinaceous foods simply prepared are recommended as the staple articles of diet. Any changes to be made will perhaps need to be made slowly that the system may become accommodated to nutrition under the absence of stimulation. But the plan of arriving at a pretty plentiful, though nutritious diet, should be persistently followed.

If convenient, I would advise in the way of treatment, two wet sheet packs, followed by a dripping sheet, every week. The water for the pack should be as cool as can comfortably be borne. Reaction would be better and loss of flesh will be faster if this is the case. Care should be taken that the room in which all treatment is given be comfortably warm to avoid chilling the patient. For the pain in different parts of the body when it occurs, hot fomentations may be given over the affected region, lasting from 30 to 60 minutes, followed by cool sponging of the parts and possibly rubbing afterwards with a little oil to soothe and protect. Such a course, if judiciously followed, would aid excretion of waste material, improve the quality and circulation of the blood, and alleviate mental symptoms.

Ulceration of the Rectum.—What is the proper treatment for ulceration of rectum?

ANS.—Where this disease is confined to one or two ulcers of marked size, in addition to general measures, it should be treated locally, the rectum being dilated and the ulcers being treated with some astringent or mildly caustic solution in order to promote healthy granulation, as it is termed, of the parts, and cause them to heal. Compound tincture of benzoin is a mild and efficient remedy in many cases, and should be applied with a camel's hair brush or a bit of sponge. It might be wise sometimes to use nitrate of silver, carefully, though I do not as a usual thing approve of this caustic in this location, as it is more apt to lead to stricture, I think, than other applications. In severe cases of ulceration, a competent surgeon should be consulted. In all cases a hygienic method of life should be adopted in order to secure normal digestion, excretion, and healthy tone of the nervous system. In the way of general treatment I would suggest two general baths each week for purposes of cleanliness and promotion of activity of skin; also the use of the wet abdominal compress worn day and night, carefully protected by dry flannel so as to keep the surface of the body warm, and therefore act as a derivative after the fashion of a gentle fomentation. Sitz-baths may be taken to advantage two or three times a week at a temperature of from 96° to 74° Fahr., as may be agreeable, and in addition copious and frequent rectal injections of cool water may be used. I would also recommend the taking every night of a small injection, three to five ounces of cool water, or as much as can comfortably be retained till morning, into which shall be put a non-alcoholic preparation of the fluid extract of hydrastis in the proportion of an ounce to a pint of water. I have relieved many cases, some so severe that the amount of pus discharged has been anywhere from one to eight ounces per day.

Heartburn.—Mrs. W. asks your counsel as to treatment for continual heartburn, short breath and beating on the left side of stomach, which she believes is neuralgia. She has taken medicine all her life.

ANS.—Heartburn, or cardialgia, as it is technically called, is the result of irritation amounting sometimes almost to inflammation of the large end of the stomach, which is situated to the left of the median line of the body. The causes of it are many. Among the most common is sour or acid stomach, hence the frequent prescription of alkalies, as magnesia and lime-water, by physicians. This lady must stop taking medicine; regulate her habits of life so as to conserve nervous force; keep her bowels open; adopt a hygienic diet, two meals a day, avoiding all those things which experience proves to be irritating to the stomach, including condiments, and also meat, except in very moderate degree. She should drink pure soft water freely at periods remote from meals, and her food should be dry in character rather than liquid.

Incontinence of Urine.—J.—What would you do for a boy almost five years of age who is troubled with incontinence of urine to an immoderate flow, controllable in the wakeful hours. Consulted a physician and find his remedy cantharides. The child is perfectly healthy in other ways and has never taken any medicine.

ANS.—If the boy is healthy in other directions, in addition to giving him two good general baths

a week I would limit the use of liquids to a very moderate amount, especially in the after part of the day. His supper, if he eats supper, should consist of some comparatively dry food. I would insist that the bladder be emptied regularly every night before retiring, and if he wakes in the night be sure that he attends to that duty at once. He should avoid in his diet the use of sweets, especially the concentrated sweets, as sugar, syrup, and honey. Give him plenty of out-door exercise, and every night before going to bed, let him sit in a small tub filled with water so that it will come up about his hips, temperature from 80 to 70 degrees, if he can bear it as cold as the latter, and the time from 5 to 10 or 12 minutes, as is comfortable, followed by a thorough rubbing of the parts with the towel and hand until warm. See that his feet are always warm when he goes to bed. Try this treatment for a month or two and report.

Poisoned Wounds.—Lock Box 499.—What is the best thing when one is poisoned by handling skins tainted by putrid matter? My husband is a leather dresser, and since early youth has handled skins from all parts of the world, but fortunately has not been poisoned, until last week in trimming a hide he cut himself, and the knife must have had some poisonous matter on it. Our physician advised him to apply flaxseed poultices until the inflammation was reduced and then to apply a solution of sulphite of soda. By searching the Laws of Life I found hot fomentations and applications of lime-water and oil recommended for inflammation caused by poison ivy. Since then we have alternated the flaxseed poultices with hot fomentations, which have done more good than anything else. It is still very bad, but by persistent use of these applications we hope to get along.

ANS.—I think a rubber glove in all such cases should be used, as wounds of this character are painful and inconvenient, not to say exceedingly dangerous at times. The treatment as advised by your physician and supplemented by the hot fomentations is the best you could have followed, and will answer for any similar case, with such general treatment in addition, as has reference to supporting nutrition and controlling febrile conditions. A nutritious diet, plentiful in character, but simple, should be used in the main, stimulants being necessary only in extreme cases. Where there is general fever the wet sheet pack and dripping sheet should be administered as often as seems necessary to control it. I can add nothing to your treatment beyond this, except to suggest that when a person is wounded in this way, bleeding of the wound should not be staunched, but the blood should be allowed to flow and the wound immediately put under a stream of cool water from a faucet, or poured from a pitcher for some minutes until it is thoroughly washed. This is all that should be done at that time. If in a little while the wound becomes reddened and inflamed it should be cauterized thoroughly with fuming nitrate acid or the solid stick of nitrate of silver. This will cause a sloughing of dead and diseased tissues after which the wound will heal and do well. Then after the cauterization, the flaxseed poultices and hot fomentations with the solution of sulphite of soda, after inflammation in the main shall have passed away, will be the best applications you can make.



Edited by KATE J. JACKSON, M. D.

Physical Education.

BY FELIX L. OSWALD, M. D.

HYGIENIC PRECAUTIONS.

"Dangers we cannot avoid we must learn to defy."
—Lessing.

CREATURES in a state of nature can almost dispense with sanitary precautions; Providence has secured their safety in that respect. Animals are born with the instinct that enables them to distinguish wholesome from injurious plants. In the wilderness, where the neighborhood of man does not tempt them to brave the winter of the higher latitudes, most birds emigrate in time to avoid its rigors; those that stay can rely on their feather-coats; natural selection has adapted their utmost power of endurance to the possible extremes of the atmospheric vicissitudes. The sexual instinct of wild animals is limited to certain seasons and months that preclude the possibility of their young being born at any but the most favorable time of the year. From birth to death the children of Nature can trust themselves to the guidance of their hereditary inclinations; all the contingencies of their simple lives have been amply provided for.

These provisions do not apply exclusively to a state of affairs which the agency of man has in so many ways modified or even reversed; still, it would seem as if Nature had failed to make adequate allowance for the possibility of certain perils incident to our artificial mode of life. This fact is perhaps most strikingly illustrated by the treacherous *non-repulsiveness* of certain mineral poisons. The offensive taste of poisonous plants seems to be proportioned to the degree of their noxiousness; hemlock, strychnine, and opium are forbiddingly nauseous, even in the smallest quantities. A drop of prussic acid fills a whole room with its bitter aroma. But arsenious acid is tasteless and odorless, and so unsuspecting to the most wary animals that its name has become a synonym of ratsbane. The reason is apparently this: that Providence (or "natural selection") has endowed animals with a protective antipathy against all poisons they could possibly mistake for comestibles, but not against such *out-of-the-way* things as arsenic or sugar of lead, nor against the mixtures by which the art of man has disguised the taste of naturally unpalatable substances. Coffee, without sugar and milk, "straight and strong," as the Turks drink it, would hardly tempt a Christian schoolboy; mixed, it can be made seductive enough to deceive even the *ex officio* opponents of the stimulant habit. In such commixtures as milk punch, beer-soup, "Scutari sherbet," the taste—though not the effect—of alcohol almost disappears; the Algeria trappers catch monkeys with a *mélange* of rum and manna-sirup. A famous cook of the "Frères Provençaux" used to boast his ability of compounding delightful ragouts from meat in any state of decomposition. Early habits and the influence of evil examples also tend to cor-

rupt the integrity of that physical conscience whose arbitrations form the health-code of our dumb fellow creatures. In large cities the panders of vice vie in the art of making their poisons attractive, and, where such dangers can not be avoided, it is always the safest plan to meet and master them in time.

Early impressions are very enduring, and can make useful habits, as well as evil ones, a sort of second nature. In order to forestall the chief danger of in-door life, make your children lovesick after fresh air; make them associate the idea of fusty rooms with prison life, punishment, and sickness. Open a window whenever they complain of headache or nausea; promise them a woodland excursion as a reward of exceptionally good behavior. Save your best sweetmeats for out-door festivals. By the witchery of associated ideas a boy can come to regard the lonely shade-trees as a primary requisite to the enjoyment of a good story-book. "*Or, mes pensées ne veulent jamais aller qu' avec mes jambes,*" says Rousseau ("Only the movement of my feet seems to set my brains a-going"), and it is just as easy to think, debate, rehearse, etc., walking as sitting; the peripatetic philosophers derived their name from their pedestrian proclivities, and the Stoic sect from their master's predilection for an open porch. Children who have been brought up in hygienic homes not rarely "feel as if they were going to be choked" in unventilated rooms, and I would take good care not to cure them of such salutary idiosyncrasies.

Every observant teacher must have noticed the innate hardness of young boys, their unaffected indifference to wind and weather. They seem to take a delight in braving the extremes of temperature, and, by simply indulging this *penchant* of theirs, children can be made weather-proof to an almost unlimited degree; and in nothing else can they be more safely trusted to the guidance of their protective instincts. Don't be afraid that an active boy will hurt himself by voluntary exposure, unless his chances for out-door play are so rare as to tempt him to abuse the first opportunity. Weather-proof people are almost sickness proof; a merry hunting excursion to the snow-clad highlands will rarely fail to counteract the consequences of repeated surfeits; even girls who have learned to brave the winter storms of our North-western prairies, will afterward laugh at "draughts" and "raw March winds." Winter is the season of lung affections, and the larger part of them induced by long confinement in a vitiated atmosphere; the part caused by light winter clothes is smaller than most people imagine. I have weathered a good many winters without fur caps and woollen shawls, and I ascribe my immunity to the circumstance that my guardian made it a rule never to force us to wear such things. The Moslems rarely eat before they have washed their hands, and a rather unscrupulous frontier Turk assured me that in his case the practice had nothing to

do with superstition; it had become a physiological habit, whose omission, he had found, would produce a fit of very realistic nausea. In the same way more comprehensive ablations may become a physiological necessity; there are people who owe their sound sleep and other sound things to their inability to go to bed without a sponge-bath. The habit can be formed in one summer.

The dietetic instincts of a rationally educated person should obviate the necessity of special precautions, but in large cities, where temptations walk in disguise, the welfare of inexperienced children may require additional safeguards. In the first chapter of this series I have enumerated the chief arguments of the vegetarian school. Among the incidental advantages of their system it might be mentioned that a purely vegetable diet is the most effectual precaution against a danger which, only in one of its exceptional forms, was lately brought home to us by the trichina panic. Flesh-eaters always run a risk of inoculating themselves with the germs of the various diseases which both beef-flesh and man-flesh is heir to, consumption especially, and several disorders arising from the corruption of the tissues by the use of decayed or fermented food. Sausage makers, like trance-mediums, never divulge their trade-secrets, but it is a suggestive fact that, in the Anglo-German cities of this continent, the scrofulous and decrepit old females of the bovine race are known by the name of Bologna cows. Abstinence from *Wurst*, boarding-house hash, and mince-pies may diminish the danger, but abstinence from all animal food is the safer plan and the easier one. If children were restricted to a vegetable or semi-animal diet (milk, eggs, etc.), I doubt if many of them would afterward choose to overcome that instinctive repugnance to flesh-food expressed in the original meaning of the word *frugality*. The Romans of the Cincinnatian era, though entirely free from the Buddhistic scruples, seem to have eschewed animal food for sanitary reasons. Children with a phthisical taint are certainly better off without it. Give them eggs and all the available vegetable fat they can digest, but no flesh nor milk of anyways doubtful origin. Two or three families of moderate means might rent a bit of pasture-land, and divide the milk of a healthy country cow. The sanitary condition of a single animal could be ascertained by any competent farrier, but the control of a wholesale meat-market will always be more or less perfunctory.

Principiis obsta is probably the wisest maxim ever expressed in two words, and I believe that the poison problem will be ultimately solved on that principle. The work of reform must begin in the nursery; and, under circumstances where we can not keep temptation from our door, we must make our children temptation-proof, inspire them with an indelible abhorrence of drunkenness and poison-slavery of every kind.

"I still find the Laconic method the shortest," writes a friend of mine, alluding to the Spartan plan of warning boys by the example of a drunken Helot. He used to interest his boy in the *modus operandi* of alcohol, opium, etc., and then take him out, and, under some pretext or other, drop into a slum saloon on Saturday night, or a police court on Monday morning, to give him a practical illustration of his theory. Whenever they saw the poison displayed in an attractive form, on ornamental sign-boards or in the

gorgeous bottles of druggists and hotel keepers, they would study the well baited trap with a peculiar interest, and go their way rejoicing, as in the possession of an invaluable secret. The result was that the boy became "aggressively virtuous," and used to button-hole visitors in order to lecture them on the causes and consequences of the popular delusion.

Even city boys do not often contract the nicotine habit till after their twelfth year, and a fit of tobacco-nausea before that time generally induces a forbidding reaction not easy to outgrow. I remember the case of a brutal tavern-keeper who tried to accustom his son to the fumes of Alsatian leaf-tobacco (*vulgo Stinkewitz*), and the unexpected result of his last experiment. He took the lad on a stage-coach trip from Colmar to Metz, and induced the postillion to take in a few extra passengers, whom he treated to clay pipes and Stinkewitz. He then closed the windows, and in less than twenty minutes his son turned deadly pale, and would have fainted if he had not found relief in a violent fit or retching. If he had loathed Stinkewitz before, he now dreaded it, and six years after, when he was apprenticed to a tanner, he surprised his master by asking, as for a special favor, that they would not force him to smoke leaf-tobacco. Frederick the Great, too, ascribed his abhorrence of the weed to the choking tobacco fumes of the Wusterhauser club-room, where the boon companions of his awful parent used to indulge from 5 to 12 p. m. It is not necessary to suffocate a child with nicotine fumes, but it can do no harm to take him once in a while to a smoker's den, to sniff the "pestilent and penal fires," and let him glory in his blest exemption.

Coffee and tea temptations, pungent spices, etc., may be forestalled in the same way; much is gained if the dietetic innocence of a child has been preserved to the end of the fourteenth year, the age when routine habits first become physiologically confirmed. The habits of the last years of growth become ingrained, as it were, with the constitution of the body, and will bias the physical inclinations of all after years; circumstances may oblige a man to conform to the customs of a foreign country, the rules of a regimental mess, etc., but upon the first opportunity of regulating his own regimen, the habits of his boyhood will reassert themselves, even in regard to the time and number of his daily meals. I know, from personal experience, the unspeakable advantage of having a constitutional predilection for postponing the principal meal till the day's work is done. It was the plan of the ancient Greeks, and to their followers every day is its own reward—the symposium, and the long, undisturbed *siesta* a daily festival. It almost doubles a man's working capacity, by saving him the dire daily struggle between duty and the after-dinner drowsiness. Children who have tried the two methods will rarely hesitate in their choice. Give them a lunch at twelve o'clock, and for breakfast a crust of sweet bran-bread, the coarser the better. A hard crust is the best possible dentifrice. I never could get myself to believe in the natural necessity of a tooth-brush. The African nations, the Hindoos, the natives of Southern Europe, the South Sea Islanders, the Arabs, the South American vegetarians, in short, three-fourths of our fellow-men, besides our next relatives, the frugivorous animals, have splendid teeth without sozodont. I really believe that ours decay from sheer disuse; the boarding-house *homo* lives

chiefly on pap—wants all his meats soft-boiled, and growls at cold biscuit or an underdone potato; in other words, he delegates to the cook the proper functions of his teeth. We hear occasionally of old men getting a second, or rather third, set of teeth. I met one of them in northern Guatemala, and ascertained that he had become toothless during a twelve years' sojourn in a seaport town, and that he got his new set upon his return to his native village, where circumstances obliged him to resume the hard corn-cake diet of his boyhood years. His teeth had reappeared as soon as their services were called for, and would probably never have absented themselves if a pap diet had not made them superfluous. An artificial dentifrice will certainly keep the teeth white, but that does not prevent their premature decay; disuse gradually softens their substance, till one fine day the hash-eater snaps his best incisor upon an unexpected piece of bone. Every old dentist knows hundreds of city customers whom the daily use of a tooth-brush did not save from the necessity of applying, before the end of the fortieth year, for a complete "celluloid set." I do not say that a soft tooth-brush and such dentifrices as oatmeal or burned arrow-root can do any harm, but, for sanitary purposes, such precautions must be supplemented by *dental exercise*. Let a child invigorate its teeth by chewing a hard crust, or, better yet, a handful of "St. John's bread," or carob-beans, the edible pod of the *Mimosa siliqua*. Children and whole tribes of the northern races seem to feel an instinctive desire to exercise their teeth upon some solid substance, as pet squirrels will gnaw the furniture if you give them nut-kernels instead of nuts. Thus Kohl tells us that the natives of southern Russia are addicted to the practice of chewing a vegetable product which he at first supposed to be pumpkin or melon seeds, but found to be the much harder seed of the Turkish sunflower (*Helianthus perennis*). Their national diet consists of milk, *kukuruz* (hominy, with butter, etc.), and boiled mutton, and they seem to feel that their Turkoman jaws need something more substantial. The school-boy habit of gnawing pen-holders, finger-nails, etc., may have a similar significance. The *Mimosa siliqua* would yield abundantly in our Southern States, and its sweet pods would make an excellent substitute for chewing-gum. Our practice of sipping ice-cold and steaming-hot drinks, turn about, has also a very injurious effect upon the brittle substance that forms the enamel of our teeth; no porcelain glaze would stand such abuse for any length of time, and experience has taught hunters and dog-fanciers that it destroys even the bone-crushing fangs of the animal from which our canine teeth derive their name.

Various diseases of the eye, including myopia, strabismus, and catarrhal ophthalmia, are due to a scrofulous diathesis, and sometimes to a general debility, and can be radically cured only by outdoor exercise and a more nutritious diet. But a transient "weak-sightedness" (*Schwach-sichtigkeit*, as the Germans call it), is eminently a disease of the school-room, caused by a persistent abuse of the eyes, poring for hours together over a spelling-book, or writing by the light of a flickering candle (much worse than twilight), as well as by the wretched print of our modern dictionaries and cheap cyclopædias. It should be kept in mind that reading and writing, even under the most favorable circumstances, require an effort to which the

eye can only very gradually accustom itself. Hereditary influences and the preliminary exercises of the infant's eye, as, in examining picture-books, the first graphic essays with a slate-pencil, etc., may help to smooth the difficulty; for it is a fact, attested by the experience of all school-teaching missionaries, that the eyes of an adult, sharp-sighted savage begin to smart and water at the first attempt to decipher the hieroglyphics of his primer. The rudiments ought to be taught in half-hour lessons, with liberal intervals of rest and out-door play; and scrofulous children should never be sent to a public school till after a novitiate of at least six months of home studies. Instruct them never to pore over a book, but to keep the head erect, and, at the first symptoms of dim-sightedness, let the eyes rest upon some distant object till the optic nerve has recovered from the short-range strain. The hues of the forest have a wonderfully strengthening influence upon weak eyes, almost like its air upon weak lungs; a woodland excursion is like a return to our native element, the birth-land to whose life-conditions the organs of our ancestors were originally adapted.

Accidents can not be avoided by keeping a boy in his nurse's arms or in a padded family coach. Sooner or later he will have to rely on his own limbs, and it is best that time should find him well prepared. Let him rough it, bare-foot and bareheaded; let him climb hills, and take short cuts over fences and ravines; every fall, every skinned elbow and bumped head, will impart a lesson in the art of locomotion. Without apprentice fees of that sort he will never get to be a master. I would even connive at an occasional rough-and-tumble fight with a wild comrade; it will acquaint him with what Talleyrand used to call the "esoteric reason for preserving the peace." Constructiveness, too, often the redeeming propensity of a young scapegrace, has its dangers, which had better be mastered than avoided. Instead of lecturing a lad or taking away his pocket-knife for cutting his finger, engage a carpenter to teach him the proper use of edge tools. Let him have a little workshop of his own, with a lot of scrap-tin, boards, nails, and a five-dollar tool-box. Ten to one that those five dollars will save ten cents a week for dime novels, and, by-and-by, ten dollars a month for beer and tobacco. If your son should manifest symptoms of the collecting mania, try to direct it to objects of natural history—herbs, beetles, or butterflies. It may lead to deeper studies, and the love of nature in general. A passion for the study of natural history has often turned the scales in a choice between a farm and a dry-goods prison.

"On a visit to Paris," says Carl Weber ("Democritos," vol. ix, p. 166), "the Mentor of a young man, after a trip to the Jardin des Plantes, should not fail to take him to Bertrand Rival's Anatomical Waxwork Museum. It is no misnomer if Bertrand calls his collection '*Musée physiologique, historique et morale*'—intended not only to instruct but to warn the visitor. '*Salus tota illa sapere est.*'" As a last resort, perhaps, but hardly before the twentieth year. Precocious prurience is due to causes which can generally be avoided. If you can educate the younger children at home and select their playmates, there is no real danger before the eleventh year of a boy and the ninth of a girl. After that, the following precautions will suffice in all but the unluckiest cases: Let your children have plenty of out-door play,

especially in the evening. Wait till they are really sleepy before you send them to bed. Let every child have its own bed, or at least its own bedclothes. Keep your small boys out of the servant's room, and your girls after their tenth year; with girls under ten there is less danger; they are quite sure to tell about any improper thing they see or hear, and the servants seem to know that instinctively. Do not leave them alone with elder children—not even with their own neighbors' and relatives'—till you have satisfied yourself about the character of their new friends. No need of a phrenologist to settle that point; the indications of a child's propensities are not confined to the cranium. Vary the child's diet with the season; put the flesh-pots aside when the approach of the summer solstice threatens the land with the temperatures and temptations of southern Italy. Let them avoid all greasy-made dishes when it is too warm to take much out-door exercise. And, if possible, cultivate their literary taste to the degree that enables them to appreciate the wit or the common-sense of an author, as well as his imagination, and consequently to loathe unmitigated absurdities. That alone will be an effectual safeguard against ninety-nine dime novels out of a hundred.

In conclusion, I will add a short miscellany of hygienic rules and aphorisms:

The first thing a child should learn is to ask for a drink of water. I have seen hand-fed children scream and fidget for hours together, as if troubled by some unsatisfied want, but at the same time rejecting the milk-bottle and pap-dish with growing impatience. In nine such cases out of ten the nurse will either resort to paregoric or try the effect of a lullaby. I need not say that the poison expedient would be wrong under all circumstances, but, before you try anything else, offer the child a cup of cold water. To a young nursing the mother's breast supplies both food and drink, but farinaceous paps require a better diluent than milk.

If I should name the greatest danger of childhood, I would unhesitatingly say Medicine. A drastic drug as a remedial agent is Beelzebub in the rôle of an exorcist.

Our nursery system, after all reforms, is still far from being the right one—how far, we may infer from the fact that we have not yet learned to make our babies behave as well as young animals.

Tight-swaddling, straight-jacket gowns, and trailing petticoats—restraint, in short—makes our infants so peevish. If we would give them a chance to use their limbs, they would have no time to scream.

It would prevent innumerable diseases if people would learn to distinguish a morbid apathy from a healthy appetite. One diagnostic rule is this, that the gratification of the latter is not followed by repentance; another, that the former has to be artificially and painfully acquired—our better nature resists the incipience of a morbid "second nature." After acquitting nature from all responsibility for such factitious appetites, it may be justly said that a man can find a road to health and happiness by simply following his instincts.

Bathing in flannel! I would as soon take ice-cream in capsules. The price of the flannel suit would buy you a season ticket to a lonely beach.

A disposition to excessive perspiration is often due to general debility, but there is a specific

remedy for it. Fill your knapsack with substantials and take a pedestrian trip in midsummer, up hill, if possible, and without loitering under the shade-trees; in short, give your body something worth perspiring for. After that it will be less lavish of gratuitous performances of that sort. The soldiers of the Legion Étrangère are mostly northmen—Poles, Belgians, and Russians—but upon their return from a year's service in Algiers it takes a long double-quick under a Mediterranean sun to drill them into a sweat.

"A catarrh is the beginning of a lung disease." It would be the end of it if we did not aggravate it with nostrums and fusty sick-rooms.

Somehow or other we must have abused our teeth shamefully before nature had to resort to such a veto as toothache.

A tooth pulled in time saves nine.

"If you doubt whether a contemplated act is right or wrong," says Zoroaster, "it is the safest plan to omit it." Let dyspeptics remember that when they hesitate at the brink of another plateful.

The digestion of superfluous food almost monopolizes the vital energy; hence the mental and physical indolence of great eaters. Strong-headed business men manage to conquer that indolence, but only by an effort that would have made the fortune of a temperate eater.

A glutton will find it easier to reduce the number of his meals than the number of his dishes.

Highland children are the healthiest, and, even starving, the happiest. "There is no joy the town can give like those it takes away."

Paracelsus informs us that the composition of his "triple panacea" can be described only in the language of alchemistic adepts. Nature's triple panacea is less indescribable—fasting, fresh air, and exercise.

A banquet without fruit is a garden without flowers.

Descent from a long-lived race is not always a guarantee of longevity. A far more important point is the sanitary condition of the parents at the birth of a child. Pluck, however, is hereditary, and has certainly a prophylactic, a "health-compelling" influence.

The first gray hairs are generally a sign of *dear-bought* wisdom.

The "breaking-up" of a pulmonary disease could often be accomplished by breaking the bedroom windows.

Death, formerly the end of health, is nowadays the end of a disease.

Dying a natural death is one of the lost arts.

There seems to be a strange *fatum* in the association of astronomy with humbug; formerly in horoscopes, and now in patent medicine almanacs.

A patent medicine man is generally the patentee of a device for selling whisky under a new name.

A "chronic disease," properly speaking, is nothing but nature's protest against a chronic provocation. To say that chronic complaints end only with death, means, in fact, that there is generally no other cure for our vices.

Every night labors to undo the physiological mischief of the preceding day; at what expense, gluttons may compute if they compare the golden dreams of their childhood with the leaden toper-slumbers of their pork and lager beer years.

If it were not for calorific food and superfluous garments, midsummer would be the most pleasant time of the year.

The Physiological Treatment of Pneumonia.

DR. J. J. EVERETT contributes a paper under this head to the *Medical Record*, in which he advocates a new antipyretic measure in the treatment of pneumonia which is free from the dangers of venesection, and certain other methods in use, and which in his experience has been markedly efficacious in reducing high temperature. As a rule, in nearly all inflamed tissues and organs of the body, the greatest danger is from loss of functional activity due to high temperature. Hence the first therapeutic measure indicated is the abstraction of heat, and the more directly this can be accomplished the better. The writer claims that the most efficient means to this end is "by the continuous application of cold directly to the invaded part or in its nearest possible neighborhood." This is on the same principle that the ice-cap is used in inflammation of brain, and ice-bags are applied to the spine in cases of spinal congestion.

The primary danger in pneumonia is due to engorgement of the lungs with blood, and, to quote Dr. Everett:

"The remedy lies in decreasing the blood-pressure in the tissues, either by reducing the force and frequency of the heart-beat, by lessening the contractility and tonicity of the vascular walls, or by decreasing the amount of blood in the general system. All of these and each of them produce the same general result, only differing in the rapidity and certainty of action.

If cold acts as a sedative and as an astringent upon capillary vessels, and as an abstracter of heat, why not apply cold directly to the seat of primary invasion, in this as in other congestions? The truth of this proposition will doubtless be readily admitted, but the query will arise, how shall we apply a cold bath to the lungs? The solution of the difficulty, then, lies in applying the cold directly to the mucous surfaces of the air-passages of the lungs, to their finest and most distant ramifications, by means of *inhaling cold air continuously*. I say continuously, for the interrupted use of cold air, like an interrupted cold bath, would act as a stimulant instead of a sedative, and thereby augment the difficulty we seek to control. While the patient is inhaling the cold air, the temperature of which should range from 10° F. to 15° F., the room in which the patient lies should be kept in a temperature of from 80° to 85° F. Thus the afflux of blood is changed from the central organs to the periphery. The cold air, coming in direct contact with the tissues of the pulmonic parenchyma, abstracts heat from the blood by coming in such close contact with it over such an extensive area, being in the bronchioles, as you know, separated from actual contact only by the thin cells of the pavement or tessellated epithelium, where each globule of blood and atom of serum is subjected to a direct refrigerating influence, which can be observed and controlled with the most exact and satisfactory results. By carefully noting the external temperature and that of the patient, this abstraction of heat can be regulated with the utmost nicety and precision—can be com-

menced or stopped instantly, without prostrating the nervous system by sedatives or narcotics, and without the loss of blood.

This cold air in thus coming in contact with the lung-tissues causes contraction of the vessels, thus lessening the amount of blood admitted to the lung-tissues, and by its constricting influence tends to drive out that which has become partially deposited by the stasis, while by increasing the oxygenation of that already admitted it hastens resolution. The increased heat of the air surrounding the patient favors copious perspiration, thus, by the evaporative process, favoring the additional abstraction of heat. Of course, we must keep in view the fact that this agent, like venesection, veratrum, or any other antipyretic, would be useless after stasis occurs, and should therefore be used only during the stage of hyperæmia or congestion, in the very beginning of an attack.

Fortunately for the more perfect employment of this remedy, Nature has provided us with a boundless supply, and as the great majority of the cases occur in the colder months, we have only to connect the lungs of our patient by means of an elastic tube, of sufficient calibre, with the external atmosphere, and we have the remedy in unlimited supply. In treating the few cases that might occur during the warmer months, the air should be drawn through a refrigerator. This being charged more or less with aqueous vapors, would not be quite so effective and pleasant as the clear dry, cold air of winter, yet would serve a very useful purpose, and produce the same general effect.

Following this statement and in endorsement of it, is a report of seven cases of pneumonia, in which inhalation of cold air was successfully employed. The history of one of the cases is as follows:

I was called to see a patient—a plethoric son of the "Emerald Isle"—in the first stage of pneumonia, with the following symptoms: Pulse, 120; temperature, 103° F.; respiration, 22; flushed face and hacking cough, no sputa. Physical examination revealed dulness over middle third of right lobe of lung, with faint crepitant râles. Decided to test the theory in this typical case, I instructed his wife, a more than usually trustworthy and intelligent Irish woman, to keep the temperature of the room at 85° F., day and night, and to keep him covered with flannel sheets. At once procured a piece of one and one-fourth inch rubber tubing, several feet in length, and boring a hole through the window sash at the head of his bed, inserted one end of the tube, while the other end, fitted with a proper face-piece, was given to the patient, with instructions to breathe only air from the external atmosphere, it being at 10° F.

Eight hours after completing this arrangement I returned, and found that although the only medicine which the patient had taken was a one per cent. solution of ammoniac chloride, a teaspoonful every three hours, the temperature had fallen to 99.5° F.; the pulse was 76; and respiration 20. The face was pale and the body was covered with a profuse perspiration. Dulness on percussion less distinctly marked and the crepitant râles changed to a moist vesicular murmur, audible during the expiratory as well as during the inspiratory act. Instructed the nurses to pursue the same course of treatment, and left, promising to call the next morning. Owing to

unavoidable delay, did not see the patient till the afternoon, when I found him quite feverish, expectorating white viscid sputa slightly tinged with blood. I learned that at bedtime the previous night, patient had felt so much better that the nurses had been dismissed, and the wife had retired and allowed the patient to control his own inhalations of *cold air*, and that falling asleep the face-shield had become disarranged, and he had for some hours breathed the heated, vitiated air of the sick room. Awakening near morning with a feeling of chilliness he had covered up more warmly, but had neglected to use the *cold air* tube until the fever again appeared, when he bethought himself of his carelessness and the tube was again brought into requisition.

The wife upon awakening and finding the patient in this condition, at once built up a hot fire, and on my arrival I found the patient much easier and less feverish than the condition in which they found him at sunrise. Advising them to be more careful in the future, directed a continuance of the same course until the next morning, unless symptoms should demand a change, in which case I was to be summoned at once. On visiting my patient on the morning of the third day, found the temperature below the normal of health. Vesicular murmur clear over entire normal surface and no dulness. Pulse soft, skin moist, and patient comfortable.

From this time on the patient made rapid and perfect recovery. His only medication, strictly speaking, consisted of twenty grains of ammoniac chloride in water, its administration extending over a period of seventy-two hours.

In concluding his paper Dr. Everett writes :

During the time occupied by these investigations, I had other cases of pneumonia, but from their complications and atypical character, they would not serve as good a purpose for clinical study as the above. In no case treated by venesection or by antipyretics have I seen such rapid, certain, and satisfactory results as by the *cold air* bath. These cases, I think, were not exceptionally favorable ones of mild type, but were of average severity, and the result could have followed from no accidental circumstances, but, I believe, depended directly upon the sedative and contractile effects of the cold air upon the pulmonary tissues. I hope others will test this simple method, and that the result may be as satisfactory to them and their patients as it has been in my experience.

Too Much Ice-House.

WE were for three years the victim of too much ice-house. Ours was a fancy one, with cupola on top, a stone foundation built up in mortar and air-tight, covered with matched siding and neatly painted. It was close as a jug, and lined with saw-dust, which was packed in between a board lining and the siding. We had a little square hole left on the east side for extra ventilation. The building was a lean to on the north side of the kitchen, and fronted toward the north. There were but two outsides, the north and east. The roof was flat and made of tin. For fear this would get hot and affect the temperature of the ice-house we painted it, and this made it last longer, and then we put a ceiling overhead to break the effects of the heat if any should come through. Most people would say, now you are all right, fill it up with ice and it will keep. It

did not, and so we shut the extra ventilator on the east side, but this did not make the ice keep. We got out of ice before the summer was half gone.

During the rest of the season we talked ice-house to everybody we thought knew anything about it. One man who was in the business extensively said the trouble was in the stone wall which made the foundation. "Ice," he said, "would not keep near stones, and they doubtless carried the heat inside." We could not very well remove the foundation, so we tried to remedy its effect by putting plenty of sawdust between it and the ice. We also added another ventilating hole in the door, and put a blind on it with open shutters. The next year the ice kept better, but not as we wanted it. We were on the right track, and the next year, when we took the blind out and left all the ventilators open, the ice kept well. This is the way we learned the secret of keeping ice, which is, plenty of sawdust, and plenty of ventilation; without these, no matter how fancy the house is, and no matter how many theories and rules have been carried out, the ice will not keep. A neighbor always has plenty of ice, and he doesn't have any ice-house at all. He packs it in a square body under the cowshed, which has a northern exposure, and covers it thickly with sawdust, which he packs as firmly as he can, setting up boards on end around the pile to keep the sawdust in place. He is careful to have the first tier of ice high enough from the ground so that water will not reach it. He puts the sawdust a foot thick around the ice, and three feet thick on the top.

A pile of ice six feet high, eight feet wide, and eight feet long will make three hundred and eighty-four cubic feet; and this is enough for the use of an ordinary family for the table and to cool the cream, etc. Six team loads fills an ice-house which contains four hundred cubic feet. The blocks should be cut as smooth as possible and square so they will fit closely, and then ice must be chopped up and crowded in between the cakes so as to make a solid mass. The closer the ice is packed, and the more solid the mass is united together, the better it will keep. When an ice-house is too close, there is a great deal of condensation, which makes the whole contents wet and dripping, and causes the ice to melt rapidly. The air must be kept as dry as possible. I always like to see the top of the sawdust dry. The more ice there is in a pile, the better it will keep. A small quantity must be covered deeper and thicker than a large mass. A large mass will almost keep itself. It does not require the protection of sawdust, but straw, or a double wall of boards will be ample. Every person who makes butter ought to have ice. It will more than pay for use in the dairy, and then for family it is a luxury every provident man should supply.—F. D. CURTIS, in *N. Y. Tribune*.

Winter Evenings at Home.

DEAR mothers and sisters, let us get it well into our heads and hearts that home-making is far, far above mere housekeeping. Good housekeeping is of very great importance, *almost* essential; but the real value of the house-work is as it makes home sweet and dear. Love is the essential thing, and it will indeed cover a multitude of sins—that is, it will lead to mutual forbearance and a desire to make others happy.

In the home-making business, these long winter evenings are both seed-time and harvest. During the day the children may have been at school, the husband and father absent at his business, and other members of the family scattered here and there, variously employed. Twilight brings the homesick hour for all who love and miss their home. If all the home-hearths were glowing then, if all the home-lamps were trimmed and burning, if all the home-makers (the mothers, and sisters, and daughters, in particular—for home-making is woman's especial art) were fresh, and loving, and cheery and tidy, and free from engrossing toil at that hour, what a little heaven on earth might every home become, and where, then, would be the need of asylums, and jails, and reform schools?

It will not do for us women to make ourselves slaves to the "men-folks" of our families, letting them feel that home is the place where they are to receive all the service and render none. For *their* sakes we must avoid that. But let us look after our duties more carefully than after our rights. Let us try to do our part faithfully, and if our example does not stimulate the laggards, we can talk over with each delinquent the importance of each one contributing to make home bright and happy.

It is of the greatest importance that the little ones should go to bed *happy*—important for their healths and for their dispositions. And if we can all say "good-night," and sink to sleep with hearts kindly affectioned one toward another, it will help our souls' growth wonderfully. Then let us have pleasant, social evenings. Let us get the work all done up on the busiest days, if possible, before night comes; and if we have a clean frock and collar, and a bright ribbon, let us put them on for the sake of the dear ones, whose happiness is surely affected by all these little things. Now, who will read aloud? Yes, *I do* know how almost, and often entirely impossible this is if baby is awake. Selfish little babies! But it is the nature of a baby to be selfish, and we must conform ourselves to it more or less until it gets a little older. Games, then, or puzzles, or light work around the lamp.

Pray tell me why should a woman's fingers be busy with knitting or sewing, and a man's or a boy's be idle or at play? Teach the boys to knit and sew, and when there is need they can employ themselves right usefully so. If they learn to improve their time while young, if they learn to love work, they will be carving out frames, or brackets, or napkin-rings, or children's toys, while the story is read aloud. If potatoes are to be prepared at night for the breakfast, why cannot some masculine fingers do it?

About the reading—don't be too prosy if there are children among the listeners. It is best to read something that interests all, at least a part of the evening. Every parent who deserves the joy and honor of parentage, has a young spot in the heart, and cannot fail to be interested in any well-written children's book or story. — *Faith Rochester, in Agriculturist.*

A New Prescription.

Not long since Mr. —, who kept within five miles of the city of Portland, found his health failing. For several days he shut himself up in his house, using such means as were recommended by his friends, but all to no purpose; it was not, however, until much persuasion by his

anxious friends, that a medical advisor was obtained. His case was stated. The doctor did not seem to be very hasty about making up his mind, and left, promising to send something soon that would no doubt cure, or at least help him.

Hour after hour passed, but no relief arrived. In fact, there had been but one rap at the front door during the forenoon, and that was by an awkward boy, who was reprimanded for bringing a wood-saw, horse, and axe to the front door, and directed to take them to the back door.

The doctor was sent for again.

"Well," said the applier of physic, "how does your medicine work?"

"The medicine, dear sir! I have seen none."

"Ah! I see you don't know how to take it."

"But, sir, there is some error—I have received no medicine whatever."

"Didn't a boy bring you a saw and other fixins to match?"

"There was, doctor, something of the kind brought to the door; but if that is your prescription, how can a sick man take such indigestible articles?—Don't understand it, doctor."

"Well, then, I will tell you," said the doctor, and in a low voice slowly proceeded: "To-morrow morning, about ten o'clock, put on your surtout, go into the wood-house, place a stick of wood on the horse, and ply the saw, as slowly as you please, for an hour or so. Then go to your room and, without removing your outward garments, sit by the fire until your perspiration subsides; follow this every day, and you will soon be your own man again."

The prescription was strictly followed.

It was a hard job at first, but every day the medicine was taken with a better relish. Strength and power of digestion returned. The medicine has been continued to the present day, and although the gentleman is engaged in an extensive business which requires much attention, he has sawed and split more than a dozen cords of wood the past winter.

It has been suggested that if to the nostrums of the day, *saw-dust* pills be added, to be taken in the wood-shed, and digested over the wood-horse, they would produce more wonderful cures than any pills now extant. — *Ex.*

Trelawney, the Friend of Shelley and Byron.

THE last time I saw him was at his place at Sompting, on the South Downs. His own particular sitting-room there reminds one considerably of a ship's cabin; it is very plainly furnished, without curtains, and the wall-paper, brilliantly colored like a child's picture-book, has small, square designs of different nations engaged in characteristic occupations. In the morning I heard this wonderful old man, now aged eighty-seven, singing as he rose. He always takes a kind of air-bath before dressing, draws his own water, and chops his own wood. He breakfasts off cold water, bread, and fruit, which he eats standing. The crumbs of his table he scatters on the window-sill for the birds, being very fond of animals generally. He is extremely abstemious, taking only one solid meal a day; and, like his beloved Shelley, he prefers a diet consisting of vegetables, milk and fruit. His astonishing health and strength ought certainly to make many converts to his mode of living. He has invented a regular system of hygiene for himself. He goes out every day, no matter how inclement

the weather may be, and of late years, when he has chiefly lived at Sompting, he strolls to a duck pond and feeds the ducks. He has a fondness for children, and, if unobserved, will walk with a stray child clinging to his hand, and regale it with "Turkish Delight," a favorite sweetmeat of his own. Winter and summer he wears the same costume—no under-clothing and no extra outer-clothing. His air and appearance are singularly commanding.—*Whitehall Review*.

National Sins.

WITH tobacco reeking under your feet, tobacco spurring diagonally on your pretty clothes, tobacco making the air blue with smoke and foul with smell, over acres of marble that should be stainless as your conscience; altogether it is quite sufficient to make you doubt the civilization of the people who claim to be the "mightiest" on the earth. To see the sight the Capitol presents to-day, one can only wonder that the fierce war that in periodic spasms attempts to blot out intemperance, does not include tobacco intemperance. Why forget the tobacco inebriate? His nicotine beard and brain, his palsied nerves, his poisoned blood cry out for your pity, while his presence makes itself sure of your disgust. If liquor slays its tens of thousands, tobacco blurs, blunts and destroys scarcely less of the most sensitive and finely organized creatures of the human race. To behold this vice blossoming in mighty yet loathsome aggregate, come to the Capitol of the United States the day Congress closes.—*Washington Letter of MARY CLEMMER to N. Y. Independent*.

Effect of Food on the Morals.

DR. BOCK, of Leipsic, writes as follows on the moral effect of different articles of food and drink: The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. Chocolate is neutral in its psychic effects, and is really the most harmless of our fashionable drinks. The snappish, petulant humor of the Chinese can certainly be ascribed to their immoderate fondness for tea. Beer is brutalizing, wine impassions; whiskey infuriates and eventually unmans. Alcoholic drinks, combined with a flesh and fat diet, totally subjugate the moral man, unless their influence be counteracted by violent exercise. But with sedentary habits, give rise to those unhappy flesh sponges, which may be studied in the metropolitan bachelor halls.

ON THE ROAD.—"Perhaps my experience may be of use in deciding some cycling brother to adopt the vegetarian regimen. I have been a total abstainer from flesh, alcohol, and tobacco, for three years, and, contrary to the expectation of my friends, have never felt any but good effects from the change of diet. Last month [July, 1881], I rode from Glasgow to London on my bicycle. It rained almost constantly the first four days. On the last—the only fine one during my journey—I covered 127 miles, making an average distance per day of 84 miles."—H. C., *Glasgow, in Dietetic Reformer*.

Feeding Newborn Infants.

DR. HENRIETTA has sent to the Royal Academy of Medicine in Belgium an article on feeding of newborn infants. He remarks that infants which refuse the breast and are unable to swallow when fed with a spoon, seldom live. Feebleness is the cause, and whatever be the cause of this feebleness, infants deprived of breast milk the first few days after birth are inclined to sleep. The physician should direct his attention to this, for it indicates insufficient nourishment.

Dr. Henrietta puts the infant in a horizontal position on the nurse's lap, and through a small syringe pours through one nostril, drop by drop, the milk of the mother, and if none, cow's milk. Seldom does coughing interfere with feeding in this manner, and infants often live who cannot nurse, and who would otherwise die. In a similar manner can be nourished persons with tetanus, fracture of lower maxillary bone, glossitis, etc.—*Therapeutic Gazette*.

PROBABLY 5,000 children are sick this morning from over-eating at yesterday's free turkey lunches. The ways of charity are wonderful and past finding out. Here are multitudes of poor boys and girls, who for 364 days in the year live on "common doins" of the commonest kind, brought up to the charitable table and stuffed to repletion with the most indigestible food on Thanksgiving. Thus they sound, as it were, the dietetic scale, from deep diapason to high treble, during the year, but dwell chiefly on the low notes. The juvenile stomachs which in this city alone were chilled with the cheap ice cream of charity may be reckoned by the thousands, and located by the route the charity doctors will take to-day. If we cannot afford to confer blessings upon the poor, what excuse have we for cursing them with an indigestion?—*From a Post-Thanksgiving number of N. Y. Graphic*.

The Best Diet for Children.

"My experience is, that children who have the most neurotic temperaments and diathesis, and who show the greatest tendencies to instability of brain, are, as a rule, flesh-eaters, having a craving for animal food too often and in too great quantities. I have found, also, that a large portion of the adolescent insane had been flesh-eaters, consuming and having a craving for much animal food. I have seen a change of diet to milk, fish, and farinaceous food produce marked improvement in regard to the nervous irritability of such children. I most thoroughly agree with Dr. Keith, who, in Edinburgh, for many years, has preached an anti-flesh crusade in the bringing up of all children up to eight or ten years of age."—DR. F. S. CLOUSTON, *Lecturer on Mental Diseases in the University of Edinburgh*.

CHEST-DEVELOPMENT AND CONSUMPTION.—It is stated that, during the last twenty-five years, not a single singer at St. Petersburg has died of consumption, although this disease has outstripped all others, and now holds the first place among the causes of death at the Russian capital. From this and other facts, Dr. Vasilieff draws an inference in favor of the exercise involved in singing, as a preventive measure against consumption.

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THE LECTURER;

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BI-MONTHLY JOURNAL,

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Laws of Life and Journal of Health,

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THE PUBLICATION OF SPEECHES AND LECTURES ON THE
LAWS OF LIFE AND HEALTH,

DELIVERED BY THE

Medical Faculty of Our Home Hygienic Institute,

DANSVILLE, LIVINGSTON CO., NEW YORK.

TO THE YOUNG MEN OF THE REPUBLIC.

Humanity looks upward,
Its features all aglow,
While its heart is wildly beating,
And its Soul, in deepest throe
Waits for the new day's dawning,
When all the Lord shall know.

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THE LECTURER.

[LECTURE No. 16.]

TO THE YOUNG MEN OF THE REPUBLIC.

BY JAMES C. JACKSON, M. D.

THERE is nothing in the way of one's prosperity and success in life in this country, so far as I know, that can compare with sickness. It is the largest obstacle in a young man's path. Good "health is wealth" or a passport to it. Sickness is poverty. He who cannot work is as good as defeated before he makes the effort to succeed in his calling or pursuit.

Whether or not one shall have health, in very large measure rests with himself. Loss of health does not come to any one without cause. There are no hap-hazards in life. God the Creator has established universal order. Everything that he has made is so made under the law of fitness. Having existence it has uses; having uses there are means to make it useful; and so it has an end, which can be secured under the employment of proper means.

From the tiniest spire of grass, or the most delicately organized weed, through all the ranges of animated life, up to man, the principle of fitness obtains, and so obtains under an order of arrangement for its certain development as to amount to a rule. Wherever you can find truth so arranged as to show itself in exactness or manifest itself with precision, you have law. To recognize the existence of this law and make it work after its own terms of use, is to insure the end which it is designed to bring about. In no direction where law obtains does defeat ever happen. Where law works unobstructedly, all the life forces of the universe are made effective to the production of the end sought to be secured through its operation.

Do you wish success in life? No matter in what calling nor under what circumstances you seek it, you only have to find out how to do the things which you attempt to do, after the divine way of doing, and there is no more probability of your failure than there is of the dethronement of Deity.

Who is on God's side in whatever he undertakes, is on the side of success and who is not on his side is sure, sooner or later, to fail. The Creator is not only the symbol or type of righteousness, but he is its very impersonation—its great spiritual embodiment. Hence, righteousness, the Bible declares, is the foundation of his throne, and justice and right judging are his habitation.

You who are starting out in life with more or less of hope and high expectation quickening your heart's throbbings, causing you to cherish noble resolves and awakening in you firm and resolute purpose, whether you be workers with hand or brain, or with both, let me impress upon you that no difficulties however great these may be, can stand in your way, making your advancement impracticable, bringing to naught all your calculations and so utterly defeating you, as will the loss of bodily health. The human body is a machine through which the human spirit works. However spiritually perceptive one may be, though it amount to decided genius, or short of this, only to real force of character, though it show itself in vigor of intellect or in quickness of conception of truth in any of her many constituted forms, it amounts to little in the way of endeavor if one's bodily powers are incompetent.

It is not enough for you to conceive of what may be done; you want the power to do it. Whether you are a navigator, discoverer, artist, artisan, mechanic, machinist or mere manual laborer, whether you are a thinker or a worker, what does it avail while by reason of bodily infirmity you are unable to give visible shape to your conceptions? Do these need slight-of-hand or skilful, delicate manipulation? Can they come out of the abstract into the practical only through the efforts of skilled labor? Must they in order to be beneficial to mankind find their incarnation or embodiment through the tip of the tongue or the nib of the

pen? Then, if the tongue is paralyzed or the hand that holds the pen is nerveless, if one cannot bring his bodily organs through the exercise of the skill which he holds, into relations to labor so that, by the union of the two, work shall be wrought out, what probability or likelihood is there that any genius or power or quality of force that he may possess, will be of service to himself or of advantage to mankind? One to succeed through the use of his faculties must have these at command. Paralyze his senses and his soul cannot express herself. Weaken his body until it cannot move, and no divine inspirations which may have come to his spirit can show themselves observably to others. A man is made up of body and spirit. Without either, the other is unserviceable. To you therefore, health—which may be said to be that condition of action of all your bodily powers under which the soul can express herself appropriately both as to time and place—can not be too highly valued. So important is it in my estimation that I venture to say that of the unsuccessful men who appear in any place or in all places in our country, no matter what their education, pursuit or profession may be, the very great majority have failed by reason of an unhealthy condition of their bodily organs. These have been so perverted from their right uses through habits of living, that success has been impossible. Where intuition was called for, clear and foresighted; where reason was demanded, cool, calculating and enduring; where appetite needed to be checked; where constitutional impulse wanted training and propensity needed to be kept down; where bodily endurance was demanded with capacity to recover rapidly from great fatigue; where resisting power to sickness was of the first importance or great susceptibility readily to recover from it if it arose, these unsuccessful men have been lacking in just those elements of bodily, mental, moral or spiritual character that were essential to success. Lacking the things needful, they have failed.

In almost all instances, where the qualifications required for success were wanting, the defects of furnishment—could the exact facts be known—would be found to have originated and existed in

their physical organisms. Some structure of body, be it of bone or muscle or sinew or nerve-centre or nerve-terminus or blood or some other fluid of the body, has been either exhibited in excess or in lack. He therefore who is unwise enough to suppose or to conclude that his success in life in any direction can be assured irrespective of good bodily health, falls into a fatal error and sooner or later will he become aware of it.

Were I possessed of the power to confer the greatest possible gift on any young man whereby to ensure his success in life, I would give him firm bodily health as the outcome of a fine bodily constitution and good habits, with moderate mental, fair moral and rather rich endowment of spiritual abilities, rather than clothe him with the higher faculties of man in the largest measure, with a delicate, feeble, or failing body. Taking the stomach as the representative of bodily powers, and the brain as the representative of the higher faculties, I would rather have a young man with fine nutritive organs, competent and capacious, and a moderate brain, than to have him with a large and finely organized brain and a delicate, sensitive, feeble digestive structure. In this country we make comparatively too much of the brain and too little of the stomach for the best advancement in life of our young men. We pay altogether too much attention relatively to the culture of the responsible faculties and neglect our organic forces. We build therefore beautiful superstructures on sandy foundations. Our education runs to the neglect of physical culture and to the over-discipline of the intellectual and moral faculties.

I am not of the school which believes that in order to have great intellectual capacity, or high moral attainment, or large spiritual perception, one must have developed physically the muscles of a prize-fighter, or the sinews of a draught horse. It is not for bulk of body that I plead; it is the right relation of the parts of one's body, each to the other, so that there shall be harmony of relationship and normality of expression. A man who weighs not more than a hundred pounds, may by careful adjustment of his various organs to their respective and mutual work, other things being equal,

show much more of success in any given endeavor than he who weighs two hundred pounds, and so lives physically that his organs are in antagonism or work at odds. He who is the larger man physically, is not, necessarily the better man; but he, whatever his size, whose brain and stomach bear such relation as that neither infringes on the other's domain, but have mutual interchange of sympathy, each always helping and never harming the other; for, while the brain may be said to stand as the representative of thought, the stomach may be said to be the representative of force.

To a much greater degree than one at first would suppose, our ideas are dependent on the healthful action of the stomach. Men cannot think well nor can they organize their thoughts well unless they have good blood. They cannot have good blood, except through the action, direct, positive and continuous, of the stomach and its co-ordinate structures. He who eats food to digest it badly, is sure to assimilate it or convert it into blood imperfectly; and he who has his blood conversion defective is sure to have his power to think either constrained or made perverse.

Every human being is subject to the laws or to the conditions of his organization. One cannot be at any given point in his history, any better in character than is the quality of his physical make-up at that time. The philosophy which asserts that he can, I insist is defective. If at any period you look at a man's character and undertake to form a judgment of it on the whole, or with reference to any particular manifestation of it, you will find that he expresses it just on the line or level of the healthiness or natural working of his bodily organs. For instance, a man suffering from nervous dyspepsia cannot, when the disease is active, however moral considerations are pressed upon him to make him so—be as well-balanced in tone, in temper, in fullness or profundity of thought, in moral perception, in spiritual conception of truth as he might be and as he probably would be were he free from the disease. A man cannot be as hilarious, as vivacious, as happily conversational, as kindly perceptive, as soundly reflective when under the throbbings and throes of inflam-

matory rheumatism as though no muscle in his body were swollen and every physical organ was in its right relation to use and therefore to sensibility. God has not so arranged things that unfitness produces the results which legitimately belong to fitness. One cannot expect that holiness is to be born of sin. The generative qualities of the former do not dwell in the latter. We cannot have the same expression of sensibility out of a sick man, nor can we have out of him the same available force for use in any direction that we might fairly look for if he were well.

Health is, therefore, young gentlemen, of the first importance to you. You make a great mistake when you put this matter one side and allow yourselves in a great variety of directions, to disregard the laws whose natural operation makes health, whose deviations or unnatural operations make ill-health. You may think that it is not easy to have good health and have it assured. If you so think you are mistaken. There is no difficulty in any person having good health who is born with a physical organization that renders it possible. In this direction, what God makes possible only needs earnest co-operation with him to develop into the probable and to pass into the certain. Persons have only to live as they are made to live;—not all alike, not any two alike, but each according to his constitutional endowments, according to the power of physical function which he possesses, to be guaranteed good health.

Under just such an adaptation of life to its uses, sickness would be but an incident in the existence of any of you, for God in giving you life has made health the sure outcome of conditions of natural living. Who lives according to the laws of life and health is assured health as a result. To find out exactly what is natural for you, each is to take up his own organization and study it, not in the light of what another's organization wants, but in the light of what his own demands. As no two men are alike, no two men are expected by the Creator to act alike. Their respective personalities forbid it. If it were possible to find two men alike, it were possible to destroy their personalities, for if they were alike they would

have no identity, and their identity being lost, personality of which identity is the evidence, would be wanting. Every man therefore, is a law to himself. There is no greater fallacy extant among physiologists, health-reformers, theologians, legislators, educators of youth, moral philosophers and physicians, than this one so prevalent, that you can take masses of human beings and deal with them exclusively on the basis of what they have in common. Very much they hold in common, and legislation must always show itself with reference to their commonness. God never legislates with reference to the differences amongst men, and therefore God makes but few statutes. We have in the United States annually or biennially, legislatures whose business it is at the will and beck of the people to create and establish statutes or laws, but the world has gone on for ages without having Deity make any new laws, and the reason why he is not compelled to do so is because he legislates always with reference to points of agreement amongst men, and therefore a few simple but fundamental statutes are all that is necessary. Accepting and obeying these is all God requires; once these are fairly fulfilled Deity leaves every man to himself. There is a very large sphere in which under the divine law, individual man is left free, and therefore he should be left free by his fellows. "The world is governed too much." The philosophy of human government is the law of constraint, the philosophy of divine government is the law of freedom.

Taking up then, the laws of your respective organizations, seek to establish for your own persons such conditions of living as are healthful, helpful, and in no way detrimental nor deleterious to your best physical, mental, moral or spiritual culture. I am not in this discussion to consider what are the best means for the development of the higher faculties except as it incidentally comes into the consideration of the best methods for the preservation of health. Looking upon your bodies as worthy of your respect, what sort of habits should you form and how should you enforce them? When I was young it was a fashion for preachers, in giving moral instruction to their hear-

ers, to tell them first what they should *not* do; then afterward what they should do. Taking this order let me say:

You should not subject your bodies to any indulgence either occasionally or habitually which, under its operation, has a probable ill-effect upon them.

How many of you are in the habit of smoking or chewing tobacco? Where one man among you can do this and not be physically harmed, ninety-nine would be hurt by it,—so that when mature life comes and you want your powers at their fullest, you have them at service ever so far below their best. The habitual tobacco user,—speaking in general terms of its effects upon those who use it,—is affected by it harmfully in his sympathetic nervous system. Perhaps he can command the service of his purely rational faculties as well as though he did not use it, while as yet he does not show loss of physical power. But the nicotine—the poison principle in tobacco—seems to have a specifically deleterious effect on the sympathetic nerve and its branches. It dulls their sensitiveness and thus the man's moral sensibility or what may be called his higher emotional expression is benumbed. Along the lines of consciousness therefore, where one wants power keenly to discern and discriminate between right and wrong, or to get at the exact dividing line where a hair's breadth

"Would sever and divide
The north from north-west side,"

his perceptions become obscure and he is as liable to divide wrongly as rightly. When one thinks that as between truth and error the human mind has to make its decisions on the line of separation between them clear up to the verge of division, and that if a decision is made unjustly, some important fabric in society may be thrown out of its perpendicular, one can readily conceive how important it is to have his keenest perception always at service. My own observation is that in this direction the habitual tobacco user lacks this delicate divination.

There are a great many young men using tobacco whom it hurts directly. It makes them dyspeptic; gives them the headache; constipates their bowels; lessens the power of excretion through the depurative organs so that the skin

does not work well, and forces the kidneys to become inactive. Oftentimes bad breath is but the throwing off waste materials which having no outlet through the other excretories is forced up through the lungs. A young man therefore, who wishes to have good breath, had better let tobacco alone.

Our young men eat bad food, both in its own qualities and by reason of its preparation; they eat it at improper times, and they eat too much, at least one-third more than is necessary. Were they to eat less, it would be not so much matter what the quality of it might be; but when both quality and quantity are bad, a foundation for serious disturbance is laid, which is sure to show itself in physical ill health, and not infrequently in serious sickness.

I would advise students, who can do so, to eat but twice a day. In fact, if I supposed that I could influence young men who are workers in any of the handicraft trades, I would advise them most earnestly to eat only two meals in twenty-four hours. One can do the same amount of work with very much less taxation to the stomach, with a great deal better sleep, with active performance of the bodily functions, if he gives his stomach a chance to rest as much as he does his muscles. Think for a moment: In this country a man considers that he has done well if he works faithfully ten hours at hard labor. No matter how well he might be rewarded, he would protest against the suggestion that he work from sixteen to eighteen hours every day, with his muscles; yet while he thinks the muscles of the leg, the abdomen, the chest, the arms and the backbone, must not be strained more than ten hours a day, he does not think it at all unbecoming that he should put his stomach, day after day his life long, to an uninterrupted taxation for eighteen hours out of each twenty-four. The man who eats and works cannot fairly dispose of his food short of six hours; if he eats three meals, beginning at six in the morning and taking his last meal at six in the evening, he then keeps his stomach at work from breakfast till midnight. He therefore gives it only six hours to recover.

It is not enough for the stomach that it has time to rest from the fatigue im-

posed, it needs opportunity to innervate. Innervation does not consist in the simple cessation of enervation; it is a positive quality and must proceed under the law which produces it, by conditions that enable a new fund of vitality to fill up the structures of the enervated organs. Six hours is not enough for the stomach to recover thoroughly from the debilities caused by eighteen hours labor. Seventy-five per cent of all the diseases with which the people are afflicted may be attributed primarily to derangements of the stomach because of the failure to deal properly with it. Give me the absolute right to control the taxation of this organ and I will enter into any bonds that are reasonable, to put out of existence in less than the life of a single generation, three-fourths of the diseases now so prevalent. Do not therefore overtax your stomach. It will do a great deal better in the way of the disposition of the food you put into it, if you give it a chance to maintain its best vigor than if you keep it all the while in a tired state. A first class roadster can have his constitution impaired more by driving him ten miles after he is very tired, than by driving him forty miles while as yet he is not fatigued.

As to qualities of food, constituted as we are, it is better, as a whole, that your staples for the greater part should be grains rather than flesh meats. The opposite opinion prevails I know, but it is fallacious; it does not rest on a sound basis. With people generally staple foods are flesh meats, and the tendency thereof is to the production of ill-health. I do not say that you shall not eat any meat. I make no issue on this point; I leave the question of entire abstinence out of this discussion, but I beg leave to call your attention to two or three points which in your own estimation may not be deemed unprofitable. Allowing that meats in their best estate are wholesome articles of food, they may be quite unfit for use as we get them. For instance, if you take an animal which, by the quality of its flesh and by reason of its being in good health from having been permitted to live according to the laws of its nature, is, or may be considered good to eat, and place it in condition where all its habits and modes of life are unnatural, this

change may make its flesh unfit for food. Say it is an animal whose nature is to wander about in search of its food. Left free, between sunrise and sunset of each day, it travels over a large space, and by its travel keeps the functions of its body in healthful operation, the waste matters, consisting of those particles which are broken down under the vital processes, passing off in proper measure through skin, kidneys, bowels and lungs. By the food taken, this waste matter is made good, perhaps more than made good, so that the animal actually grows or increases in bulk. In so far as under any conditions its flesh can be said to be good for food, it is now in proper state, and if eaten has nothing in its composition likely to make the eater sick.

Now take this animal and shut it up in a pen or sty, and set to work to increase its bulk by what is known as the "fattening process." Any added weight which it gains under these circumstances is caused not by increased nutrition or healthy accretion of particles of matter, but by retention of waste matter, which has not been cast out because of want of the exercise that the animal would have taken had it been at liberty to follow its own instincts. Every physiologist knows that activity directly tends to the breaking up and casting out of particles of texture or tissue which if the exercise be not had will not be broken up and cast out; but having no useful property, its life having expired, it is dead material. The chemical laws begin their operations on it, under the heat of the body, and from being innocuous it becomes poisonous. Every cell which it fills, and the blood with which it mingles, becomes tainted with it. When the animal has increased its bulk to the satisfaction of the fatterer, he takes it out of the sty or stall and either kills it himself, and with his family eats it, or sells it alive to a butcher who kills it and sells it to his customers. They cook and eat it, and whatever deterioration of its flesh the animal has undergone by being denied a natural way of living, those who eat the meat are liable to take on. No matter how strong a man is, it is not well for him to eat any article of food whatever be its nature, which in its growth or in its preparation is unhealthy. True, there may be in him vital force

enough to resist any ill-effects therefrom; but then there may not be a sufficiency of such force. In the latter case, to eat bad food is to make himself unhealthy, perhaps to make himself sick. With us nearly all animals are made unhealthy before the taking of their lives by the butcher. Even our turkeys and geese which we prepare for our Thanksgivings and holidays, are fed after a manner totally at variance with the laws of their being. They are confined in dark places and overfed, and their increase in weight is caused by the retention of matters in their systems which would not be retained were they permitted to run and romp, and roost on tree-tops in the cool, fresh air.

A law which we need better to understand than most of us do now, is that living tissues can be made unhealthy through food eaten, either because it is bad in itself or is badly managed. The general use of pork among us has made scrofula, one of the worst diseases we have to deal with, one of the most common. Scarcely a pork eating family can be found with children in it where some of the members are not out of health. They suffer from superabundance of fat in the blood caused by the pork eaten, or on account of the poisonous material contained in it, they break out in sores, or have some disorder or derangement of the liver, or are made sick in some other way.

It would be wise in you, young gentlemen, to abstain from such food, and specially since you live in a land where it is not at all necessary for your sustenance habitually to eat flesh. I respectfully suggest from this consideration alone, that inasmuch as it is much more easy to discern whether grains and fruits and vegetables are or are not in good condition than it is to know and comprehend exactly the quality of flesh meats, that you do not indulge in these commonly; certainly not unless you understand pretty thoroughly the carefulness with which the purveyor furnishes them for you. Some men are more careful than others. Two days ago I saw a man conveying a calf past my window which had been purchased ten miles away. Its legs were crossed and tied, and it was thrown into a wagon on its

side and jolted over a rough road to the butcher's stall. Now it is utterly impossible that the creature should not have had all its circulatory processes greatly disturbed. All the organs were checked in their healthful activity, and materials which should have been excreted from the blood and carried into the bowels to be cast out by defecation, and into the kidneys, to be cast out, and through the skin cast out in the form of insensible perspiration, each and all were not cast out. When the animal was killed its blood and tissues were loaded with this retained waste matter. All its meat and juices therefore, were poisoned. Cut up and sent to the dinner tables of those who like veal, they ate it, and these poisonous matters were taken into their circulation to derange the whole vital process of their systems. The brain was affected, bowels and stomach were affected, lungs were affected, liver disturbed, and kidneys irritated, by the person having eaten the flesh of the calf which on its way to the butcher had every function of every vital organ in it interfered with.

Why should any man or woman, boy or girl in a country where there is five times as much grain grown as the people can eat, where fruit productions are so superabundant that great exportation of the best of them is annually made to other countries, where the earth supplies the very best vegetables, cultivate the habit of eating meats, when by doing so very great risk is run of having the health disturbed if not destroyed?

I have not quite done with the meat question yet, and therefore, I say, secondly: that every one who is in the habit of eating meat and is all of a sudden forced to forego its use is sensible of loss of physical strength. Whenever such an occasion arises, if he does not know better he reasons about it sophistically. He says: "meat gives me more strength than any other food I can eat." But this is not a logical conclusion. On the other hand, it is not at all true, but it is exactly untrue. No man can get out of meat the same amount of nutriment that he can get out of wheat; yet eating the one you feel a sensible innervation from it, while from the other you feel no sensible increase of strength. What then is the philosophical or scientific explana-

tion? It is that notwithstanding the meat contains a lower per cent of nutrient material than the wheat possesses, the former has a quality in it not at all nutrient, but which answers to what may be described as a stimulant. Who therefore eats of it, is, by reason of this property, made to feel strong, when to take a meal of food made of wheat would afford no such sensation. What makes this difference? The effect of the exciting property in the meat on the nerve centres. Immediately it is taken into the stomach, the stimulus passes into the circulation, and, carried through the system by the blood, reaches the nerve centres, excites them to action and the increased development of force consequent upon this action, is transmitted to the organs over which the nervous structure affected presides. It goes to brain, it goes to stomach, liver and bowels, it goes to kidneys, it passes to the muscles, and wherever there are nerves whose centres are excited to action, these to their uttermost termini feel the effect, and the man is waked up, made to take on glow, and to feel stronger. This feeling, however, is caused not by an increase of strength but by an expenditure of it. Who therefore, eats stimulating foods or drinks stimulating drinks, is not made actually stronger, but is simply placed where strength is elaborated and made serviceable, and therefore he is really expending rather than increasing it.

All that is needed to prove beyond question the truth of this statement, is to keep on using food which, while it furnishes to the digestive organs a minor quantity of nutrient substance, so affects the nerve-centres where the vital force is reserved as to demand expenditure of this reserve, and by and by the legitimate consequence will be seen in loss of power. If I enter into business which costs me a given sum to carry on, and the income from the business is less than the expenditures, I only have to keep on long enough to have the legitimate result produced, viz: bankruptcy. Men all over this country whether in early or middle life, by the use of stimulating foods, stimulating drinks and stimulating condiments, which are defective in nutrition, are made bankrupt in health.

Out of three hundred and more pa-

tients and guests in Our Home during the last summer, not less than one half of the whole number was made up of young men and women inside of thirty years of age, and thoroughly broken down in health. This is a terrible indictment to be made against the modes of life common to persons of your age. It is next to impossible to find a young man who has no physical ailment. Something or other is the matter with him, and I can find out no cause for these universal ailments except that people do not live as they ought.

One thought more about this question of making meat a staple food, which is, third: that inasmuch as meat has in it independent of its properties the quality of stimulation causing extraordinary expenditure of power, to the extent it is eaten must it necessarily affect the sum total of constitutional force which the man using it, has whereby to live. Every human being is brought into this world with a definite capability of power to stay in it. The idea that there is no difference between persons as to the time they can live on the earth is fallacious. Some are born with constitutional capacity to live eighty, or seventy, or fifty, or thirty, or twenty, or ten, or five years. No one can live beyond his power to live. He can die far inside it, but beyond it he cannot go. Fortunately, the average possible limit is much farther than the actual limit. One half of all who die annually in the United States, vital statisticians say, die under five years. Probably of this number ninety per cent are born with capabilities of living more than sixty years. That they die inside of five is to be ascribed to their want of opportunity to live. The conditions under which they are placed are not only obstructive to their continuance in life, but positively destructive. Persons die, not from want of vitality but from its obstruction, so that it cannot work itself through the organism, in which it is a resident, living force, according to the law of its working. Not to be able to work as it should is tantamount to its not being able to work at all; and not to be able to work at all is in effect substantially the same as though it were not there.

If one cannot have the vitality necessary to the healthy activity of his liver,

so distributed to that organ as to keep it in health, then he might as well be without the vitality. If a man has large resources wherewith to pay off debts outstanding against him, and cannot realize these so as to meet his obligations, he is just as badly off as though he were resourceless. Thousands of men within the business circles of the nation are made bankrupt, not because they cannot pay, but because they cannot realize on their means, and so might just as well not have them. Obstructed vitality is of no more service to the bodily organism than shut up capital is to the payment of debts. I have visited in my life over five hundred cemeteries and spent hours in each, and have been not only surprised but greatly instructed to see the relative ages at which those lying buried within their precincts have died. I have come to the conclusion that in this country, on an average, the capable limit of human life is not inside sixty years. If the people were to live as they ought to live, the average life of a generation would be greatly increased.

Among the things needed to be done to increase our longevity is to have an understanding how to spend no more strength in doing any given thing than is necessary to its accomplishment, and also how on the whole to live slowly. The man who can, through the longest measure of endeavor keep his heart pulsations down to what may be called the normal point, does thereby ensure his life to an increased longevity beyond what is possible if his pulsations are habitually above the natural level. It is therefore no mere fancy of mine that I offer for your consideration, when I call upon you to contrive in every way possible to accomplish what you desire with the least expenditure of force. Call your vital capital money and at once you see the pertinence of my advice.

He who undertakes to do business and succeed in it, has the largest certainties of success only when in the carrying on of his business he spends the least amount of money needful. A lavish or unnecessary disbursement of funds in the forwarding and making efficient of his business enterprise, is an element of weakness in the plan. Economical expenditures are always sources of support to

any enterprise. It is not the largeness of the income by which success is measured; it is the carefulness with which the business is conducted. Who makes much and spends little has his reserves to live on when, under the exigencies of business, expenses become necessarily large and income becomes small.

Nature will always bless the man, in matters pertaining to his duration of life, who keeps on hand a fair measure of reserved force. This reserve is his surety. One cannot go through life without risk. He is exposed in a hundred ways, seen and unseen, to take on diseases. He cannot be looking over his shoulder all the while to see how he is to guard himself against exposure. One cannot look forward who is all the time looking backward, and success in life is largely dependent on a man's stretch of vision ahead. He is to forsake the things that are behind and look forward to those that are before, and his security lies in his reserved force as against any attack that may come upon him. If a man runs into a typhoid fever current, breathing some poisonous or disease-producing effluvia through his lungs, or if he eats unhealthful food, or sleeps in an unhealthful place, or catches cold by unwitting exposure, or if he has to do the work of two or three days in one by reason of some exigency—these are the incidents to his life. How does nature, who always acts wisely in her administrations and relations to him, make him secure under such emergencies? By having plenty of nerve-force in his nerve-centers, so that if he does find himself caught there is plenty of capital to meet the issue. If in his business relations he indorses a note for a man, never expecting to have to meet it, and this man fails to relieve him from his risk, what difference does it make to him in respect to his business reputation or standing, or general credit, that he has to pay his friend's debt, provided he has a bank account which enables him to wipe it out and go on without any disturbance? True, it is a loss to him, but then he does not jeopard his standing. A man is exposed in relation to his health, and becomes sick. What is necessary for his cure? Not some doctor with his saddle-bags full of deadly poisons, but a plentiful stock of

vital force which immediately under this emergency can be drawn upon and thus meet the case.

A man lies sick for a few days, and by reason of the fullness of his resources, which always work savingly—forever operate curatively, and never destructively—he overcomes the difficulty, gets on his feet, and is as well off as ever. One should not be caught by the exigencies, incidents and emergencies of his life without having the wherewith to meet these, and answer to their demands, however exorbitant. And as sure as God is on his throne, so sure as the man has residual vitality, and this can be brought into service, under any exposure that does not involve destruction of organization or ruin of structural formation, he not only will not die, but he will get well if he is not within ten thousand miles of a doctor.

Doctors are not of so much importance for the restoration of the sick to health as is generally supposed, and certainly they are of no use whatever to help to keep a man from dying if he has not the wherewith to live. Doctors are not like God—they cannot create, nor can they keep alive. The best they can do is to be judicious, helpful, skilful elaborators and administrators of existing vitality in the subject whose case passes under their management.

Now, young gentlemen, you see the force of objection to the use of flesh meats as staple articles of diet, on the ground that they affect, through the nervous structure, the circulation, and increase it beyond what it would be were they not used. Grains, fruits and vegetables, simply cooked, will not produce that nervous sensitiveness, amounting, in many instances, to irritation, whereby the heart is forced to action in quicker measure than it ought to be—forced, may be, beyond the line of constitutional endurance. One may take a horse, which has in him the qualities of a roadster, and drive him ten miles an hour. This is nothing to him for three or four hours, but fourteen miles an hour for three or four hours would break him down. He has his limit. Every man's heart has its limit of natural pulsation. Force it to go beyond that and you impair the constitution, because the heart is the mouth-

piece of the constitution. We feel of the pulse to find what it indicates. One man's pulse is naturally quick. It does not hurt him at all to have it beat rapidly, but it has its limit. Another man's pulse beats slowly. It does not hurt him at all, nor does it render him less efficient in work that it does beat slowly, but it has its limit. If you increase it, and bring up that increase to a habit, you impair his power to live. Find out, therefore, just what your constitution demands, and live within its limit. I meet some man every day to whom I talk, and he says: "Oh, Doctor, don't you fear me; I have a constitution like an ox; my constitution is like iron." I met a porter at one of our hotels about two years ago, and I said to him: "George, every day you live you are drawing on the future. You eat and drink badly, and go without sleep, and work beyond your strength. In two or three years from this time great, stout, healthy, hearty fellow as you are, you will be broken down." "Oh, doctor, don't you be afraid; there is nothing that can kill me," he said. It is not two weeks since I happened to meet him, looking pale, eyes staring out of his head, twenty-five pounds too light in flesh, with a six months' cough on him, and gradually failing. He has reached his limit. Unless something can be done for him that is thoroughly revolutionary as against his present way of living, and so possibly reconstruct him, in two years more he will be dead. When he dies his friends will put on crape; the minister will talk to them about their obligation to be resigned to the mysterious ways of Providence; the body will be put into its grave and covered with six feet of earth, and that will be the end of a man who was born with abundant power to live up to eighty or ninety years, to make a man of himself amongst men, to give great comfort and joy to his wife through many years of mutual companionship, to rear a family of children, to die of old age, and to have the blessings of many persons settle down upon his memory and keep it green. When he does die, as he will if he does not alter his way of living, one can only say of him as David said of his great military captain: "Died Abner as a fool dieth." So, gentlemen, if you wish

to live, live carefully, live prudently.

I do not ask you to be milk-sops, nor do I ask you to avoid risks. I see no reason why you should not throw yourselves out into the sea of life, which, however placid it may be to-day, will be turbulent to-morrow. All I ask of you is to keep your vessels sea-worthy; then you cannot founder, but however fierce the storm you will outride it into safe harbor.

Let me, in passing, say a few words to you about beverages. The best drink for a thirsty man is water, free from foreign substances. Good, soft, living water answers to the demands of the system better than any compound fluid. Pure water is a blood-washer. It dissolves the solid particles of the tissues which have become waste, floats them through the proper channels, carries them out of the body, and thus enables the system to take in nourishing substances better than though in the water there were other matters mingled. No sweetened water, no acidulated water, no mineral water, no water into which anything has been put so as to convert it into an infusion, is as good for drink as water itself. Infusions are not always objectionable, but he who is athirst, and lives as he ought, will find water the best drink for him.

Tea and coffee, used as they are, are objectionable. You had better let them alone. Milk, as a drink, is not desirable, since it is a liquid food, and should always be used as food, and never as a beverage. All liquors, whether brewed, fermented or distilled, are not in themselves healthful. The stronger are poisonous; the milder are narcotic, or stimulating, or both; and in either case often disease-producing, or are health-disturbing; and if you are to be in perfect health, let alone disturbing agents.

It is surprising to see, when one comes to live along the lines of healthful food, how little thirst he will have, and if he has no thirst he need not drink. If one lives on foods of which healthy fruit is a fair constituent, a full pint of water is all the drink that the body needs in twenty-four hours. Do not think I am fanatical; I am not; I am simply philosophical. True it is, my suggestions are precise, and it seems to me that they should be, since health is the result of

precise action. The rewards that come from obedience to law never come where the obedience is disjointed, irregular or spasmodic, and since health is the outcome of a full and fair operation of those laws which work upon the physical frame we call the human body, the more careful and thoughtful in respect to their action one is, the larger, brighter, better the guaranty.

In matters of drink, therefore, as well as in matters of food, live simply. There is no danger in it; but there is great conservation in it. It is full of helpfulness.

Another point to which I will call your attention, where in general terms your habits are open to criticism, is your insufficient sleep. There is no period in a man's life when his physical organism is more susceptible to good or ill impressions than that which is comprised between twenty and thirty-five years of age. For the most part parents, and generally young men, conclude that having reached adult stature, and put on the external appearance of full growth, there exists a corresponding toughness or durability in the body. Nature, throughout her entire domain, when left to her own wisdom and to her unobstructed operations, always demands as a legitimate consequence of growth shown, opportunity for confirmation of such growth; conditions of development reached, opportunity to gain fixedness of tenure. It is not enough that your plant or shrub or tree should have reached its height in growth; it needs breadth as well; it needs to take on the power to endure, to resist the influences that are always operative to its destruction; for disintegration is always as effectually at work as integration. What, therefore, is needed in a man's body is power to hold its own, and this can only come, under best opportunities, from twenty years of age to thirty-five. At no other period does one need so thoroughly to recreate as against wear and tear. In no way can this recuperation be ensured more effectually than by giving one's self abundant sleep.

In this respect there exists a law founded in the fitness of things, to which, as a rule, you do not pay proper heed. This law is that of sleeping during the period in which the earth is in shadow. The

light of the sun has a very great effect on the nervous system of human beings, and so, of course, on the circulation of the blood. Who lives in sunlight lives under a natural stimulant. He cannot have the same effect wrought upon his physical sensibilities when dwelling in darkness as when in light. Other things being equal, the beating of the heart is increased in rapidity when one sits in the sunlight over what it is when in darkness. The time, then, for effort, whether of body or brain, or of both, is during that period when the sun's rays fall upon that portion of the earth's surface where the work has to be done. The time for repose is when the sun's rays are absent. Up with the sun and to bed with the sun should be the rule so far as work is concerned. In other words, physical and mental taxation should cease when the sun has set, and should recommence when the sun has risen. I do not complain of evening entertainments, but these should not be exacting nor taxing; they should be recreative—but not even so far as these are concerned should a man relate himself to their enjoyment so as to be habitually irregular. He should so condition himself as to have sleep, both regular and abundant. Some men need more than others. All men in this country, as a grand fact, need more than they get. Not even the farmer nor his laborer, the farm housewife nor her hired girl, gets enough. Sleep in its sufficiency is measured exactly by the fatigue which is to be overcome by it. Who works twelve or fifteen hours, works too much, for taking out the time during the day in which he has to eat, but not rest—for eating is a process of taxation, and not of rest—there are not enough hours left in the twenty-four to recuperate thoroughly from the fatigue of work.

When you are sleeping the processes of accretion are much more efficient than when you are active. Work of whatever kind wastes tissue; relief from work helps to recuperate it when other processes are accordant. Do not think because you are able to get along with a minimum quantity of sleep that the plan of doing so is good. Very seldom is there liability of over-sleeping where all the other habits are in conformity to organic or functional law. The gross

sleepers is uniformly found to be a person of general grossness of habit; he is a gross eater, gross drinker, is gross in his general physical conditions of living. Make him refined in these respects and he will not be likely to sleep—however many hours he takes—more than he needs.

Nature has her instincts, and they are wonderfully conservative as well as salutary when they can operate without disturbance. Give the body right relations to use, and the soul will work with great effect impressionally. It is not so much because men are spiritually stupid that they make poor account of themselves in life, as it is because they make their bodies the worst possible representatives of their better natures. Sleep, sweet and refreshing, has its moral effects; it keeps the whole man in poise.

A sleepless man is irritable, touchy, fault-finding, querulous, perhaps quarrelsome; it is difficult for him to control himself in perplexities, and vexations throw him off his balance. What he needs is not tonic medicines, but rest; what is demanded for him is not change of scene, but change of consciousness; he wants to be sent into the land of forgetfulness, and if he is not to be sent there under an anodyne or an opiate, if he is so to live as not to need to be sent there, let him cultivate sleep. She is full of her witcheries, and can be wooed like a coy girl. Persistent endeavor may be required, but when it is put forth it adjusts all one's relations to the needs of the case. Go to bed by the watch, and get up by its tick; if one cannot sleep, and has to lie awake, under all the accessories that are favorable to sleep, then lie awake. Sitting in a chair with one's clothes on is not favorable. One takes on the impression of habit. Clothing is a symbol of activity; it shadows forth energy; it calls upon the wearer, though voicelessly, that he should exert himself; it exhorts him not to repose. One must court sleep in order to have her take him into her embrace; must undress himself, put on his night clothes, make his room dark, and get into bed, put away business from his mind, and then even if he cannot sleep the order and nature of his thoughts will change. After a while those conditions will affect

his consciousness, and before he knows it he will get so that he will only be fairly covered up before he will fall asleep.

Now to sum up all and conclude my conversation with you, let me say that very much helpfulness to live worthily, successfully and to the end of your natural term of life, is to be found in having a plan for the management of your bodies and carrying this plan out with as thorough a regularity as an engineer works up his scientific conclusions in laying out a railroad track,—for gentlemen, as I have already said, life has its laws, and to find what these are and to follow them out is to reap all the benefits which they are intended to secure. It is not by any means so difficult to do this when once the purpose to do it is thoroughly formed, as at first blush you may suppose. It is not at all necessary in order to ensure good health that you should study anatomy and physiology, become acquainted with the nature and substance of the bones and their relations to each other; you do not need to have a grinning skeleton hanging in your closet to whose conformation you can daily appeal to know whether you shall bend your arm this way or that. God, by the self-preserving quality that he has put within you, cares for you in ways not at all demanding close, calculating and reflecting studiousness on your part. The sheep that dwell in the farmer's pasture, do not hold health conventions; they live by their interior sagacity, and if left to themselves they will live from birth till they die of old age, but never of sickness. The crows that fly through the heavens and hold their October meetings annually, do not have colleges wherein very learned professors teach them of their physical organism and its functions. Neither is it necessary that you should do this. What is wanted is that you should live so simply that your instincts can be righteous instead of perverse, and then they will take care of you; for always when the available vigor in any human body has been put forth in one form or another of work, the sense of tiredness comes over the man. Very well: that is nature's own method of telling him that at that period he has done enough. Let him rest. If he does, he

is sure to gather up all needful vigor for the next day's work, and so he goes on. The same is true in regard to any of his functions. When he has eaten what he needs, his appetite cloy; he rises from the table. When he is thirsty, he drinks and when he has drunk enough, he stops. All the voluntary as well as the involuntary processes of his life are carried on by an inherent sagacity.

You therefore, in order to be healthy instead of being sick, to be able to live long instead of dying early, to be able to work instead of being infirm,—need to understand only a few principles. I can give any well man a formula whereby he can remain well, and this formula shall serve equally good purpose to any man in the world who is sick with reference to his recovery, provided he is curable. Here it is: Keep your head cool; keep your feet warm; keep your skin clean; keep your bowels active; breathe pure air; eat plentifully of healthful food, simply cooked, and so infrequently as to give your stomach abundant power to rest from the fatigue imposed by the process of digestion; give to yourself abundant sleep; live virtuously in your personal life; secure to yourself good helpful social relations; keep on good terms with your neighbors, and make friends only of those who are worthy; fear God; love mankind; live for humanity,—and you will be healthy and happy.

If any man living sixty years ago, had taken me in my boyhood and brought to my notice the truths which I have presented to you, he would have saved me a life of suffering. I grew up in thorough ignorance of the laws of life and health. My father, an eminent physician, knew nothing of these laws except as they developed themselves along the lines of his profession especially. A great man was

he within a narrow rim. A vastly greater man might he have been if the light that now shines on human kind with reference to right living, could have shone upon his brain and heart. But he lived in a dark day when nobody said anything from pulpit or press about living without sickness. Clergymen thought sickness came from God. They preached that it was a judgment—which it is. They declared that it was but an evolution of a divine decree, and when a man who had lived gluttonously and riotously was taken sick and died, the widow and orphans were earnestly urged to become resigned, for

“God moves in a mysterious way
His wonders to perform.”

I was brought up under this philosophy, and knew no better until I lay at death's door more than thirty years ago,—and when the light of Heaven came to me like a revelation, I saw how foolish and wicked the ordinary ways of living are. I made a vow to Heaven that I would, if my life was spared, become a proclaimer of a philosophy of living for man on earth which should have in it elements of divinity instead of constituents of devilism, and I have kept that vow.

There is a right and a wrong way of living, gentlemen. Find the right way and walk in it, and you will never regret it. Accept and follow the wrong way and sorrow unspeakable will come to you likelier than not, and the holiest sympathies and emotions and affections of your nature will be wrung till your soul sweat drops of blood.

Wishing every one of you success in life, that kind of success which brings joy, peace, comfort and happiness,

I remain,

Respectfully yours,

JAMES C. JACKSON.

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ESPECIALLY VALUABLE IN THE TREATMENT OF ALL CATARRHAL DISEASES.

WE take pleasure in announcing to our many friends and the public that we have introduced into our Institution the Molière Thermo-Electric Bath. Arrangements for its administration are perfected after the best approved plans, with well ventilated separate suites for ladies and gentlemen.

We have long desired to add to the measures we have used in the past, a more efficient, speedy, and at the same time safe method of accomplishing those changes in the tissues of the body produced by thorough sweating and consequent discharge of excrementitious matters through the seven millions of pores upon its surface.

Certain objectionable features of the Russian and Turkish baths have deterred us from introducing them, and we have waited hopefully for something to appear which should thoroughly commend itself to our judgment. In the Molière Thermo-Electric Bath the needs of the case are most satisfactorily met. It is as yet but little known, as on account of its costliness and its complexity of structure it has been established in but few places in the United States, and in all probability it will be a long time before it comes into common use. No public sanitarium has hitherto employed this form of bath. Such are its wonderful resources that it can be used as an improved Turkish or Russian bath, or the benefits of these can be combined in it; also, in addition, the best method for the general administration of electricity.

Properly given, electricity has long been deemed one of the most efficient therapeutic agents known to the profession. Like many other good gifts of nature, it has been abused in the past because its administration has been largely in the hands of the uneducated and unskilled. More recently, however, through the labors of scientific men, great advances have been made in the knowledge of the laws governing its application, and its use as a health-restoring agent is consequently much better understood. Except in special cases demanding local application, it is generally acknowledged that the value of electricity consists in its constitutional effects. We have long used it in Our Home with excellent results, and are confident of much greater benefit accruing from its use in connection with the thermal bath. Its combination in the Molière bath with heat and moisture we believe to be after the best known plan.

A very valuable characteristic of this bath is its power of inducing profuse perspiration at a temperature not exceeding 90° Fahrenheit, this being only about one-half the measure of the temperature of the Turkish bath as commonly given. The benefit to be derived from all thermal baths is not due to their heating properties, but to their power of inducing free perspiration. Indeed, it is strictly true that the milder the degree of heat at which perspiration can be induced the better is the constitutional effect. It is not the heat, but the sweating, that purifies the blood, washing away the fetid, waste and even poisonous matter tainting it, and thus the system is relieved of one of the most potent

causes of debility, pain and disease. Electricity, an agent of subtle and wondrous efficiency in permeating the nervous tissues, is so generated in this bath as to induce perspiration at so low a temperature as to avoid the severe drain on the system and the consequent debility which often follows the use of baths at a high temperature. Moreover the electricity with this bath refreshes and strengthens, producing a marvelous change in the circulation, determining the blood to every capillary at the surface of the body, equalizing its distribution and relieving internal congestions. This effect, together with its tonic influence over the nervous system, renders it the most delightful of modern baths.

Another advantage of the Molière bath over other forms, consists in the fact that in it the body is not subjected to such great extremes of temperature, the changes produced being wrought at a lower degree than blood heat, so that in all seasons one runs no risk of taking cold after it, as is liable to be the case when the body is exposed to great heat in order to produce the same tissue changes. This makes the bath particularly available for winter treatment.

Second to none of its virtues, as compared with the Russian and Turkish baths, is the very apparent one, that during its administration the bather constantly breathes pure cool air.

To those afflicted with chronic diseases this bath will prove of inestimable value, by equalizing the circulation, relieving congestions of liver, stomach, spleen, kidneys, bowels, lungs and brain, which are always present in greater or less degree in every chronic case, and also, which is of prime importance, strengthening the nervous structures by inducing an active nutrition of them.

Especially valuable is this bath in the treatment of all catarrhal diseases, for the reason that its effect upon the skin is to promote a largely increased circulation of blood in it, thus relieving congestions of all mucous membranes. Again, by stimulating the activity of the skin as an excreting organ, it removes much of the waste and poisonous matter which otherwise must be excreted by mucous surfaces, to the manifest injury of all catarrhal subjects. The bath is private, no exposure of the person being necessary.

In short, one breathes pure cool air during treatment, while the head is cool and dry. At the same time there is a delightful alternation of temperature with refreshing warm and cool ablutions, enjoyed at the period of the bath when the spray is given. All this is followed by an immediate delightful and vigorous reaction not to be obtained by any other means.

It is particularly efficacious in dyspepsia, Bright's disease, diabetes, rheumatism, gout, colds, neuralgia, malarial fevers, congested liver, constipation, asthma, bronchitis, paralysis, insomnia, obesity and heart and skin diseases.

We consider this bath a very great acquisition to our Institution, and esteem ourselves happy and our patrons fortunate in its introduction.

OUR HOME HYGIENIC INSTITUTE, DANSVILLE, N. Y.

MARCH, 1881.

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THE LECTURER;

—A—

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THE NEW CIVILIZATION.

"Thou from on high perceivedst it were better,
All men and women should on earth be free;
Laws that enslave and tyrannies that fetter,
Snap and vanish at the touch of Thee."

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THE LECTURER.

[LECTURE No. 17.]

THE NEW CIVILIZATION.

BY JAMES C. JACKSON, M. D.

To the young Women of the Republic:

To you, and to those who come after you, there are to be new conditions of living; methods, ways, manners, fashions very different from any which existed for women before your time.

The forces of Christianity, working in and upon modern civilization, have already so far affected and made free human thought that men in some measure have awakened to the truth that woman has a soul of her own, and that she is, by reason thereof, a person and not a thing, as has in bygone days been supposed or understood by them to be the case.

Till within the last hundred years few men believed that women were persons. They thought that only men were. The Church, society, civil governments, each and all were either organized, or if not, were conducted, on the basis that women exist by sufferance—that they have no rights which men are bound to respect; and thus thinking and feeling they acted correspondingly. Through every channel down which human influence flowed, relations of men to women were established making the former the possessors and wielders of power, and the latter the subjects and victims of it.

Now, a new view of what woman is, and of what her relations to herself and to man properly are, has arisen. Within the last forty years the doctrine has been broached and urged upon the intelligence of men in this country, that in the matter of rights and the consequent entitlement to all the privileges, immunities, and franchises legitimately growing out of these, under custom, society, the church and civil government, women are the equals of men.

This doctrine rests for its justification on the fact that all rights, with all legitimate appurtenances thereunto belonging, inhere in, and flow out of, personality. It is urged with great earnestness by its advocates, of whom I am

pleased to be known as one, that only persons have rights; that they have these because they *are* persons, and that being such their rights are equal. Additionally it is claimed that civil, as well as any other form of government, can only rightfully exist and exercise its powers to the full, when formed to secure the rights of those to whom they properly belong; “deriving its right to govern from the consent of the governed.”

If this view be true, and the American Declaration of Independence says it is, it would seem that two things must truly follow:

(a) That only *persons* have rights, and that these do always have them—in other words that they are inalienable.

(b) That governments can only properly exist by the consent of the persons having rights, and then only with the end in view to secure these persons in full and undisturbed possession of their rights.

To the truth of these postulates the men of the republic of the United States stand pledged publicly in the Declaration of Independence, as you can see by referring to it. Therefore the issue now raised and on trial is whether or not women are persons; and if they are, why in the esteem of the law and of civil government they should not be treated as such in the same way, measure, and extent as men are.

That they have not been thus treated in all past times, nobody will deny. That they are not now, any where, to the fullest degree so treated, any one with open eyes can see. If in some ways their *status* has been improved, that which has been done compared with what remains to be done is very inconsiderable. And for what has been done, gratitude and appreciation are due from you and all who “hunger and thirst after righteousness,” to a very few noble-minded, clear-visioned, true-hearted, and courageous women who, nearly forty

years since, gathered together, formed a society, and began the discussion of woman's right to life, liberty, and the pursuit of happiness, equal with man's before the law, and in the eye of civil government which is its administrator. Most laboriously, most faithfully, and at very great self-sacrifice, did these women commence their work. How well I remember their first meeting. How my heart joined in with my head in exultation. For the first time in my life did I hear the truths of genuine Christianity fearlessly proclaimed. I saw clearly, as ever prophet saw in vision, advanced developments in God's management of men, the great benefits that must arise to the people of the United States from the advocacy of unqualified justice. I saw freedom to the slave in it not only, but freedom to the American serfs, constituting one-half of the whole population of the republic represented in the women of the nation.

You will never know, except as you learn it from history, what was the degraded legal condition of the women of the United States a half century ago. Were you to make yourselves fully acquainted with it, you would hardly believe it. Your better natures would so revolt at it that your intelligence would be slow to receive the truth of it. You will never properly comprehend the position in which the advocates of justice to women placed themselves, when, having banded together, they inaugurated the revolution—for revolution it was and is, and is to be, organic, functional, and complete.

They did their work wisely from the outset. They were radical, conscientious and faithful. They were for the truth "without concealment and without compromise." They were in earnest, for God had given to them before they began "the earnest of the spirit," and they lived and have lived to this day in the presence of justice and liberty with unstained hands and hallowed lips. Not one of that original group, nor of those, who, not being present, sympathized with and encouraged and helped to sustain them in their work, has apostatized. Some have died, but they died in the faith that the cause which they loved would triumph. Those who are alive

to-day are rejoicing over the spread of their ideas and the converts amongst men which these ideas have made. No human being can utterly resist ideas, except by keeping himself away from them or them away from him. Brought into contact with them by and with his own consent, they perceptibly or insensibly mould him. God made man's brain to be the receptacle of ideas, and his heart to purify and assimilate them.

It was impossible for these women with such truths as they had in advocacy, not to make friends of men of advanced or advancing thought. Of these there were, compared with the whole number, only a few. The anti-slavery agitation had brought to the surface a class of men, who in discussing the right of the slave to his liberty, had been compelled in defense of their position to give such scope to their principles as by parity of reasoning brought woman into the circle of consideration. Before they knew it, they were arguing along lines which would surely bring her within their boundaries. As soon, therefore, as the "woman question" arose, the broader and clearer sighted men in the anti-slavery cause saw what a travesty on justice, liberty, and common sense the anti-slavery movement would become, and especially their advocacy of it, if, while pleading for the freedom of the slave because he was a man, they refused or declined to advocate the emancipation of woman because she was a woman. They saw that men had held woman, at the worst in slavery, at the best in serfdom, because of her gender; just as men had held the blacks in slavery because of their color. They slowly, and not a few of them under a great spiritual wrench, perceived that the human in woman is greater than the sexual; just as they had come to see that the human in a black man covered him with a glory that thoroughly hid his color. These men, in the main, sympathized with the women who were in conflict with the past as well as the generally existing thought as to what constitutes the true position of woman in this world of ours.

Considering that in all past ages men had held that women have no souls—*i. e.* souls with rights inhering in them, souls with powers belonging to them,

souls with legitimate claim to privileges and immunities because of powers and faculties: or if they were possessed of souls that these were subordinate, created to serve and not to reign; endowed with inferior faculties, serviceable under guidance and control, but not competent to self-direction, nor to earthly self-support;—it was a very daring act of these women to denounce this universal sentiment, and pronounce it worthy of severe condemnation.

It is not at all necessary that I should say that in every detailed measure which has been adopted whereby to promote this revolution, there has been the clearest perception of what was needful and best to be done, and what was judicious not to do. It is not given to any person or association, all at once to perceive in full the nature and bearings of any great truth. For the most part truths which are grand in their nature and comprehensive in their bearing, and which affect human beings in their personal relations as well as in their relations to each other, are not seen at any given view only in small proportion. Their ramifications are so wide, as well as extended so far forward, that the interior perception of the sharpest-sighted can only take in a limited view. One comprehends truth best under personal application of it. As he makes it practical and useful, does his vision of it enlarge, and he understands it better than otherwise he could. It would seem as though divine Providence means to unfold truth to our sight just as we are developed into a longing for it. When one comes to feel that he must cease to advance till new light breaks in upon the darkness surrounding him, and the cry for light goes up from his soul; then the cloud lifts, truth is revealed, and he knows which way to go.

In taking up this great question of personality and evolving out of their own lives its divine efficaciousness, and thus themselves becoming enlightened, it is to be remembered that, save a small class of sympathizers, outside of their own group these women had no friends on earth. It may seem strange to you that educated and cultured men should have failed to come to their support; nevertheless it was so. Men of theo-

logical lore believed sacredly in the personal and social inferiority of woman, and as to political rights they believed that she had none. Scholars of every grade and class, men of letters and of leisure, professional men both liberal and laborious, through all grades down to the most ignorant and semi-savage, believed that woman was a creature made for man, and held her first and closest relation to him.

It would not surprise me to hear the accuracy of this statement denied, for men are not at present very well pleased with their conduct in the past toward women; but the denial, if made, would be of no account, because all the conditions of living for women at the day I speak of and for all times anterior, go to prove the truth of my averment. At that time, throughout the whole range of the Christian Church, there was not to be found a priest or minister, living or dead, who had left any history behind him or was making any, who had uttered a published word going to show that in his view Christianity contemplated and regarded the human in woman as having and holding the preference over the sexual in her. I have searched through the history of the Church faithfully, explored libraries patiently, made close inquiries of learned men, and have been unable to find an instance of a man who had mastered the genius of the gospel sufficiently to apprehend this most cardinal of its doctrines. Nor until the "woman's movement" began, have I been able to find a man of any political standing, during any period of modern civilization, who, under any political exigency, came forward and declared that by reason of her personality is woman as truly and as extensively entitled to life, liberty and the pursuit of happiness as man is.

In all denominations of Christians, in all political parties, in all social organizations, in all departments of business, in marriage and in the family, the idea has prevailed that by reason of her gender, woman has both her rights and their exercise shortened-in, qualified, and abridged, and this by ordination of God. In other words, that the imperishable in human nature must in woman be held subordinate and subservient to her ani-

mal structure, which she holds in common with the brutes that perish. This was as cunning and as taking a fallacy as the devil ever imposed on man, for it gave him the sweep of his lusts. It placed woman at his disposal. She could "own nothing, possess nothing, nor acquire anything but what belonged" to him. He was her lord, her master, and owner. She had no personal, no proprietary rights outside of him. Having originally been taken from his side, as Genesis declares, her highest obligations were to him, and she was immodest, unmaidenly, unwomanly, and "out of her sphere," if she did not at all times and under all circumstances and on all occasions keep close to his side, looking up to and making herself dependent on him.

If at any period in the world's history there had been previous to the birth of the woman's movement any protest against this view of what is woman's appropriate sphere, so far as I am able to learn, it had been made by women. Here and there appeared some woman claiming that "women are as good as men," but her utterances only served to make her despicable and "no better than she should be." She was considered as unsound in mind or impure in morals. Under the overshadowing frown of public sentiment such a woman went down in public estimation like a plummet sunk in deep water. Men despised her and women forsook her, and she passed out of sight and hearing, as though God had forsaken her and she had become a lost soul.

When the agitation for a new order of things commenced in this country, the Public, if you know what I mean by it, began to ridicule, sneer, laugh at, scandalize, and say all manner of unkind and evil things against the agitators and their ideas. Had their cause been less just, or they less fearless and faithful, less able and fixed in purpose, the revolution would have died in its incipency. But they had truth on their side, and talent and culture and conscience and consciousness and human nature and God. In opposition there were ignorance, prejudice, bigotry, superstition, lust of power, prescriptive right, custom, fashion, statutes, constitutions, public

opinion, and the Church. At first sight, the out-look was not only not promising but discouraging and gloomy; but righteousness in any struggle is a great force, and they were right and they knew it. To-day, the movement is no longer without friends and funds, despised and rejected of men. It has assumed large and symmetrical proportions; it has won the out-posts of its foes; it commands attention for its vigor, awakens large respect and esteem for its intrinsic justness, and is sure to win in due time, because right is always in the long run stronger than might.

One aspect of the agitation is worthy of the largest consideration. It is, that the original claim, set up by the original advocates, has not been altered or amended in the least. As it was in the beginning, so it has been all along the period of its discussion, so it is now, and so to all appearance will it continue to be. No new light has been thrown on the subject whereby the original movers have been disposed to reconsider their original proposition, and take up with what they could get. They abate not a whit of their claim. They are as firm, as stout-hearted, as earnest, as faithful, as devoted, and as laborious to-day, when the heads of some of them are whitened with age, as when their hair was black as a crow's wing, and their cheeks had the hue of young life.

I doubt if in all history it can be found that there ever was in any country an uprising of persons suffering under such thorough disfranchisement as were the women of America, thirty to forty years ago, which for more than the life of a generation was carried forward as this revolution has been, without apostasy, offer of compromise, or the least abatement of the original demand, or decrease in the least of the zeal and enthusiasm of its advocates. They know the value of liberty by their lack of it. They understand the dignity of human nature by the denial to them of its higher enjoyments. For myself I am greatly pleased with their fidelity to the cause, and I am sure that thereby they will get all that they set out to obtain. When this is assured, old things will pass away and all things become new; for the movement is not functional simply, but

fundamental; not superficial only, but organic.

He is a dull fellow, no matter how self-conscious he is, who thinks this agitation contemplates the rectification of a few surface ills. Let him, and all the like of him, rest content in their supposition, and die and disappear; but let no one who expects to be alive in fifty years, lay such flattering unction to his soul; for should he, he will awake to the perception of the most thorough revolution in society and government the world has ever seen—a revolution not chaotic nor catastrophal, but reconstructive, whose foundations shall be justice and right, and whose pillars shall be liberty and law.

The greatness of the disadvantages which society in all its ramifications has suffered from counting out the aid of woman in organizing the fundamental institutions of the State, is the rule by which to measure the greatness of advantage which will accrue to society when the State shall count her influence in, by giving to her the right of suffrage on the same terms and to the same extent as it does to man. What shall be the greatness of this advantage, I now propose to consider.

We shall have all the moral force which women wield in private life; carried over as well to the support of the public or general welfare. The amount of this influence cannot be gauged by any known scale of admeasurement. On all sides it is admitted that in the channels through which it has hitherto flowed, the volume has been large and indispensable to the welfare of society. Judging by what has been the effect where it has been exercised, as to what the effect will be under a new and advanced application of it, the inference is presumable that it will be good. The opinion, based on gender, that it will be bad, will not be allowed; for gender has never as yet been counted out in estimating woman's competency. She has always been supposed to be damaged by her sex, while man has been regarded as being helped by his.

When once law shall have decided that sex has no voice in determining the fitness of either man or woman to discharge the responsibilities of citizenship, it

is legitimate to suppose that what woman has been for good in private, she will be in public life, so far as her moral influence is concerned. For want of this additional conserving force, society and the State have greatly suffered in two ways:—One in laying wholly upon men the burdens which really require the entire moral force of the people, and which the men are unable to sustain, because half the moral influence of a people is not equal to the necessities of a whole people. God never adjusts balances in this imperfect way; it is the open road to disorder, and this always and every where does in the nature of things produce derangements. There is no possible way in which society can be organized and made to maintain healthy, normal growth, while one half of its numbers is indifferent to its highest welfare.

It is bad enough to have the spirit of indifference where the obligation to be interested and public-spirited exists; but the demoralization is nothing compared to that which is inevitable where one half of the community deliberately declares that the other half shall, by the authority of civil constitution and statutory law, by the force of mental and religious education, by custom and social etiquette, be forever debarred from bringing their moral influence publicly to bear on the affairs of state. What blind creatures men have been and are.

The other way in which the state has greatly suffered from this narrow policy on the part of men, is in the deadening, in the women of the Republic, the instinct for liberty, which belongs to the human soul. It is idle, and more than this, it is very wrong, to talk from pulpit and platform, from school bench and editor's chair, from court room and legislative hall, about the dignity of human nature, the worth of the soul and its future destiny, of morality and education and culture and virtue, and how necessary these are to the happiness of the individual citizen and to the public welfare, while in no direction whatever are means established to cultivate, but all sorts of arrangements are made to keep to the lowest possible degree, in the women of the nation, those spiritual aspirations and inspirations, which liberty alone can create, and which love for freedom, in-

tense, passionate and constant, can alone develop and make of service to them personally, and of the largest benefit to the people.

Liberty is an attribute of human nature; as much so in woman as in man. Of all the human attributes it is the largest and most commanding, for it has the most extensive and interlacing relations. No person can undergo the loss of any of his or her essential elements without sinking in the scale of being; but if it could be done, and choice were possible, better, far better for the individual, for society, and the public interest that any other than liberty should be surrendered. In the catalogue of crimes none can equal that which deprives a human creature of his liberty. His present and his future happiness or misery turns on his possession or privation of this divine quality, which constitutes the most magnificent endowment that heaven could bestow. With it, any human soul is rich beyond all computation. Without it, life is a blank and existence a burden.

One peculiar feature in this attribute, gives it rank and makes it take precedence of all the other constituents in human nature. This is, that it is an instinct, and acts as an impulse, and independently of the reason or the moral sense, as well as in concert with them.

While consciousness remains it expresses itself, if not wisely then unwisely. The world has never set eyes on a person who did not love liberty, did not seek to get it if deprived of it, did not sigh for it if it could not be gotten, did not pine for want of it and perhaps die for lack of it. It is by far the largest spiritual faculty in human nature. None other can approach it in largeness of capacity or richness of gift and power. It is the only far-sighted quality or constituent the human creature possesses. To it, mankind owe all the progress they have made. Not another element in their making up would have led one of them to struggle out of savage into civilized life.

Now see what men have done to women in all ages of the world, in the matter of recognizing the existence of this grand faculty, this mighty force in them. Never a thing to help them directly; only and always to help themselves. Where for man's advancement and ad-

vantage it has been deemed necessary or best to improve the conditions of living for women, men have moved them forward, otherwise, not. I challenge any man—married or single, priest or politician—to show one instance on the part of men wherein they have come forward irrespective of any good to come to themselves, and planned and pursued projects for the advancement of the higher interests of women. If they have done it, the evidence must be to be found along the lines which civilization has traveled, and if it exists I have failed to find it. They have not only not done this, but they have done many more unworthy things than their refusal to do this can justly be said to be; they have organized marriage, established the family, framed and built up society, originated political institutions, and elaborated all these into civil government which they have proceeded to administer in ways and methods whereby women should be kept from knowledge of public affairs, and so from taking an interest in their management. This they have done deliberately and intentionally and in their own interest and to the great injury of woman and of society and of human progress.

There is no evidence that I can find going to show that had the women, who for more than thirty years have demanded of the ruling class liberty and justice for the disfranchised citizens of the Republic, said and done nothing in this matter, the men would have come forward to do this greatly needed work. Why should they? In their estimation women are appendages to men,—“things attached to things more worthy.” In whatever movements forward men have made with a view to their own benefit, as a matter of course they would take their appurtenances with them, and so as they have advanced women have gone with them; *but always in the rear*. The result is that the vast majority of women are deplorably ignorant in matters pertaining to the public weal. Not having been permitted to take part in the administration of government, and having been educated to think and to feel that it is not proper for them to do so, there has grown up amongst them an indifference greatly to be regretted.

Under the coming civilization all this will be changed. Women will be taught the philosophy of government, its fundamental principles, and its essential and enduring policies, and they will gradually grow to cherish a love for politics,—not of the kind now in vogue, for this under the new order will disappear, but for a worthier kind, and they will have therefore a regard as deep and as lasting as men have.

That you may be fitted to meet the requirements of the new civilization it is necessary that you, young as you are, should study woman's capability from a new stand-point. The new civilization looks to you. Radical in its principles and thoroughly reconstructive in its purposes and aims—meaning nothing less than thorough reorganization of society and government, on a broader and more just basis than the existing civilization rests upon; having in view to establish justice, promote the general welfare, and secure the blessings of liberty to all alike, to women as well as to men—it has to appeal to you especially for your sympathy and support; for on you and on such as you in all coming generations, will the righteousness which it seeks to establish, once it is secured, confer inestimable blessings. Woman having been everywhere educated to believe in her essential inferiority to men, until the truths of the new civilization were announced and their advocacy begun, all the arrangements for her personal and social life were originated and organized on this sophism.

Now, a thorough arraignment of this falsehood has been made, and it is in the thought and aspiration of its enemies to show it up in all its untruthfulness, hideousness, and wickedness; till at last it shall be dethroned and cast out and trodden under the feet of men. No persons nor class in society is so much interested in this great revolution as yourselves. For good or ill you are in it, and cannot escape. To make or to mar it, you must bear a hand. The day of woman's humanhood has dawned. No longer is she to be a slave or serf or pet or plaything or victim of man. She has in the good providence of God reached a period in the world's development, where Christ's philosophy of life for

human beings will take the curse of servile condition off her and promote her to the dignity and rank of companion for man; his equal in rights to life, to liberty, and the pursuit of happiness; his helpmeet, not his slave.

In studying the question of woman's constitutional capability to take as active and responsible part in the conduct and management of social and public civil affairs as man does, you will have to give serious and severe thought to the objections urged by the opponents of the incoming civilization, and which they say is fatal to its success. These objections to the new, are in their minds the justification for the existing civilization. They have solid and powerful supports in the general thought and conscience. They have in their behalf the active influence of existing social, religious, and political institutions, the force of custom and the power of prejudice, fashion, and habit, all of which are effective agencies. None the less however are these objections untrue, having no foundation in human nature nor in Christianity; and when brought out into the open field of discussion where the light can shine all over and around them they will be seen to be untrue. Neither physiology nor psychology nor philosophy nor politics nor Christianity will be found on their side. They will have to give way. Wrong cannot for ever bear supreme sway, for God lives and humanity is sure to have his largest consideration and regard; and this it cannot have, while one half of the race thinks of the other half with contempt.

The justification for the existing conditions of woman, and the most formidable objection to the new order is based on your sex. I mean to get to the bottom of this plea of incompetency of woman because of her gender, if I can, and expose its shallowness, its falsity, and its baseness. I shall speak plainly but as a gentleman should. To begin with:—sex is as far as any one knows about it, purely a physical quality, which animals have in common with humans. It has none of the soul-like qualities. In humans it may be made to serve soulful ends; but it may not ask for regard and esteem on the ground that in its making-up it has soulful elements. It has as an

organization specific purposes to serve. These are easily and clearly defined, and its boundaries not difficult to mark and make readily discernible.

Beyond these, science finds nothing in their purely physical conformation so widely different that men and women cannot interchange work along the human ranges. While it is true that they cannot interchange sex, and the new civilization does not wish this, it is also true that in either or both, the sexual structure, after its appropriate law of exercise, has but very limited opportunities, and is shut up to a very narrow sphere of operations.

True, under existing social order the sexual has given to it immense significance. Within the conjugal pale, or under marriage, its activity is intense. Lawlessness characterizes its exhibitions and very few married people think that as long as mutual fidelity is maintained, there exists either in nature or in morality any law of restraint. But there is, and the new civilization has discovered it and intends to expound it and call public attention to it, and hold men and women to their responsibilities as moral creatures, when they violate it. Woman is too valuable a constituent of human society in the estimation of the new civilization, to be forced to be the victim of such terribly false conditions. Once this matter of begetting and bearing children is brought within the scope of the laws of life and health, and married persons understand them, the sexual question, so far as its bearing on woman's competency to do the various kinds of work that men are doing is concerned, will be removed from the arena of debate. There will be no more hap-hazard child bearing. Wives will not give birth to unwelcome children. By the law of love on which marriage rests, and which gives to woman the control of her own person—since then she will be a *person* and no longer a *thing*—the husband will no more think of subjecting her to child-bearing against her consent. He will have reason and judgment and conscience and culture and power of will, well-regulated. He will see and feel and know that his wife has duties and responsibilities to society and the Republic which he cannot ask her to forego.

Why should a human being of the feminine gender be called upon by society, the Church, and civil government, to recognize her gender everywhere? In nine-tenths of her relations to life and the duties it imposes and the cares it creates, in order to their proper performance she must act from the point of the human or from that point which she occupies in common with man. Be it house or home or work or worry; be it health or wealth or education or culture; what she needs he needs, and sex in neither case has anything to do with the activity to be shown or the action rendered. Why then should she appear always in way and manner indicating sex? Man does not so. He keeps the masculine in him in the background and brings the human in him forward. Woman does the opposite. Everywhere she goes, in everything she does, in all her work, and her worship, in public as well as in private life, she appears as a woman instead of as a human being. What makes her do it? I aver that it is not nature but education, that it is not instinct but social initiation and condition, that it is not inspiration nor impulse but the force of environment which she cannot break through, and which makes up the staple of existing civilization. Who sees a woman, representing the present established order, and associates helpfulness, spiritual vigor, redemption, saving force, with her? She symbolizes weakness, not strength; lack of perception, not prevision; want of interest in things human, not deep-toned, enduring enthusiasm for absolute right; narrow intellectual conception, not broad, liberal-minded, and keen far-sightedness; incompetency to self-support, and to professional accomplishment, such as the world needs somebody to show and make serviceable to man. She is adjudged by him to be what her condition indicates. So he jumbles things together that bear no relation to each other, and concludes that because she appears to be inferior she is inferior; and being so, it must be because of her sex. Instead of being broad enough in his generalizations to put her on the human plane, he plays the specialist and plants her outside, and classifies her on the plane of her animal nature. Ask him to define

her, and the extent of his science, his religion, his philosophy, and his politics, can go no farther than this:—Woman—a creature of limited powers, fitted to bear children, take care of a house, and wait upon man. This is as far as the present civilization ranges her. Do you imagine me to be unjust? Take these passages from an article in a monthly magazine in large circulation, whose editor in writing it, doubtless for the time lived in the highest realm of truth which his soul could comprehend.

Quotation No. 1.—“We exceedingly lament that degree of independence, and even that love of it, which interferes with marriage.”

Quotation No. 2.—“We have a theory, viz: that every woman ought to be the mistress of a home.”

Quotation No. 3.—“A woman has a right to do anything she can do, *provided* she does nothing which will unfit her for bearing and raising children.”

The writer of the article from which I make these excerpts, expresses the average view not only, but the highest view which the present civilization takes. He substantially defines woman as I have said man would. (1st) She must think, reflect, plan, and effect marriage; (2d) She must have charge—not necessarily ownership—of a home; (3d) She is a creature whose highest aim in life should be to bear children. For these three things she must live, labor, and die.

I deny that woman was made primarily to get married, keep house and become a mother. Marriage is magnificent but woman is more so. Home is delightful and beautiful, but wholly so because it is a place where the human in its inmates can blossom into large and rich fruitage. Motherhood is sweet in contemplation and enjoyable in reality, but woman was not made for either nor for all of these. On the contrary, they were appointed for her use and service. Her first and foremost aim and her highest duty should be to do what the late Margaret Fuller Ossoli said God made her that she might do, viz: GROW. She is as capable of education, culture, and large development of symmetrical character as man is. She can, by virtue of her constitutional qualities, comprehend and therefore is as competent to establish and sustain, as widely

extended relations as man can—given the same opportunities. The proof of this is, that in her physical making-up she is so like him that the points of agreement with him are, as compared with the points of disagreement, as nine to one. All the general arrangements of their physical structures are alike, while their differences are special. Then man should treat her as God treats her, who never legislates with reference to the well-being of persons on the basis of their differences; but always on the ground of what they hold in common. Another proof that woman is greater than her earthly social relations can be, is shown in the exact and precise identity of her mental, moral, and spiritual endowment with man's.

No living man or man who has lived has shown that man possesses a single faculty which woman does not. If so, what is it? Map out her head and what he has she has. Her mind, her moral sense, her spiritual faculties, her passionate, her propense forces are precisely in kind like his. Thinking then of what is her highest duty—i. e., to make the most of herself as a rational, moral and spiritual creature, with capacities which if vitalized by the Spirit of God can become deathless and so everlastingly active,—it may be altogether inexpedient for an individual woman to marry. Whether she shall have a single or a married life, she has the fullest freedom to decide, and ministers and editors and moral philosophers and statesmen, I respectfully submit, “get out of *their* appropriate sphere” when they argue from things as they see them, with a view to show that existing relations for her, are in the order of Nature. This is the point at issue between the present and the new civilization, and therefore is not to be taken for granted.

So it may be her duty, certainly it will be her privilege, whether married or not, to say whether she will or will not keep house. She may do so if she prefers, but she certainly will not be compelled to it; for the entire matter of housewifely and home duties will rest upon the basis that a house or a home is for woman and not she for it.

I claim that there is nothing in woman's nature that contradistinguishes

her from man in her fitness to take charge of and care for a house or a home, keep it neat, orderly, and economically managed; see to its culinary departments, make its beds, take care of its bedding, do its washing, arrange its furniture, and so forth and so on. Save that she is bred to it, and he, generally, is not, she is in no wise more competently endowed than he. Facts are stubborn things, and every family in which the better class of Chinamen has been employed knows that what I say is true, and every mammoth hotel keeper in Europe or America can corroborate the truth of my statement. House-keeping is an art open to study and acquirement, and individuals of both sexes show aptitude to become experts in it, while on the other hand individuals of both sexes lack adaptation to it.

No one that I know, who is an advocate of the new order of civilization, is at all disposed to derogate from the merits of home, its interests, its rich and precious associations, its genial and cultured life, and the delightful love which springs up and spreads itself all over it from foundation to gable. But speaking of home in a manful way, what does our present civilization offer in the way of it, that one can properly ask a bright, brave girl to put her young life into it, and spend her days within its walls? Her days, did I say? I should have said her whole life. Is it a plot of ground, large or small, with house and barn, paddock and garden, whose title-deed and proprietorship are not in herself, but in another, whose consent she must *get* in order to enter it, and *retain* in order to stay in it? Is it a place whose interior management she cannot carry except she gets the approval of the man owner? Is it a place where she works early and late, always eating the bread of carefulness, and generally without wages or surety of compensation? Is it a place where if she wants a dollar to spend she has to ask the owner of *her* home for it, to be denied if he sees fit, and in such case to go without the dollar? Must it be a home to her, though within its walls she is compelled to bear a family of children, and when born, be considered as holding over them a subordinate relation to their father who is the owner of the house she

stays in, and her owner as well, and the owner also of their children? Is it a place which, once having entered by and with her own consent, she has no certainty that she can ever leave without his consent, for church, for concert, for social convocation, for promenade, for carriage ride, and return to home joys, home peace, home comfort, home delights and home love? Is it a place where she cannot ask her mother and her father, her sisters, her friends, without asking his consent, while he brings to dinner or to supper, and to stay all night, his friends, thinking it wholly needless to ask her consent? Is it a place whose possession by her he can jeopardize and destroy by his improvidence, his vices, his debts and debaucheries? If such place be what law-makers and judges and priests and preachers and philosophers and moralists, who are advocates and supporters of the present order of things, denominate home and indicate as the divinely decreed spot into and upon which, woman is to pour the best treasures of her mind and heart, and the uttermost of her physical strength, then the new civilization denounces it and is pledged to supplant it by an order of domestic life quite different and more ennobling.

Hitherto when woman has entered the married state, she has taken up its duties as man's inferior. To him she gave up her name, and thereby lost her personal identity save as she preserved it in him. Till of late, and it is so now in some parts of the Republic, she parted with her right to her property and it passed from her to him. She gave up her personal liberty and her freedom of thought and action. Single, she belonged to herself; married, she lost possession of herself; thenceforth, she could own nothing, possess nothing, nor acquire anything, but what belonged to him. The children she might bear him, were his not hers. The law so defined their mutual relations and the courts so interpreted. They could not bear her original name for she had parted with it. She could not separate herself from him however brutal he might be, unless by decision of a court. Her liberty of person was a farce. In no other relation of life was there ever a contract made between two parties that

either party to it could not break, being held responsible for damages resulting. By marrying him she became bound, not united to him, and she had no power to break the bond. He could force her to live with him. If she ran away, he could seize her wherever found and bring her to his home; neither father, mother, brother nor friend could stay him. He could punish her for disobedience, even to personal chastisement, and if this was within her power to bear without detriment to life or limb, no one could interfere.

I deny that the primary object of woman's existence is to bear children. She was made feminine chiefly and mainly for a far different purpose; for a purpose exactly corresponding to that for which man was made masculine. Child-bearing comes in as an incident to the original purpose, but is not that purpose. The original declaration of the Creator settles this matter conclusively, "And the Lord said it is not good that the man should be alone. I will make him an help-meet (*i. e.* a companion) for him." Man is social, therefore he needs companionship. "Male and female created he them." Is it not a very strained and sophistical view of the relations which men and women can naturally and helpfully and befittingly hold to each other, to bring forward that department in their physical organization which serves the purpose of producing offspring and urging with emphasis its consideration upon woman as the chief reason why she was made to exist? Such talk will not do. It goes too far. It proves too much. Under this view by what tenure do women, who are incompetent either from organic or functional debility to bear children, hold their lives and liberties? Honestly, is it not pitiful to hear men of sense talk in this way? How much better and more rational it is to put woman by the side of man to be his co-partner in life's endeavors, the sharer in his struggles, his counselor in time of trouble, and the partaker with him in his successes? If a man wants a woman for his wife and she wants him, they enter upon a relation special and peculiar, and they are bound in good faith to each other to make out of it as much as possible of

mutual good. If children are born as the result of special union by and with the consent and wish of the woman, well and good—very good, if you please. But what if children cannot be had without destroying the health of the mother or sending her to an untimely grave? Must the husband urge and she accept the notion that, inasmuch as the "chief object in woman's life is to have children and rear them," she must act upon it, though it makes her helpless or kills her? I say not; but on the other hand say that unless she has constitution enough to have children without being made sick thereby, she cannot have them without entailing on them susceptibility to feebleness, incapacity, sickness, and suffering. In such case, she is not only not bound to have them, but is bound by the law of love *not* to have them.

The new civilization intends to lay a new foundation on which to build up family life. It means in this direction to tear down, as it does in respect to all other departments of organized life and labor; but it will tear down only to rebuild far better, far more wisely, far more becomingly, beautifully and justly, and chiefly to the advantage of women. You need have no fear that the advocates of the new régime will be in favor of disorder, anarchy and ruin. No wild notions are in their heads, they are as conservative in application as they are well founded in ideas. They mean that into all the established relations of society and civil government, the life-giving influences of pure Christianity and republican democracy shall flow, and that the women of the Nation shall have the benefit. Whatever relations in personal, family, generally social, political, industrial, governmental or religious life cannot endure the advent of liberty, equality, and justice, and their supreme control, they intend to heartily oppose. But "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report," these they mean shall be preserved and hold their proper place in the new order of civilization.

The advocates for things as they are, urge with great zeal that woman cannot by reason of her monthly periodical re-

action do man's work. It is said that she has to have every month suspension of labor. She must stop work as a student, quit her office as cashier to a counting house, let her sewing machine lie still, hang up her broom, or vacate whatever work she has on hand, till the nervous system becomes equilibric and the circulation equalizes itself.


There is no necessity for all this. It is not natural, nor at all legitimate. It does not belong to woman thus to be sick. God did not make her so. Nature does not approve of her being so. This state is abnormal, and is the outcome of the artificial, unhygienic and morbid life she lives. From swaddling band to shroud, though the distance between be three-fourths of a century, no girl nor woman lives in this country under our civilization an hour of natural life. She is swathed and dressed while cradle or crib life exists, so that unnatural circulation is sure to become habitual. From weaning to puberty she is dressed, fed, schooled, trained to the largest artificiality and unsanitariness. Thus the stage of pubescence is reached with a degree of disturbed circulation that renders the sexual function hemorrhagic; sometimes dangerous, always debilitating. Were she properly trained—mainly as a physical creature; having the freedom of the fields, the forests, and the highways; kept out of doors as her growing animal nature demands; taught the use, keen and discriminating, of her observing faculties; made quick and apt in the use of her hands and feet to climb, to run, to jump, to shoot, to swim, to ride, to carry burdens on her head; made to eat bread and milk and beans and peas and onions and potatoes and fruits, and to let alone tea and coffee and butter and pies and cake and beef and mutton and pork; to eat regularly and nothing between meals; to go to bed early and sleep abundantly; to wear loose, convenient short dresses, and warm clothing of the limbs, leaving the blood to flow freely from heart to feet and back again—she would show no more physical disturbance than boys. We should hear no more such unwise talk as this, "We all know how impossible it is for women to stand all day without injury;" as though nature had formed the uterine structure

in woman to be subject to injury from an erect position of the body simply, when the fact is that no organ in her whole frame has been cared for with more foresight than this. Dressed properly and trained properly, any well-formed girl may lift weights, take jars and shocks by jumping or falling, run violently, wrestle, pitch quoits, chop wood, mow, wield heavy hammers, draw heavy loads, carry heavy burdens, and do any and all kinds of heavy, hard, prolonged work and run no more risk of displacement of that organ than she will of turning cross-eyed by doing it. It is shameful, it is wicked for intelligent men to deceive and mislead the people by perverting the truth as is everywhere done.

I do not deny that much that is said of the girls and women of our day is true; but I solemnly protest against laying the fault on God, when it justly and properly belongs to man. The procreative organism in woman indicates in its structure not only the highest constructive skill, as belonging to its Architect, but great capacity in the person having it. The whole arrangement shows so thoroughly the idea of security against injury from without and thorough guarantee of freedom of use within, that it is safe to say that no disturbance of its natural conditions ever occurs except from general and usually long-continued departure from and disregard of the laws of life and health. It is not fair nor becoming to talk of the natural incompetency of woman to do certain things in the more important lines of human activity, because the present civilization has been able to develop out of human nature only sickly or feeble girls who bring forth a womanhood which in almost all directions shows incapacity for enduring labor and large accomplishment. Let me give you a specimen of a woman of the new civilization:

Age 37; weight on the average 130; mother of nine children all living; last born, six weeks old, as I am writing. Eight weeks before his birth she moved herself and children twelve hundred miles in the bleak winds of autumn, and set up housekeeping; husband away during the time of moving. Never had a doctor at one of her confinements

(which have been almost painless), nor any other person except her husband. In two days after her child was born she was up and dressed, and in a week was about the house. She knows nothing of sickness; knows how to live after the requirements of the new civilization,—*i. e.* according to the laws of life and health. Children all well, no more liable to be sick than the lambs and calves are. Husband a man of business away from home. She a woman of business at home; manages the farm, oversees the hired men; lives simply, economically, and is intelligent as any man in her station in life. Knows about politics, government, population, progress, and public policies; loves liberty, honors humanity, and reverently worships God. She owes her physical strength, mental ability, social force, superb and admirable personality to the new civilization. If Harriet N. Austin had not thirty years ago began her grand preachment to the world, this magnificent woman, then a girl of seven years, would have grown up, like so many of our women, sickly and enervated and under the care of doctors, to be quoted by those who might know her, as illustrating the inferiority, by reason of sex, of woman to man.

A correspondent of an English journal, writing of the Portuguese, says, "In the rural districts of this kingdom, the women work in the fields from early childhood, sharing *to the full the toil and the fare of the men*. Yet a more healthy, contented race of women is not met with the wide world over.  No pale, thin, care-worn maids or matrons are found among them, but almost without exception, they are vigorous in frame, strong and lithe in step, and cheerful and winning in countenance. This fact tends to show that with identical habits of living the physical powers of men and women should be equal."

"In the northern provinces the women have much to admire in their vigorous frames, which are sprightly and graceful in bearing. They have rich, olive complexion; fine eyes; dark hair, growing low on the forehead; white teeth; upright carriage, and graceful walk. Altogether they offer a very high type of human being. It is quite noteworthy that the men, though fairly good look-

ing, are not, either in beauty of features or in form and *especially in stature*, the equals of the women."

What becomes in the light of such facts as these of the silly talk everywhere afloat, that nature has made ineradicable distinctions between men and women, to the physical disadvantage of women, making them everywhere and forever men's inferiors.

I respectfully but earnestly urge you, one and all, not to allow yourselves to be deceived henceforth by the stale falsehoods which are everywhere told about your physical inability to work, to study, to think, to write, to speak, to invent, to become skilled in labor in the arts, in science, in mechanics, in commerce, in finance, in politics, in social science, in government, in law, in theology, in eloquence, in oratory, and in knowledge of the revealed will of God. As you hope for happiness here, assert your characteristic equality with the young men of the republic, make yourselves as intelligent and accomplished in all branches of learning as young men do who choose professions by which they expect to win fame and fortune, and you will be everywhere their equals.

Do not fail to have a calling, pursuit or profession. Consult your own bent. Girls have preferential tendencies as much as boys. Make your selections, each of you, and then achieve. Pay no attention to critics. Study, labor, live, and succeed. When you have succeeded in showing your competency, then you will have won your competency. What a day that will be! I would to God that I might be living on the earth then. It will be the grandest day in human history, when man shall find in woman a helper equal to human needs.

We can not, however, expect this immense transformation to be made in a hurry. The divine reconstructions, like original creations, are always slow. God builds his strongest and most beautiful and enduring structures by processes of progress that at any given time are imperceptible. In all the wonderful changes from ignorance to knowledge, from knowledge to consciousness, from wrong to right, from slavery to freedom, from savage to civilized life, from coarseness to culture, from animal to spiritual

perception, and from the impulses of the flesh to the inspirations of the Holy Spirit, the Creator of man cheerfully and freely gives time and opportunity. Himself never in a hurry, hurries no one. In your thought of the grandeur and worthiness of this new movement, count him in as a factor. Do not look for the consummation of this revolution immediately. Put yourselves into alliance with it, heartily and laboriously, and show your ability to take part in it by your competency.

There is one thing which you will have to do to show yourselves the companions of men, which is to live so as to have good health. Nothing can make up for the loss of this. As things are at present arranged, your opportunities are not as good as those of young men. You will have to consider this matter seriously, and recast your conditions. Many of your habits are bad; and one bad habit you all have, you all dress unhealthily. From bonnet to shoe, your clothes are unphysiological. It does not become me to say how you should dress, farther than this, that in asserting your rights to life and labor to be as comprehensive as men's, you should claim your right to dress healthily to be as broad as theirs.

It is a curious fact that while under the present civilization men have within the last half century made great progress in the matter of simplifying and making becoming their dress, women have made no progress; in fact they have gone back. Fifty years ago, women so dressed that clothing represented them; they dress now so that they represent their clothing. Things are turned about; the consequence is that dress, instead of serving them, enslaves them. You should so dress that in moving about, your clothes should not impede your motions, especially of the lower limbs. No part of the human structure types out freedom so distinctly as the legs. Locomotion is a grand expression of individual power. A person whether man or woman should always dress so as to have free and easy movement of the legs. In the new civilization woman will find herself free to dress serviceably not enslavedly.

Look well also to your habits of eating and drinking. Live on grains and fruits, vegetables and milk, and let alone the

habitual use of flesh meats of every kind. A new idea in regard to food has come to birth, and I commend it to your earnest consideration. It is that that food is best which is most nutritious yet least stimulating, other things being equal. The reason is, that by its use one gets the most sustenance at the least expenditure of vitality. The great secret of maintaining good health is to do whatever work one has to do with as little draft of power as may be; therefore that food which nourishes the system the best, with least expenditure of vital force in its digestion and assimilation, is most valuable. To learn to save power is a great achievement, and to do this so as to keep a reservoir of it on hand is nature's own appointed agency for preserving health.

The new civilization intends not only to emancipate woman, but to enfranchise her. It is too sagacious to knock down enfettering customs and usages, overcome prejudices, make free the avenues to social life, open up to her use and service the arts, the trades, and the commerce of the country, and then leave her at the mercy of public opinion, the law, the Church and the government as established and administered by men alone. Her recognition as a person once admitted, its continuance must be assured. There must be no possibility of man's going back on her. To this end she must be clothed equally with man, with the powers of the law-maker. The ballot must be hers, and she must understand its potency and know how to utilize it.

My young friends, I urge you to give the most earnest and thoughtful consideration to this matter of voting. At no place, nor in any relation in life which you can sustain, can you do so much good for humanity as you can at the polls; and the reason for it is that there more than at any other place are you individually able to represent yourselves fully. All that is human in you finds expression there. It voices itself there to the uttermost. In any of your other relations, you express yourselves partially. At home as a wife and mother, in society as neighbor and friend, in church as Christian denominationalist, you give only partial illustrations of yourselves and thus you divide yourselves. But at the polls you speak and act as persons, and

as human beings can and should, and all that you have and are and ever can be, flows out of you into this reservoir of power for the use and benefit of humanity.

From the level which woman at present occupies up to the height of the suffragist, is a wonderful ascent. To have as many rights, privileges and immunities as man, will awaken strange feelings in her breast. She will then perceive that rights create duties and privileges and impose responsibilities, and that to perform and fulfill these fairly will require careful preparation. In many of the States, the right to vote on all matters pertaining to the department of education in the common schools, has already been conferred on women. Every woman in the country, married or single, should set about immediately fitting herself to exercise intelligently her franchise. Especially should you, to whom life is fresh and promising, take active part in selecting and electing such officials as the statutes make it proper for you to choose, and for them cast your votes. Whenever therefore, there is an official in any department to be nominated and elected, be sure to make yourselves well-informed as to the nature and duties of office, and then act for the good of the school. Put away all hesitancy, all fear, all false modesty, and attend both the

primary meetings and election. Do your duty courageously and conscientiously, and help the new civilization on.

For more than half of my life I have plead for the emancipation of women. I have believed that Christianity and republicanism could not permanently exist in this country and have one-half of its adult population perpetually disfranchised. Therefore, I have felt that there must be a reorganization of society and the body politic. I have talked very plainly to you. Feeling a deep interest in woman's welfare, though not for her as a woman chiefly, but for her as a human being, I have felt that from my age, and study of the laws of life, and great professional experience in the matter of woman's physical inefficiencies and inferiority to man, as well as from my long and close association with all the large and general philanthropic movements which have had their birth and progress during this century, I might speak to you in the fear of God and the love of man, asking you to look upward and behold the day star of the new dispensation, which has risen to guide you surely and safely to the place where Liberty sits enthroned conferring blessings inestimable and perpetual on those who kneeling before her, worship her in the beauty of holiness.

THE LECTURER.

SPEECH OF JAMES C. JACKSON, M. D.,

DELIVERED IN LIBERTY HALL, MARCH 28TH, 1881, AT TEN
O'CLOCK A. M., THE DAY HE WAS SEVENTY YEARS OLD.

DEAR FRIENDS:

I am seventy years of age to-day. It does not seem possible that I am so old. I do not feel it, nor in any way realize it, except as a fact of which there can be no doubt. I am told that I was born on the 28th day of March, 1811. I *know* that I was alive in the year 1813, for I distinctly remember that my father bade my mother good-bye at the back door of their house, in Manlius village, Onondaga county, N. Y., mounting his horse and riding out of the door-yard, and up the street, and over the eastern hill, out of her sight and mine, on his way to Sackett's Harbor, where a military force was stationed during the war between the United States and Great Britain, known as "the war of 1812." At the time of my father's departure I must have been at least two years and a half old.

I was born of goodly stock. My paternal grandfather was Colonel Giles Jackson, of Tyringham, Berkshire county, Massachusetts, who was at the battle of Saratoga, and had the honor of engrossing the articles of capitulation of General Burgoyne. Colonel Jackson was the father of twenty-one children, of whom my father was the fifteenth. Longevity and large size were characteristics of the family; but from ante and post-natal causes my father was, when born, feeble, and grew sickly, and was when grown up, sick, and small in size, never weighing more than one hundred and twenty-four pounds.

My father's brothers were all large men, weighing from one hundred and seventy-five to two hundred and twenty pounds, and ranging from five feet eight inches to six feet two inches in height; three or four of the sisters were five feet ten to eleven, and one, six feet, so I have been told, and all were finely proportioned.

My mother was a magnificent person,—the human in her large and rich, and the woman of her paid it reverent obeisance. No one who knew her thought of her first because of her sex. She was so large in her intellectual endowments and had such great spiritual conferments, that she always, on all general occasions, kept the merely feminine qualities in her out of sight. These were reserved, as I think, rightly, for her husband and children and special domestic relationships. Her grandfather was Colonel Jedediah Elderkin, a great revolutionary patriot, known in Connecticut's Historical Collections as of "bull-frog memory."

She, too, came of longevous ancestry, and of large, robust stock. I have never known a hardier, handsomer, and naturally a more capacious woman than she was; and this view of her was taken by all her contemporaries.

Now, my age to-day and the vigor I possess, show that I inherited the quality to live long, and, of course, the power to live healthfully. In general terms it may be said that who has the capability to live to old age, has corresponding force to live in health. This is the principle: to be able to live at all, one should be able to live in health; for, scientifically speaking, it does not tax the

sum total of one's vital force to live in health as much as it does to live in sickness.

Partaking, as I do very largely, of my mother's physical characteristics, notwithstanding my father was an invalid I ought to have lived these seventy years free from ailment, illness, sickness, or chronic disease of any kind; and on this day be able to appear before you with hair brown and silky and abundant, with face unwrinkled or distorted by pain. For, if to have started in life with constitutional endowment sufficient to sustain me and leave me to-day what I am, notwithstanding I have not seen in sixty years sixty consecutive conscious minutes during which I have not been really so suffering from disease as to make the pain by reason of it hard to bear, what might I not fairly infer would to-day be my physical condition, if during these threescore years I had had, as just as well as not I might have had, uninterrupted good health?

How I have sighed and cried and prayed and pined all these sixty years for health, and could never get it—never shall get it till I get to the land where the inhabitants, none of them, ever say "I am sick."

There were four essential mistakes made with me after birth and before I reached puberty:

1. I was put to study at the age of two and one-half years, and kept to it till my health fled from me, before I was twelve years old, never to return.
2. When, from violation of the laws of life and health, I became sick, my dear father, who was an eminent allopathic physician, medicated me powerfully.
3. At eleven years of age I was permitted to establish the habit of chewing tobacco.
4. I was allowed to eat as I pleased, both as regarded quantity and quality.

As to the first error, let me say that it was common to the time. It belonged to the age in which my father lived; and though he was in many ways a man of comprehensive mind, as a physician he was simply abreast of his day. Like other physicians who were his contemporaries, he knew much more of the diseased side than of the normal state of his fellow men.

Medical science at that time was constituted much more of conjecture than of certainty; of speculation than of special knowledge. The most efficient physicians thought, and acted upon the thought, that medicines had curative qualities, and that the sick—all of them—were in danger of dying, and most of them would die if they did not take drugs. My father thus believed. He was, as all others like him were, under a terrible, horrible, woful delusion. He thought that nature was powerless and helpless, save through the intervention of doctors and the contents of their saddle-bags. Nature to him, so far as human creatures were concerned, was a blind force, not to be trusted to her own motions; operating destructively when not guided, but serviceably on set occasions, when under the supervision and skilled handling of doctors. To him and all other physicians of his day, doctors and nature held relative rank as follows: Doctors first, nature afterward.

To take care of one's health when one had it, was no one's business. There were no lectures on health. I well recollect the first man in this State who started out to deliver a course of popular lectures on health. The thrusting of a bear's nose into a bee-hive would not produce more of buzzing, stinging rage among the bees than did the audacious impudence of this man among the

people, when, by poster and hand-bill, he gave notice that he was coming to our village to teach physiology.

So, born in a period of intellectual darkness on all matters pertaining to the health and life of human beings, my learned father thought nothing about keeping me well. He therefore studied my young life out of me, and then set himself to the professional task of drugging and medicating it into me again.

What I needed when my health began to fail, was out-door life. I was a child, a young animal. Books were not for such as I. There were sights and sounds and tastes and smells and touches. They were God's benignities, divine adaptations, just fitted to me. What a world this is for a little, helpless creature to come into, and then to be shut in from its enjoyments!

My close confinement stunted me. Tens of thousands of children in this country are stunted in the same way. All exercise of their mental faculties in the mastering of abstract knowledge, like arithmetic, grammar, geography, rhetoric, etc., etc., are directly dwarfing to all parts of the human body save the brain. Great danger healthwise, and also to life, very frequently arises from diverting force from organs whose office it is to nutrify and so build up the body, in order to carry it to the brain, which should, in the frontal portion of it, be kept back from laborious exercise till puberty is reached.

No child can healthfully reflect on or seriously consider subjects to which continuous thought is needful in order that they be intelligently comprehended, while he or she is impuberal. Animal life, active and increasing; mental life, quickly observant but unreflecting; knowledge by perception, but not morally exacting, are the divinely appointed order for the development of children of either sex from birth to puberty.

This opportunity of natural life I never had. There was no childhood life for me. I cannot tell when I was not considered and held responsible for what I did or did not do. As far as I can recollect, back to my earliest days, I have the memory of being under government. How, when a little fellow, I envied birds, chipmunks, woodchucks, puppies, pigs, chickens, goslings, and all other young animals whose instincts and impulses were natural, because unconstrained! They were free, and lived to the laws made to govern them. The governing power to them was inside them. So it was in me. So it is in all children. But my father knew nothing of the normal, but only of the abnormal requirements of the human body. So I was governed from the outside of me, or as my parents, chiefly my father, saw fit, and so had no physical liberty. As a legitimate result all my reactions were sickly, and early I became a pathological subject for my father to practice upon. Thus he fell into the second error with respect to me and my relations to life and health.

2.—HE MEDICATED AND DRUGGED ME.

If, to take a little child, sharp-sighted, quick-eared, and keenly sensitive as I was, and shut him up, with only the interval of an hour at noon, for six hours a day, as my father did me, and as is done for the most part with young children now-a-days, was to violate my cardinal relations to life and inevitably to make me sick, and prove beyond a doubt that ignorance "ruled the roast" at that time, what language can be fitly used to describe the lack of knowledge which would allow medical men, and in my own case my father, to put into the mouth of a young child the most irritating, and not infrequently the deadliest poisons known, in the hope and confident expectation that the child would

thereby get well? Only the judgment day can count the innumerable throng that have been killed by this awful practice.

Made sick by confinement and study, I needed no medication. Were my blessed father alive to-day, no one would more clearly see the defective medical practice of his time. Still, how much of enlightenment is yet needed by physicians and people before digging graves for children killed by being made sick from unhealthy habits of living and poisoned by medicines taken, will cease. How universal this system of drug-poisoning children was sixty years ago. Till within twenty years I had never been able to find a boy or girl twelve years old who had never taken any medicine. Every doctor gave medicine when called to the bedside of any sick person, infant or adult. Had he declined he would have lost his practice, not only in the family, but in the neighborhood and in all the region round about. To you who hear me, and whose minds have become enlightened not only as to the uselessness of poisons as remedies, except where they work antidotally, but also in respect to the deadly effects resulting from their administration, this statement may seem incredible. Nevertheless it is strictly true.

Not only the ignorant and superstitious, but the entire body of educated and cultured people believed in and trusted to the potency—what was called the curative efficiency—of poisons. Physicians of high repute, and their more intelligent patrons behind them, not a few in number, believed that the remedial virtue of a poison, once such poison was introduced into the *materia medica*, was in an exact ratio to its virulence. So, throughout the whole domain of vegetable, animal, and mineral poisons, those which would kill a strong, healthy man the quickest, were chosen as remedies to keep alive those who were, by reason of their sickness, likely to die.

The evil that befel me when a child by reason of poisonous medication at the hands of my dear father, did not confine itself to the impairment of my physical health. Its worst influence was ideal. It perverted my reason and obscured my judgment, in making me believe in medicine for curative ends. Thus I was cheated out of the truth by accepting an error—an error everywhere at that day accepted, from the ignoramus to the scientist. Nobody knew any better. Nobody doubted, therefore. It was supposed, it was believed, it was, therefore, accepted, adopted, and practiced as truth; when in truth it was a terrible falsehood, that medicines have virtue (as it was termed) in them; that they, in and of themselves, have curative qualities, and that the sick must take them or die.

My father being a man of his times as far as his professional life was concerned, never thought beyond them, and of course conformed his practice thereto. When I had the headache, arising from inaction of my liver or bowels, or both, it never entered his mind to go beyond the visible fact to the originating cause of the existing congestion. He saw what *was*, and he dealt with it promptly, and temporarily with efficacy; and the changes brought about redounded to his credit. What might happen to me by and by was to be dealt with when it came to pass. "Sufficient to the day is the evil thereof." Meanwhile my whole moral and spiritual consciousness was being perverted by being led away from the truth, and so I grew up and into adolescence, feeling as everybody in that day did, that sickness was a part of the divine plan, that sin was permitted and death was allowed to follow sin, *in order* to make the greatness and the grace of God all the more visible and resplendent. As reflection came with

years, I believed in the necessity of sickness; I thought it must happen; that no one could surely and permanently avoid it; and that if one was taken sick, and was not appointed in the Eternal Council of the heavens to die, escape from death was to be found in the liberal administration by physicians of remedies, so called, whose constituent properties are so unfriendly to life as to put him who was not sick and should take them, into deadly peril. Could ignorance, stupidity, intellectual blindness, and prejudice farther go?

Sick as I was, the poisons made me sicker; yet I believed in them, and at length grew into a dependence upon and faith in them, till they became my daily food. I swallowed them as one does his food and drink. All this, too, before I was twelve years old. Was my case isolated? Not at all, except that my father being a doctor, there were no doctors' bills to pay, and so perhaps I got more doctoring than otherwise I would. But dosing and drugging, blistering and bleeding were the fashion of the times, and my father kept pace with "the spirit of the age" in which he lived.

3.—I CHEWED TOBACCO.

I shall not spend time on this occasion to detail minutely the ill effects of tobacco upon me. Those of you who wish to know my views upon the subject of its use, can learn them by reading a tract which I have published, and which Austin, Jackson & Co. keep on their shelves. Suffice it now for me to say, that drugged and medicated as I had been, and enfeebled as I had become thereby, the learning to chew and to smoke tobacco was the additional feather whose weight broke the back of my camel.

Once the practice was so established that it was habitual, I showed organic disease of the heart; and my poor father, whose ambitions centered in and clustered round me, thoroughly broke down under the discovery. Doctors far and near were brought into counsel. Drs. Granger and Taylor, of Manlius; Dr. Norton, of Vernon, N. Y.; Dr. Guiteau, of Whitesboro, N. Y.; Dr. Hezekiah Clark, of Pompey, N. Y.; Dr. Thaddeus Clark, of Fabius, N. Y.; Dr. White, of Cherry Valley, N. Y.; Dr. McNaughton, of Albany, N. Y.; Dr. Hoosack, and Dr. A. C. Hull, both of New York city, and many others, examined me, and the verdict was unanimous that I had organic disease of the heart, and might die suddenly. They all said that I must be taken out of school, put onto a farm, and kept quiet. Nothing must happen to excite me troublesomely, or it would hasten the catastrophe. They all, with the exception of Dr. Norton, advised vigorous medication, and as was to be expected, not more than two of the whole number agreed as to remedies, so called, to be used. How pleased I was to hear of remedies! What was there that medicine could not cure, if the right kind could only be discovered?

Lack-a-day! I took everything offered, and steadily grew worse. My school-days ended for good and aye. My father's hopes and my own ambitions went down together into the deep sea of disappointment, never to have resurrection. Oh, those days of sadness and sorrow! Who, at any time of life, has been struck with blight, and has ever forgotten it? Shocks to one's body are often recoverable, but to the spirit, they not infrequently last till time fades away into the eternal.

In the light that we who have studied the laws of life and health, have upon the subject of diseases and their avoidance, and upon the treatment of the sick without medicine, it may seem strange that the best minds half a century ago, or little more, should, upon examining me, have had no suggestion to offer in

respect to my habits of living. Dr. Norton thought I should stop the use of tobacco; but nothing was said by him in any other direction, except at the point where he and all who examined me, alike agreed, viz., that I was to stop study. None of them said anything about my dietetic habits; and yet here I was at fault and needed correction, and might have been saved great suffering in after years if I had had it. But I was permitted to eat as I chose, and so

4.—I ATE GLUTTONOUSLY.

I would not have you suppose that in my case gluttony consisted in my eating an inordinate quantity of food, for it did not. Wherein I erred was in doing what at that time was uncommon, but which has since become and now is common. I ate and drank highly seasoned or richly concocted foods and drinks. My mother petted me, and my father approved her doing it. I was capricious in appetite, and had lost all natural instinct whereby taste is shown. Poisoned through and through by medicines, an abnormal condition of the nerves of taste existed. No simple food had any relish for me. Even the most luscious fruits lacked the power to rouse my gustatory nerves to active expression.

Poor fellow! I was so diseased that only the health-destroying substances could arouse my vital instincts to expression. For all serviceable purposes my instincts were useless. They could not recognize the true and the normal in food or drink. Therefore all healthful foods and drinks were unused. So the very means which kind nature had provided in abundance all around me for my sustenance, were unprofitable and useless, since the thought of them only aroused disgust.

I shall not utterly fail of making this occasion of service to you and those who may read what I say, if I can, in a lasting way, impress you with the truth that many a child, or youth, or adult has loss of appetite because of the poisonous drugs which are in his tissues or blood, and which derange all the nerve structures whose action determines the quality as well as the degree of desire he may have for food and drink. Looking forward to the period when their children shall go out from under the shelter of home, it is wise in parents to consider the great value of early right training. Said Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." Now training is not necessarily the same thing as teaching. 'Tis one thing to train, 'tis another and quite a different thing to teach a child. To train is to make expert in the process of doing. To teach is to inform one how a thing can or may be done, but quite as likely as not to leave the pupil altogether incompetent to do it. To train up a child in right ways of eating is to insure him against departure from it when grown up. To come to like simply cooked food, made out of grains, vegetables and fruits; to like good, healthy cow's milk as an adjunct; to drink only when one is dry, and then to drink water; this is to so train the appetite as to have it in later years in thorough subjection.

It may seem a somewhat strange and perhaps startling statement I make when I say that I never knew an habitual drunkard who was not a glutton—and a thoroughly developed one—before he became a confirmed inebriate. The condition precedent with most persons who have become victims of intemperance is inordinate eating, which induces a desire for stimulants. The wine-drinking habit, wherever it exists, is found in close

sympathetic connection with convivial opportunities. Much more liberal drinking is found to exist previous to, at, or after meals, than in intervals of time somewhat remote. We matriculate our drunkards at our domestic tables; we develop them at our feasts and festive occasions; we graduate them at our saloons.

My gluttony, capricious and select as it was, did not make a drunkard of me, for I received a check in that direction through signing a temperance pledge; but it did make a dyspeptic of me, which is only less injurious. And for this stomachal trouble I was treated to a course of medication. It seemed that no form of ailment could come to me which my father and his medical friends did not deem worthy of a pronounced course of medicine. Thus, by being shut up and made to study when I should by right and good sense have been kept out-of-doors at play or object observation; by being drug-medicated when made sick from confinement; by learning to chew and smoke when but a little lad, and by imprudent eating, I had passed the divinely ordained line of indulgence and was already pronounced incurable.

So things went on, till I grew to manhood and married. Then for fifteen years how thoroughly wretched I was because of my sickness. The weary, worrying, dragging days; the slow, delaying, suffering months; the dreary years when flesh and strength failed me; when doctors' bills ate up my little earnings, till disease, on the one hand, and wife and children wanting bread, on the other, gave to my life such portraiture as made it look hideous to me. I could and I would have died in those years, but for the love that was in my heart. I had learned to love mankind, and so I was prompted to live for them. I loved manhood and its constituent dignities. It was in essential nobleness next to the Divine. I greatly desired to live and labor for and with others. I was poverty stricken—none much poorer than I. I was so sick that I could earn nothing. My beautiful, blue-eyed wife grew wan and heavy in step as steadily she saw me fade away. I firmly believed in Jesus Christ, and considered him my Providence; and in a consecrate spirit I told him all my longings, and that I would prefer to live that I might labor for the enslaved, the poverty stricken, the sick, the suffering, the outcast. I made a clean breast of it, kept back nothing, and declared that if I could I would like to live in this world, but not of it. Well, what do you think occurred? This story I told him on the morning of the 9th day of May, 1847, and between that time and the 27th day of the same month, events transpired, without any agency of mine, that changed the entire body of my circumstances and altered the direction of my life. In the new movement at its beginning, I was as passive as I was helpless, and so I remained for awhile; and, indeed, when I took heart and commenced to struggle, it was a purposeless, well-nigh aimless effort. I was better, was manlier, had a new spirit of endeavor, but I had no clear-sightedness. Nevertheless, vision came—came like the morning light out of the womb of darkness; came to enlighten my eyes, to cheer and warm my heart, to invigorate my mind, rouse up and delight my spirit, and energize my worn-down, debilitated, terribly diseased body. It came to stay, for it has not, during thirty-four years, ever left me one conscious moment.

I had found my work in life; my mission had come to me; I knew what was expected of me; I was alone with God and the grand truth that my intuition took in. I had not a dollar; nor had I a friend in the world who would lend me one, I feared, if I were to tell him what I wanted to do with it. Notwith-

standing, I was inexpressibly happy. I was incurably diseased; was nearly helpless; could work at no manual labor; but I had courage, hope, faith, and love, *and such an idea!* The perception of it when it came to me thrilled me till I sweat, and chilled me till I shivered. All around me the ordinary opacities which make the future cloudy or thoroughly obscure, disappeared. My vision came to be so luminous as to give me sight of things that were to happen. I was not deluded, nor misled, nor befooled, nor becrazed. I knew what I was about. If others did not, that was not my fault. They might think me fanatical. If they did, I intended by heaven's blessing to live and show them that the fanaticism of to-day is the conservatism of to-morrow. Whatever might be the thought of individuals, society, the public, the Church, about me, there had been born into me an idea, of the truth of which I had no more doubt than of my own existence, and which I meant to enunciate, and illustrate, and advocate, and establish. Just how it was to be done, I did not know; but that it was to be done, I was sure. I saw what was the first step I had to take. It was to put myself into alliance with this truth by placing myself at its disposal, letting it take possession of me, permeating me, filling me full of itself, and making me its talking, walking, writing, exemplary representative. There is, in reality, a wide difference between one's holding a great truth at his disposal and service, and being held by that truth for its service and disposal. This truth had entered into me, and had made a conquest. My reason, my conscience, my intuition, my will, all went over to its side tumultuously, yet in careful and well-arranged purpose. So I was not constrained, nor bound, nor forced. I was captured because I was captivated; I was subdued because I was attracted. I was no bond slave, but a willing servant; my heart was not wounded, but throbbed with joy; I was not stricken speechless from fear, I was dumb with delight. I should not die, but live till I had made this magnificent truth known far and wide to millions who were sick and suffering, sad and sorrowing, with faces turned to the wall to die, if not helped, untimely. I cried out in its behalf, as Whittier, in the time of our late war, did for the nation's flag:

"Let it go forth! the millions who are gazing
Sadly upon us from afar shall smile;
And unto God devout thanksgiving raising,
Bless us the while."

Now, what is this wonderful idea, that so enchanted me as to make me its willing devotee?

1. It is, that God having made human beings alive, intends them to live, and not die till their time comes.
2. It is, that every human being comes into life with a definite capability to live, and that till this is used up, his time to die cannot come.
3. It is, that the working of this constitutional capability into capacity, and so into available force whereby to live, is under law or laws.
4. It is, that these laws, if unobstructed, will work with unerring certainty to the end sought, and that no human being will ever die till his proper time if they are not interfered with.
5. It is, that natural conditions of living insure health with mathematical certainty; and that sickness always arises from a violation of these conditions, self-imposed or super-imposed.
6. It is, that whenever sickness occurs—no matter what its form, or with whom—the true remedy and the only sure one is to bring the sick person into

natural conditions, and keeping him there, give to his vitality, which is the only curative property or force, opportunity to work up his restoration.

7. It is, that in every case of disease, no matter what, so the person is recoverable under such arrangements as will allow the vitality of the patient to operate freely, he or she will get well.

8. It is, that sanitary science has of late declared that eighty-five per cent. of the diseases of which persons die are preventable, and that only a very small percentage of such diseases can properly be called deadly.

9. Hence it follows, that when a human being is taken sick with a disease which from its nature does not endanger life and cannot kill him, it follows logically and inevitably, that if uninterfered with, his vitality will stand the strain and he will get well.

10. It is, that when a person, having a disease that is not in its nature deadly, nevertheless dies, it must be because he has not vitality to live, or because of an intervening or interfering force which kills him.

11. It is, that so many men, women, and children die annually in this country, who, being sick with diseases confessedly not deadly, and who to all appearance are plentifully supplied with vitality to live, I felt called to prepare myself, by close review of my early studies of medicine and thorough preparation in a medical college, to teach and practice as best I might, this grand idea whose magnitude and comprehensiveness are yet to change the entire relations of mankind to life on earth.

Shall I tell you a little, how—in the midst of the intellectual darkness everywhere existing, and notwithstanding my own prepossession in favor of medicine and its administration after the school of medicine within whose precincts I had been brought up—I was brought into the light and made to see what a delusion the whole system of poisonous medication is? Remember I am talking to you of things that existed more than thirty years ago, before many of you who hear me were born. Well, I had been a great sufferer that day. It had seemed as though for several days I should have to give up and confess that my infirmities were getting the mastery of me, and I should die. I was lying on my lounge when, as I have already a little way back in this narrative made mention, my mind was opened to such a clearness of perception that I saw *instantly* the idea which I have since persistently and lovingly cherished. I do not think that during all these years of unwearied and extensive application of this idea, I have had a single new or additional perception of its greatness. My vision took in its entirety on that occasion. I have never had anything new to learn of it. All I have since known, all I know now, I knew then. My education has been, during my practice, not in increase of belief in the idea, but in aptness and skill in its application. The grandeur of the idea, the worthiness of it, its competency, its sufficiency, and its completeness, may be inferred from my faith in it, my surrender to it, the faith in it of tens of thousands who, through my influence over them, have also yielded themselves up to it, and not to their disappointment but to their great delight. When I became possessed of my idea I was in a Water Cure, trying to live by trying to have faith in the virtues of water. I had not lost faith in drugs and medicines, but I had consented to try water as a medicine, *as it were*. I had always thought medicines *curatives*; why might not water be one also? I saw no reason why, so I was trying it. But what a passion I was in when my new idea struck me and woke me up, and transfigured itself before me. At no time in

my life had my soul been stirred as she was then. There was a divineness, sublimity, and forcibleness to the revelation that "enthused" me. I went to my wife and talked to her, but she failed to comprehend me. In this she was no worse than everybody else, no worse than I *had* been till my enlightenment came.

I wanted to buy my partner out, that I might have the management of the Cure under my own control; but purchase cannot easily be made where money or its equivalent is not at hand to facilitate the transaction. I was sick; was known to be adjudged incurable by all the doctors who had examined me; was likely to die at any minute, so those said who knew me; and who would lend me any money, or his name to back my own, to assist me in starting business so unpopular as was the keeping of a Water Cure at that time? Above all, who would listen to me for a moment when I should tell him that if I bought my partner out I did not intend to keep a Water Cure, nor a diet cure, nor a movement cure, nor a drug infirmary, nor a mere medicinal hospital, nor any kind nor sort of cure; but, instead, an Institution where the sick of all nations, and peoples, and tribes, tongues, sexes, ages, and stations, if curable, might come, and under right conditions get well. Do not you who hear me, see that my idea had placed me clearly outside human sympathies, and, of course, beyond all rational expectation of assistance? For what hope can one have who needs help, that he can or will get it from others, when what he proposes to do commends itself neither to their sympathies nor their reason? And how could I possibly approach any of my friends from a more unsympathetic or irrational side of them than to ask them to help me to inaugurate so wild and foolish a movement as, in their estimation, mine would be as soon as I should tell them of it?

When our dear Lord was on earth giving his grand lessons to his disciples, on one occasion he told them never to cast that which is holy to dogs. How well he understood human nature. How clearly he comprehended the force of that antithesis; for of all things that any of us prize the highest are those which to us are holy. No matter by what means they become sacred, once they are so, around, about, and over them we spread our affections and drape them, if possible, in forms of unfading beauty. Who laughs at them, grieves us; sneers at them, hurts us; ridicules them, outrages us; despises them and assails them with unholy hands, rouses in us our uttermost strength for their defense and preservation. My idea was to me most holy. Already I had made my heart its temple. It was the most secluded and most private place I knew, where I could safely put it. There I sheltered it from breath of scorn or wave of opinion that could condemn it. And yet, if I were to be its faithful representative I must subject myself to all sorts of rebuff, from that of disapproval and dislike to that of serious displeasure. And all this because I needed a little money, or its alternate—credit—to enable me to put my idea and myself into such relations as would give it practical illustration. While I was pondering, the Lord was disposing the hearts of two persons to assist me. A man and woman came forward and showed confidence enough in me to assist me, and my way became clear. I bought my partner out, and on the 27th day of November, 1850, I became the possessor and proprietor of the Cure, and commenced my work. This work was divided into two parts: (a) To put myself into the thoroughest and fittest condition possible to represent my idea; then, (b) Always and everywhere faithfully to represent and never to misrep-

resent it. Do you imagine this was an easy task? Please recall what the idea is, then remember that I had never tried personally to illustrate it. Though I had been in a Water Cure, and was in one when the idea appeared to me, I had not conceived that the law of recovery demanded of a sick person that he should cease *trying to be cured*, and instead, set about to get well. I had never dreamed of the difference in the two processes being essential, inasmuch that the earth and the sun are not farther apart than these two methods are unlike. I had never thought that the curative power was in *man*. I had always thought and believed it was in medicine, and that if I were to get well, or if incurable, I was to live along awhile as an invalid, the apothecary shop, the drug store, or the doctor's saddle-bags must contain the substances that possessed the efficacy. This was what I had been taught by my father, what the physicians of the school to which he belonged taught, and themselves practiced.

To have this impression shocked, this faith shattered, this structure undermined and made to tumble down by the breath of God passing over it—was this nothing, think you? And then to have to build upon its ruins a new structure, that, in order to its finish, demanded radical change in my modes of thought, manner of life, social relations, spiritual impulses, order of work, to the degree that I should be able to show the intrinsic worthiness of my idea in my own person—I who was doomed by the voices of many doctors to die—and thus commend it to the consideration and regard of invalids all over the world; was this a small task, do you imagine? If you do, how little you comprehend the struggle I had to make.

But this conflict with myself, hard as it was, was of small matter compared with what I and mine had to endure from personal acquaintances, personal friends, individual strangers, professional men of clerical and legal standing, doctors of every school, educators of youth, editors of newspapers, in fact from all classes of persons. It seemed as though the sluice-ways of society were flood-gates hoist to pour upon me their accumulated filth.

"I was a quack, I was an ignoramus, I was a knave, I was a fool; I starved my patients and I was a murderer, a villain, a dangerous man, not to be trusted, a cursed abolitionist, a black-hearted scoundrel; I was no business man, I never had succeeded and never could succeed; I was an infidel, an atheist, an agrarian, an anarchist." These are some of the choice expressions that I gathered from various sources which were uttered and published against me. During this storm of thunder, lightning, and hail, many of my old personal friends stood still and saw its pitiless beatings fall on my head and made no sign. Doubtless they thought me crazy—beside myself. Many of my old anti-slavery friends, whose houses had been homes to me wherein no attention, nor respect, nor courtesy, nor love that they could show, was wanting, turned away thinking me daft.

One of them, an excellent lady, came to me and asked me "what demon possessed me to make shipwreck of myself and my family, mortifying my friends and disgracing myself?"

I replied that I was not aware that I was disgracing myself by following the truth.

"Nonsense!" said she, "what truth have you got hold of that is so wonderful that you are at liberty to bring this hornet's-nest of criticism, diatribe and scandal against you?"

Then I answered: "The truth that human beings can live without sickness; the truth that folks who are sick need not die; the truth that when they are

sick they would not die if they did not take poisons as remedies; the truth that, for want of the truth the people are ignorant, and will never know any better if I, who do know better, do not teach them better."

She laughed me to scorn and went her way; but I lived to see her at death's door, given up by physicians far and near, to be brought back by me, with heaven's blessing on my efforts, to good sound health.

One of the most distinguished anti-slavery men in this country, whose friendship and confidence I had had for years, wrote me a stinging letter, telling me that I was "a madman for saying that sick persons could get well without medicine, and that for his part he wished me to understand that he could not and would not support me in my fanaticism."

These two are samples of the feeling existing toward me. It was well that my Institution was so secluded that nobody could get to me without a carriage (mountain) ride of sixteen miles. This saved me from intrusive and impertinent visitors, who otherwise would have given me much trouble. It was well, also, in that it gave me opportunity to get myself well in hand and to make myself known through writings—correspondential and journalistic.

You will be curious to know what effect all this horrible din about my ears had on me. I answer, not any as creating any feeling or disposition to swerve from the course pointed out to me. I felt then as I have ever since, as I do to-day, that I had not the least agency in discovering the idea which possessed me, and that in following it I was not, before God, responsible for any consequences that might arise from a manly, honest, faithful, loving illustration of it. So I went to my work with a happy spirit, and the Lord was with me. My family was made up of my wife, my two sons, the young lady who assisted me in my purchase, and myself. The day my partner and his wife left and took their appurtenances, every patient in the Cure also left, and we were *alone*. We stayed there till the first day of February—sixty-two days—and other than ourselves never saw a human face. Did I doubt? Did I complain? Was I sad? Was I sorry? Not in any way. I had had my vision of my future; I could afford to wait. Was nothing doing meanwhile? Were there no changes going on in me whereby I was to be prepared to do my work? How well I knew there were. And I cried to the Lord and said:

"Therefore, O Lord, I will not fail nor falter;
Nay, but I ask it, nay, but I desire,
Lay on my lips the embers of thine altar,
Seal with the sting and furnish with the fire.

"Give me a voice, a cry and a complaining,
Oh, let the sound be stormy in their ears!
Throat that would shout, but cannot stay for straining,
Eyes that would weep, but cannot wait for tears."

And so the days went on, and the Lord gave me a trial of my faith then greater than any I have ever had since. It came on this wise:

My elder son, Giles, a beautiful lad sixteen years old, had entered a medical college that fall as a student. In dissecting a *cadaver* he, with six others, if I recollect rightly, was poisoned. The others stayed at their boarding places, developed dissecting room or typhus fever, and four of them died. Giles came home, not sick when he came, but for safety. Soon after he came he was taken down. How very sick he was! For eighteen days and nights I was not absent from him two hours at a time. How his fever raged, burning him well-nigh to cinders! I had the entire charge of him, and on the nineteenth

day his fever disappeared, leaving him a wreck, a mere skeleton of a boy, but alive. How his mother and our lady friend and his bit of a brother—now Doctor James H. Jackson—laughed and cried and prayed and sang praises by turns at his passing the terrible ordeal safely. It was wonderful to see, when the crisis had passed, how rapidly—compared with like cases of fever where the patients were drugged and medicated—he recovered. There were no unfriendly *sequelæ*. Nutriment was what the system called for, and giving this very carefully for a few days, till his stomach and assimilatives were accustomed to action, we let him have all the food, at regular intervals, that he asked for. In fifteen days he gained forty-five pounds.

From the time that my new idea was born till the time of my son's recovery, I was not at all certain of my wife's real opinion as to the propriety of the new movement we had made. She had readily enough concurred; but between such assent and thorough approval there is in any mind, space enough for a debatable ground, on which the reason and the judgment can stand in negative or non-opposing attitude. If my wife in her better thought stood there, she concealed her real self with a good degree of art, for she never by word or look expressed dissent; but she moved around as though the affair was experimental and had in it as many elements of failure as of success. Never to this day have I asked her just what the truth was. Of one thing I have always been certain: if before our boy was taken sick she doubted, and during his sickness was fearful and affrighted, once the battle was won, her husband in *her* eyes was anointed of God. She rose to the level of my desires and stayed there, and has never since questioned the legitimacy of my "call" nor my competency. Who can tell the Lord's plans when he would set apart any person to do his will? How many times since I have had reason to be grateful for that rich experience! Seven years after, when my name began to be spoken with respect, I had eighteen cases of ship typhus, the subjects, some of them delirious, brought to me on beds, from the region round about. The fever was introduced into the neighborhood by an immigrant Irish girl. Not one of my patients died, while drug-medicated patients on the hills around died in spite of the efforts of their physicians.

The first patient who came to me after my partner left and I was *the* physician of the Institute, was a lady. She had been physically infirm for years and was a thoroughly drug-poisoned invalid, had lost her faith in medication, and so came to me. I put her under treatment and she gained, then lost, then gained more, then relapsed, rallied anew, became worse than ever, stayed so quite awhile, we doing *our* best to get her out of it; then all of a sudden she became better and kept getting better till, to her surprise and my joy, she was in the possession of good health. She was my letter written to the sick in Northern New York—an epistle known and read by them. I doubt if any local event in that region since the war of 1812-15 ever created as much talk as did her recovery, without the use of medicines. The friends of chronic invalids came long distances to see her and find out for themselves whether or not the story was true. When they did learn all about it from her, they could hardly help catching somewhat of her enthusiasm, and I began soon to have correspondence, and the sick from that country sought my advice. I wanted a motto, and I determined to take the one which I originated when, as corresponding secretary of the American Anti-Slavery Society, I was called upon to issue the first number of the National Anti-Slavery Standard. It was this: "*Without*

concealment and without compromise." It was a good idea, and I lived up to it. I had no secret, hidden, occult, wonderful remedies. On the other hand I wrote, printed, published, and proclaimed that I had no remedies; that I did not believe Nature had; that whoever violated law had to take the consequences, and that whoever wished to escape continued consequences should cease to produce them by returning to obedience to law. So I stood with open hand,—at the beginning opposed, derided, despised, hated; then tolerated, endured and treated with indifference; then met with friendly advice, suggestively rendered; then timidly supported, but semi-apologetically. And so the years went by. I was prospered. I had patients from far and near, though by far the larger class of those who came to me was made up of persons who were poor, to whom a dollar always counted one hundred cents and often more. But they got well. They saw as I did, and as the public after awhile did, that the methods I employed were adapted to all classes of invalids; and as this came to be apprehended and fully understood, the circle of my visitors widened and my area expanded. My success seemed marvelous. It appeared altogether unexplainable. The means seemed entirely incommensurate with the results. The most desperate cases recovered. The blind came to see, the deaf to hear, the lame to walk; the consumptive, the rheumatic, the dyspeptic, the marasmic, the diabetic, the malarious, the drug-poisoned, the scrofulous, the anæmic, the skeletony, the obese, the fever-and-agueish, the diarrhetic, the dysenteric, the sciatic, were my patients and got well. In fact, every form of chronic disease that did not involve surgical intervention was represented by invalids who came, stayed and recovered. They were astonished, the public wondered, observers were nonplused. Doctors said I gave medicine, but I did not. Some clergymen said I was in league with the devil. I knew why I succeeded. I know to-day why I have continued to succeed till now; and why Our Home will continue to succeed till this Hillside shall be a village of itself, and persons by the hundreds shall live here year after year and have no sickness, and the place shall be as sacred in the esteem of invalids as Mecca is to the Musselman, or as Jerusalem was precious in the regards of the Babylonian captives.

To narrate my professional life from its commencement till to-day, without counting in Harriet N. Austin, M. D., would be to forego the mention of one of the most important elements of my success—a constituent force without which I could never have done what I have. She was a young woman just beginning her practice when she sought employment at my hands. She was intelligent, well educated, of great abilities held in thorough reserve. She satisfied me at our first interview that she understood what I was trying to do and how I was trying to do it, and that she would put whatever of ability and force of character she had or might have into the work she undertook. I engaged her. My two young sons—both bright lads—were greatly taken with her, and to her great satisfaction she was adopted into our family and became our daughter. From that time till to-day she has shared and shared alike with us in the good or ill which has come to us. During the now nearly thirty years in which she has been in active practice—very active and responsible till the last few years—I never knew her judgment widely at fault, nor her resources in exigency or emergency to fail. I consider her one of the best physicians I have known. She early developed aptness in writing, and before we came here we had started a journal called the Letter Box, which, on our coming to Dansville, was merged into the Laws of Life, now the oldest

health journal in America. This Journal she conducted with very great success, and after a rest for a season has now resumed its chief editorial management.

In the autumn of 1858 we left the place where many hard, laborious, but happy years had been spent, and came to Dansville. Our former residence had become too small and too circumscribed for our operations. We wanted more room and greatly needed better opportunities. We had ourselves attained growth in knowledge how to make our idea available and practically serviceable to others who could not come to us to stay for treatment, but did need to come to us personally for advice and counsel, and we thought it best for us to move. We had waited patiently, and the Lord made the way plain, and we came here. I should not do myself justice in this talk to you on this occasion if I kept in the background the changes which, during eight years of professional life, had gone on in me. I was essentially changed. I had followed my idea lovingly and faithfully. I had become simple in my habits in every direction; and the warfare between my appetites and propensities on the one hand, and my reason and moral sense on the other, had greatly diminished. In every sense I was a better man. I perceived better, conceived better, executed better. I was still a great sufferer, but my power over my body had increased remarkably, and I had achieved wonders in the way of work. Still I was not satisfied. The idea that had seized upon me and held me had mastered me, but I had not mastered it. And no man is equal to the truth for which he is striving until he has absorbed it into himself and is its master. God's idea of the mutual relations which man and truth should hold is, that man needs truth as a law till his love for it renders its outward manifestation, in the shape of rules and regulations, needless. Man as a person may become so developed that he does not need principles to help him; he can get guidance from the Source of all wisdom. When a man becomes greater in his personality than truth is to him as a principle, then the truth has made him free, and freedom is salvation. Our Savior said: "And ye shall know the truth, and the truth shall make you free."

Successful as I had been in treating the sick hitherto without the use of any medicine, I knew that I had not practically *mastered* the laws of therapeutics. There were laws of whose existence I felt sure, of whose natural operation I was not intelligently aware. These laws were psychological; they regulated man's spiritual nature in its relation to his physical nature; they had a physical basis for their manifestation, as his spirit had connection with his bodily organs. I wanted, if it were possible, to comprehend better than I did the nature of the connection between his spirit and his body, and to know to what extent it affected his body, and in what way; or in other words, whether it acted on his body according to definite and reliable arrangements, called laws, or according to wild impulse, undefinable, uncertain and therefore not to be depended upon. That there was no hap-hazard about the relations of spirit and body I was sure, but where the certainty came in I did not at that time know. I was clear, however, that if I could find the point of connection I could both determine the nature of the malady and the methods required for the patient's recovery, and so enlarge my efficiency as a practitioner. I studied most faithfully and I may say enthusiastically the question, and I achieved a solution.

This was the happiest day of my life, I think. A new world was opened

to me. I saw myself master of my idea, and itself my servant. I occupied no longer lowlands; I was "on the heights." For the first time in my life I coveted money, millions of it. For the first time I wanted, longed for, agonized for human love, human confidence, human assistance. "God of my fathers!" I cried, "give me to command the intelligence of men, to awaken their selfish natures, to magnetize or electrify their dull brains, to soften their hard hearts, that they may willingly come to the help of the truth, and build her a city on this beautiful mountain slope within whose precincts death shall never appear save as the angel of translation." I did need better facilities greatly, the loss at my previous place, by fire, of all my property, having left me poor. And now, with a divine conception of how to stop the horrible clangor of funereal bells, to cause grave digging to cease, was I to fail because nobody could see me as I really was, and in this supreme moment of my life put into my hands the staff of accomplishment? There was One who saw and who came to my help, but not as I had desired. I was longing for outside assistance; he gave me inside aid. I was wishing for material means, furnished me by discerning men; he gave me the Holy Spirit instead; and as under his divine influence my spirit became calm, I saw that his plan for having me struggle and strive and advance slowly and guard against ruinous reactions was much wiser than the one which in my enthusiasm I had been so anxious to be able to adopt. And so my dream of large buildings, and extensive grounds in highest culture, under the touch of his finger vanished never to haunt me more.

Under my new and advanced revealment of the inner truth of my original idea, I discovered, after a little, how ruinous to all success, along the new line of treatment which I was to follow, my desired plan would inevitably have proved. If henceforth I was to be a psycho-hygienist—which, believe me, is something very different from a mere hygienist—then in starting out it would be almost necessary that all but the simplest material surroundings should, at the introduction of the new method, be wanting. To have every conceivable material appliance at one's command for the treatment of the sick, was almost sure to make one's patients believe that the curative efficiencies dwelt in these, and so to divert entirely their attention from the real source of power, the *vis vite*, the life force which they possessed. On the other hand, to be in some measure lacking in these "creature comforts," as at this stage of our life in Dansville we were, and to have their health restored, with new flesh, new bones, new brains, new nerves, new tone, new temper, new disposition, new prospects, new principles, new purposes, newer and higher faith in God, and humaner, broader, better and more brotherly relations to mankind, would more than make up for what in a momentary weakness I had earnestly desired to have and to hold for their use and on their behalf. I saw that "life is more than meat and the body than raiment;" that "life does not consist in the abundance of the things that a man possesseth;" and that under the psychological laws of human nature it is intended that "the spirit of a man shall bear his infirmities." And I arose to the work set me to do. I was ready to treat emotionally-diseased subjects on a plan different from any, that, so far as I knew, had been tried.

It did not comport with my intentions nor with my circumstances to receive and treat persons who were insane. Neither my health nor my conditions would permit. I was willing, however, to take under my care persons who, though sane, were yet suffering from derangements of their nerve structures;

and who, because of diseased nerves, were mentally, morally, and spiritually, as well as physically, sick. My system admitted of no medicines, and of very little special hydropathic treatment. I adopted no movements, no manipulations, no massage, no gymnastics. My methods were simple, and were no more applicable to men than to women, though on the whole much easier applied to the former. I found no difference in the success attending my practice with my patients because of the difference in the nature of their diseases. Of course it took certain patients longer than others to get well; but no matter what their diseases, if curable, they, one and all, without fail, got well, if they did what they were told. There was no "black art" in the procedure; nothing incomprehensible nor mysterious, except as the working of unknown or unobserved laws make mysteries of results. Many times to on-lookers, and as frequently to the patients themselves, it did seem queer that they should make marked progress without anything remarkable being done. A good many persons who have been my patients, simply because of their ignorance of the laws of life and health, have felt as the blind man did whose eyes Jesus opened. He knew he was blind, he knew that Jesus made him to see; but by what power his blindness was overcome he did not know. There were no visible means used that to him seemed sufficient to restore his sight, yet Jesus caused him to see and caused everybody to wonder. Now, I am not to run a parallel between what I have been blessed of God to do and what the divine Savior did when he was on earth; for all that I have done has been done by my finding out certain laws in the human organism and becoming apt in their utilization. I felt that I had reached the borders of an unknown land, of which I knew nothing except by conjecture; and that speculation would do me no good, except to urge me on to find the truth. How was I to find it? In any previous effort during my life to get at truth I had never let go my common sense. All phenomena that had come within my vision had, from early childhood, been resolved by my reason, or by it and my spiritual intuition acting together.

I had made a discovery of certain laws. I had been able to refer these laws as having relations special and precise, to certain nerve structures in the human body. I had satisfied myself that these laws could be made active and effective to the production of certain ends by an extraneous *vis vitæ*, or in other phrase, by a vital force other than that which the invalid himself or herself possessed. Thus far I had gotten, but no farther, when I had a new revelation which changed my whole method of treatment and made me consciously competent in a twofold direction where hitherto I had been utterly undiscerning. For years I had myself felt that there were resources for the treatment of the sick, and potential to their recovery, that I could not command, and, as far as I was able to perceive, that no one could; nevertheless I was very deeply impressed that these potencies did exist, and that they were intended to be made serviceable to mankind. I did not look for them to come to me through any suspension of, but rather through a quickened action of, the laws that have been made to govern human life. I was not a miracle-worker nor clamorous for their working. I was a student of the laws of life. Life is a great problem; life has its laws. I was in search for these laws, and I sedulously kept myself along those lines of investigation which I thought were consonant to reason. It was in this attitude I was when I took on the impression, then the conviction, then the assurance, that there is a

potency which does not concenter itself in material substances, nor is it absorbed exhaustively by them; and that this potency is the vitality of Jesus Christ, whom, from this standpoint, I this day declare unto you. In him is life exhaustless, resources immeasurable, competencies abounding, at the service and benefit of any one who will ask for them, to the extent that such one under the laws of his or her organization can appropriate them. You can never know how I felt when I came to know that not only is Jesus Christ not dead, but that he is so alive as to be able and willing to make himself immeasurably helpful and saving to all who will have him, and none the less to their purely bodily and material needs, to the degree that the laws governing these will allow, than to their spiritual natures and necessities.

As soon as my spiritual perception took in this revelation, and my reason coincided, I resolved on my course. Really, the path before me was more rugged, the ascent steeper, the resting places farther apart, and the support from without less than I had under my first quickening. There were two huge obstacles in my way of making the knowledge which had come to me available: 1st, my ignorance how to get this power; 2nd, the ignorance of the people—Christian as well as worldly—both of its existence and value. My first work to be done was with myself. It would be useless to talk to others about the value of this force as a *curative* or restorative or tonic till I knew more about it. Perhaps I might gain some light by talking and corresponding with others. I might find persons who from their own experience could give me light to enable me to start right. As occasion offered I asked clergymen what they knew personally about Jesus, and any aid that he had rendered in a special manner to any invalid. I could not find one who could tell me anything. Most of them confessed that beyond the teachings of the Bible about him they knew nothing. The Bible said certain things about him, and what it said they believed; but beyond its statements they could add nothing. Not one of them could say of his own personal knowledge that Jesus is alive; nothing had ever happened in the experience of one of them to give him assurance of Christ's existence. They preached every Sunday about him as a Savior; but by what qualities in him he saves, and by what means he brings his saving force to bear, they could give me no information. Then I wrote to quite a distinguished revivalist, but he did not think Jesus had anything to do with man's material interests; he came to save sinners from hell, not from bodily diseases. Then I wrote to as distinguished a divine as this country holds, and asked if he thought Jesus Christ held such relations to mankind as to justify my asking him to assist me in my efforts to restore my sorrowing, sad, broken-hearted sufferers to health. He said he "did not know; he had never considered him in the light of a physician." Then I wrote to a very saintly lady, who was reported as having attained perfect holiness. She said she "had never been sick herself, and could not answer my question." Then I heard of a woman in Boston, I think, who, it was said in a newspaper, had been cured instantaneously by prayer. She replied that the story was true, she "had been *miraculously* restored from her disease in answer to prayer." This gave me no comfort. I did not want to know whether or not sick persons could be cured by divine force working *outside* or beyond natural law, but whether there was a divine force which could, within the laws that govern human life, be made serviceable and effective to the restoration to health of invalids who could not use enough of vitality of their own whereby to get well.

These persons had spiritual faculties, representing spiritual capacities, spiritual growth, spiritual culture, spiritual character; why, in the divine plan for helping mankind to escape death and everlasting ruin, should there not be, lying in reserve, a spiritual force—intelligent, able, serviceable, saviorly—for their bodies as well as souls, to be had for the asking, if asked for rightly?

There were persons whose minds were ill-balanced or disturbed or inactive, whose moral sense was perverse and dull, whose spiritual faculties were numb to deadness or to thorough undiscernment, who needed quickening, purifying and energizing, else bodily life was a burden and existence a curse. Was there no one appointed to save? I believed there was, and I greatly desired to find him. I had been brought face to face with a problem beyond my ability to solve; of my own genius, knowledge and skill I could not gather the curative force needed. One day when I was trying to reach a certain person and inspire him with hope, I thought I saw my way out of all my difficulties. I said to myself: was it not to meet the needs of man's spiritual nature, help it when helpless, give it vision when blind, cause it to hear when deaf, make it to walk when lame, lead it into all truth when ignorant and doubting, and give to it peace and joy and comfort unspeakable, that Jesus, in whom is the law of the spirit of life, which frees from the law of sin and death, sent the Holy Spirit into the world to rest upon the disciples on the day of Pentecost, and ever after to dwell on earth, working out of the hearts of the children of men the spirit of disobedience, and implanting in its stead the spirit of love?

It was! it was! I am sure it was, I said; and I will go to Jesus and ask him for the gift of the Holy Spirit upon myself. And I did. I asked, believing, and I received that for which I asked—the baptism of the Holy Spirit.

“Oh, could I tell, ye surely would believe it,
Oh, could I only say what I have seen!
How can I tell, or how can you receive it,
How, till He bringeth you where I have been?”

I felt the power of a thousand men in me. I was endued with power from on high. The spirit of my Master was upon me, and I lived for him and his cause as never before I had done. How happy I was! How clear my insight! How mighty to help my poor suffering ones I was, compared with what I heretofore had been!

From that time my education in knowledge how to treat a certain class of invalids began, and as time went on I came to a perception that was wonderful. I separated myself from human speculations, and largely from human associations on low planes. I utterly declined sympathy and offered help from distrust and unbelief, up to the measure of my ability to decline. I employed persons in all my departments of labor who were not likely to counteract my influence, though often in this I found myself in great straits. Narrowness, bigotry, sectarianism, selfishness and ignorance, deep and persistent, were all around and about me, misconceiving, misrepresenting, maligning and misjudging me, inasmuch that at times my way seemed hedged up by an impenetrable barrier. I knew my work was a great and good one, and that if, when I did not know clearly what to do, I could wait on the Lord and do nothing, I was safe. How many times have my friends come to me to retail some falsehood about me. On one occasion they came and said: “Why do not you defend yourself against your defamers?” And I made answer: “My dear friends, I am being defended. They that be for me are more than they

that be against me. The difficulty with you is that you do not see my defenders. They are invisible to you, but I see them, and I know that the Master has me in his care. Let me read you a message I had from him this morning. The Holy Spirit brought it to me. I thought of the great graciousness that was shown to me in sending it.

MESSAGE.

'Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb. Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him and he shall bring it to pass; and he shall bring forth thy righteousness as the light and thy judgment as the noonday. Rest in the Lord and wait patiently for him. Cease from anger and forsake wrath; fret not thyself in any wise to do evil.'"

Then I took out of my pocket a memorandum book which I carried and which I used daily, and opening it, from a card which I had had printed, I read the following which I had found in a newspaper and affixed as the frontispiece in every memorandum book I had carried for eight years, and which I had read daily till I had appropriated spiritually the advice it tendered:

DIVINE PATIENCE.

"Do not get vexed at what people say of you. Let them speak while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble if you could. A little silence and great peace of soul, with communion of the Spirit, will compensate you for all the injustice of men. We must love our fellow men without depending on their friendship, and seek to win their love by kind words and deeds, leaving our lives, our reputations, and our characters with him who careth for us."

One of my friends who was most vexed with me at that time, wrote me a little while ago, saying, "How much wiser you were at that time than I was; had you done what I advised and urged you to do, your work before now would have come to an inglorious end." As I grew into clear-conception of the relations which Jesus holds to human creatures under all their variety of conditions and circumstances and saw that in him is the spirit of life, whose law of working is in thorough adaptation to human nature, I saw two things:

(a.) That in just the proportion that I could get near to Jesus I should be filled with the spirit of life; and

(b.) In proportion as I should be filled with the spirit of life should I be able to help others to live. I saw how, with such resources at command, I could become serviceable to all sorts and kinds of invalids. Through me they could get help; I could encourage, cheer, comfort, console, sympathize with, and enable them to endure the burdens which long-continued sickness imposes, if I could only establish such relations with Jesus as a branch bears to its vine. Then the rich, the poor, the learned, the untutored, the accomplished, the powerful and the high in station, as well as those to whom the hardships of life were their daily dole—each, all, might come to Our Home and get well. So I went into a state of preparation. I did not mortify my body for the sins of my soul; but I did resolve that I would in all things live heartily to the Lord and not to men; and wherever I saw or suspected that any habit, practice or course of conduct of mine did have in any way the effect to keep my spiritual nature dull and unperceptive, I would set to work to overcome this or these and not rest till the work was accomplished.

As a consequence of this determination I was led to review the question of the utility of prayer. I had never neglected it; but I had never been conscious of any good arising from it to myself except that I was easier in conscience because I had done my duty. I said to myself, what is the use of prayer? What does it import? and to whom should it be made? And I answered: Prayer is a petition asking to have granted something the petitioner wants but has not. It is or should be made to one who has the thing asked for and can grant it if he will. To whom shall I pray? To him clearly who has the thing I want. In my case, what is this thing? The Spirit of life. Who has this spirit? Jesus the Christ, Jesus the Anointed, Jesus the Son of God, Jesus who has been a man of sorrows and acquainted with grief. Jesus who was born in a stable and cradled in a manger; who grew up in a carpenter's shop; who was poorer than the Judean foxes, or the birds of the Mount of Olives. Jesus the crucified, the risen, the ascended and the enthroned, and in whom it hath pleased the Father that all fullness should dwell, and to whom the Father hath committed all judgment. As I am a living man and a lost sinner, and he is a living power and means to subdue all things to himself, I will pray to him; and I did, and down went all barriers and I found myself in the divine presence and offered attentive audience. This was the beginning of my personal acquaintance with Jesus. As soon as I recognized his position, his prerogatives, his supreme authority, viz., that he is God manifest in the flesh—that in him dwelleth the fulness of the Godhead bodily, I learned the value and the power of prayer, and when I told to him my story and what I wanted, I was vitalized; and all the prayers I have since made and all I ever shall make are made to Christ through whom God is seeking to reconcile the world to himself.

From the hour of this awakening, I occupied a new platform. I formed the purpose that so long as I had the control of Our Home, its influence should be decidedly Christian; not denominational, not sectarian, but psycho-hygienic; an Institution where the power to save human beings that Jesus Christ possesses, to the degree that it can be made available under law, and by means that are in conformity with man's conditions of earthly existence, should, up to the best of my abilities, be utilized. I prayed for no miraculous manifestations. I wanted none. I simply desired to get myself, my patients, my Institution and all its appurtenances into such relations to absolute righteousness, as Law, who "has her seat in the bosom of God," is established to illustrate. Then I knew that whatever vitality the Savior of men can through law make available for the restoration of the sick to health, would through the Holy Spirit pervade Our Home like an atmosphere, and persons sick for years and whose diseases had defied doctors and their drug potencies, would get well as naturally as water in an open channel runs down hill. This matter of the dignity, the potency and the divinity of law, by reason of the righteousness that it contains and seeks to exposit and establish, is poorly comprehended by most persons. So far as the laws of life for mankind are concerned, these rank in their esteem with those which belong to mere animals. Hence, sick or well, man is treated healthwise almost always from the physiological or pathological side, and seldom, when diseased, from his psychological side—unless he is insane, and then always to his disadvantage.

The plan at Our Home, therefore, is always to commence treatment with a person's consciousness, and make him understand the laws whose violation has

made him sick; try to awaken in him a sense of the impropriety of his past course; get him by and with his own consent over to the side of law; and so set up in him a conception of its immensity of stretch and adaptability to him, and of its fitness to convey divine vitality curatively to him. We of Our Home think that law in its comprehensiveness is equal to God its author; and that wherever God is, there is law, and conversely, that wherever law is, there is God, vitalizing law. To us, therefore, the study and the discovery of law and the understanding of its nature and bearings, and especially so much of it as pertains to the origin, training, education, culture, and happy existence of human beings on earth, is a sacred calling, a labor reverential, a duty worshipful, a profession as ennobling to us who follow it, as it is valuable to those who reap its benefits. We are therefore in earnest, and we desire that those who come to us should be so. The vain, the trifling, the thoughtless, the foolish, the insincere or the faithless who, sick or well, have money to spend, and do not care to learn how to get well or to keep well, and who will not try, if they come here, to coöperate with us in our laudable aims and plans, we do not want. We are neither bidders nor beggars for patronage. We are, on the contrary, dispensers of it. The power to confer benefits is with us. We are not keeping a hotel, nor working for a living, nor seeking to make money. We have to have money, for we cannot, in this world, move a step without it; but to get it is not that for which we are here.

Jesus Christ has given to us wisdom to understand the laws of life on their highest earthly plane, and through the influence of his Spirit we have been taught how to treat the sick without medicines so that they shall recover according to the laws which govern their organisms. There is no hocus-pocus, no black-art, no legerdemain, no empiricism about our movements here. We move along lines that are definite, precise and thoroughly scientific. No engineer surveys a railway route, with a constructor after him, whose operations are more thoroughly conformable to law than are our procedures. Marvelous things are done by us,—things that surprise, things that astonish, things that make stupid people think that we are in league with the Evil One; we are not though, but instead are in alliance with Jesus Christ, who having when on earth fulfilled all law, so became its master as to be able to make it within the sphere of its legitimate operations, his conveyancer to bear his vitality or saving power to all who will ask for it, in and upon whom law can work normally. Filled with all the power of the Godhead as he is, having the Holy Spirit with all his divine resources placed fully and without question at his service, Jesus Christ never touches any human being, nor mankind collectively, except through the agency of law. Nor need he do it. Christianity is glad tidings according to law—i. e., according to the nature and fitness of things. There is an everlasting fitness in the Incarnation. It is fit that man should be saved by the vitality of God in Christ, made manifest by special arrangement, and rendered serviceable to him while living on earth, as it is that by such special arrangement he should be saved after he leaves earth. Most assuredly, gross, sensual, self-indulgent creature that he is, he needs it if, while living here, there is any divineness to grow up in him.

Respectfully, therefore, I call your earnest attention to this very essential truth—essential to the maintenance and progress of Christianity—that in a way as directly personal, vastly larger, and infinitely more effective, Jesus Christ can restore the sick to health, as he could and did when he trod the

soil of Judea, and that he can do it and does it according to and in perfect harmony with the laws of the human organism. There is not an element of efficiency in the process that is supernatural or miraculous. What is supernatural is the vitality he possesses. That is not human but divine. But the manner or method of its flow out of him, and its flow into a sick person, producing curative effects startling and powerfully impressive to those who witness them, is in strict obedience to and harmony with, and never in disregard or defiance of, the laws of life and health. In the government of this world Jesus Christ never does extraordinary things where ordinary things will answer, nor sets aside law and order that he may work impulsively and independently of them, when to work through them and thereby honor, dignify and make them sacred, will fully answer the ends he seeks. Christianity is not a scheme, plan or system, disorderly, disconcerting and full of confusion. It is not made up of moralisms, wise saws, utterances contradictory or contradicting of superstitious and uneducated, though well-meaning men. It is not an aggregation of intellectual speculations gathered from over broad surfaces of thought, and bound together without harmony or gracefulness of attachment. These are or may be in larger or lesser measure its outlying supports, and, running different ways like guy ropes to a mast, give it steadiness; but they are not to be taken for the thing itself.

Christianity is a philosophy of life, not of simple belief, except so far as to insure the former. In its contemplation it matters not what one thinks or believes, unless it hinders him from doing or helps him to do the one thing needful, which is to believe in, i. e., *live by*, Jesus Christ. In this respect it is exacting, precise, peremptory. It admits of no compromise. It is believe and live, or believe not and die; and its demands are not arbitrary and unreasoning but decidedly rational and thoroughly lawful, being in close and complete consonance with man's constitution and in sympathy with his spiritual nature. It offers itself to human consideration and acceptance as a panacea for all the ills to which man is heir, on condition that those ills are curable; and that those who suffer from them shall avail themselves, for their relief, of the life force that is in Jesus Christ, according to the law by which alone he can transmit it. This law is the law of belief in him—or, in other words, the law by which one can obtain life from him, working always in thorough regard to the laws of the constitution of the party involved. Whoever he helps and cures must, by and with his own thorough consent hold relations to him analogous to those which a branch holds to its vine. This done, all that *can* follow, assuredly *will*, follow. The vitality that he has is never qualified in its outflow except by the quantity needed or by reason of the incurable conditions of the party asking for it, making its conferment impossible. The Savior of men never loses his common sense. He therefore administers his divine vitality for human salvation within the law of human competencies. Neither for any man's good in this world, nor in the next, does he set to work to perform the impracticable. But to the uttermost measure that any man of any kindred, tribe, or tongue can appropriate it, does Jesus offer his inexhaustible vitality for the man's good here or hereafter, on condition that the man consents with his whole heart to accept it from him, and with his mouth always to make honest confession that he receives it from him.

Our Home, therefore, has been for years the exponent of two philosophies—one the hygienic and the other the psycho-hygienic. The former depends

for its elaboration and success, on getting at and using according to law, whatever resident or indwelling vitality a patient may have which is strictly and constitutionally his own. If he has enough of it and it can be made to work normally upon his body, his disease can be overcome. But if, having enough of it, his disease is such that he has no power of spirit to call upon his reserves and make them effectual, he will die; not because he is not curable, but because he has no power by which to make his vitality available. "The spirit of a man beareth his infirmities, but a discouraged spirit who can bear?" When a man's spirit resident in his body, gives up, why should not his body die? It is not in the main, for lack of life-force, that the sick die. It is because of its obstructed play through the organism which drug medication, carelessly used, may and will establish, or because the spiritual force of the patient fails him, when, unless he can be helped vicariously, he will die.

'Tis here the psycho-hygienic philosophy of treatment comes in, working on the vicarious line. People few or many may laugh at the idea of vicarious assistance. Let them laugh. It is to their own disadvantage. Notwithstanding they laugh, the law of salvation, by vicarious transmission of life-force, from one who has it to one who has it not, is constitutional with man, and applies to him in his dual or compound character. When the lack is purely animal or bodily lack, it must be supplied or he will die. When it is spiritual it must be supplied or he will die spiritually; and where both are lacking he must be supplied from without or he dies both in body and spirit. For how can a man live if he has nothing to live by? And lacking life-force in himself, is the doctrine that God so loved the world that he gave Jesus Christ to it, and that whoever should consent to live by him should not *perish*, but live everlastingly—here on earth as long as his bodily constitution will warrant, and thereafter everlastingly elsewhere, to be laughed at, lampooned and treated with jest? Not so—for it pays respect to the dignity of human nature, and therefore commands its respect. No man may laugh at or ridicule an idea which exists for the purpose of doing honor to man. If he does so, he lacks both self-respect and sympathy with his kind.

The philosophy of treating the sick according to the laws which are made to govern human nature, is that by which my success has been wrought. To the degree that I have been wise to use psycho-hygienic means and measures for its furtherance, have I reached my highest efficiency. Availing myself of material agencies and influences to the degree that these are hygienic, the crowning charm of my later methods has been that I have recognized the spiritual nature of man, and that this nature has its constitution and functions and laws as truly as his bodily nature has, and that Jesus Christ, as the only human manifestation of God, has all power in heaven and on earth committed to him, to use means and measures so to affect mankind through the laws that govern them as to put away sickness as well as sin from them. The effect of this philosophy of the supremacy of law, and of Christ's gracious offer of his own saving power to cure, in accordance with law, those who are sick, has brought me many hundreds of invalids—I might say thousands—who, having failed to get well in other ways, have come to us from far and near and have gotten well at Our Home.

Since Our Home was founded, many men and women who were invalids and also when they came here were unbelievers in Jesus, have, before going home made public confession of their faith in and love for him. So far as I can

learn, every one got well and not one of them has apostatized or backslidden. Since this philosophy has risen to such height that it challenges attention and commands respect, I fain would live to see its magnificent march along the highways of the Church, seizing and holding to its contemplation the more advanced Christians till they should comprehend its power, and come to feel that in the matter of living without sickness and dying without disease, the Church is to be, in the persons of her members, a testimony in behalf of Christ's saving and gracious efficiency.

The time will come when sick Christians will be few; when purity of heart will work purity of life and disease will not come nigh those to whom the law of the Lord is a delight. Then shall be realized the prophecy of Isaiah:

"There shall no more be an infant of days, nor an old man who hath not filled his days. People shall build houses and inhabit them. They shall plant vineyards and eat of the fruit of them. They shall not build and another inhabit; they shall not plant and another eat. For as the days of a tree, shall be the days of my people, and my chosen shall long enjoy the work of their hands."

My Beloved Friends: Contrary to the law of probabilities, I have reached old age, and this through indescribable suffering—suffering from which there could not have been nor can there be release save by death. And yet, such are the dignity, the efficiency, and sustaining force of law, that by conformity to it I have been able to work hard, and survive shocks which to others portended fatal results. For anything that lies on the surface and is obvious to any observer, I am in as much vigor as at any time within thirty years. Those who knew me then—say at the commencement of my professional career—will testify that they never knew me when all my powers were at prompter call, nor more effective, than at present. I can work as many hours, going with as little sleep and eating as little food, as any man I know. For full sixty years I have not averaged over four hours' sleep in twenty-four. For thirty years I have eaten never but two meals a day, and for the last nine years I have eaten but one meal a day, and that of the simplest food. For over twenty-seven years I ate no salt nor butter nor meat nor spices. For forty-two years I have drunk no coffee and I went over thirty years without drinking tea. I have not touched any kind of medicine internally for thirty-three years. I can read without spectacles, walk erect, and my hand is as steady and my handwriting is as good as ever it was. All this, too, be pleased to remember, notwithstanding I have been shorn of much of vigor during all my manhood life. Why do I thus tell you these things? That you and others may honor law, and obey it, and thereby be rid of your diseases if you have them, or keep from them if you are not cursed by them. For, if a man who is incurably sick can keep death at bay by so simple a process as improvement in his conditions of living, what may not the millions do for themselves and their children in the way of assurance of life and health and all the joys they bring, by obeying the laws of their organisms? Now, in the evening of my days I am comforted by the fact that my work has not been in vain. The truths which ever since I came to know them have been so precious to me, have found lodgement in the hearts of great numbers of our people, who love them and do them honor in their daily lives. Friends who are wise and good are sending me from Europe, from Asia, from South America, from all parts of the United States and from Canada, congratulations at the progress of the principles I have urged, and to the best of my ability defended.

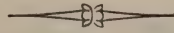
Our Home which is set on a hill can no longer be hid. It is a living illustration of the thoughts and intents of my heart. How I have prayed for its success! Many have been the nights when the moon has bathed it in her silvery light, that I have risen from my bed and leaning on my window, prayed to the dear Lord, for the glory of his great name, to send the Holy Spirit to envelop it in an atmosphere so pure, so refining, so life-energizing and health-restoring that the feeblest, the sickliest, and the least in hope, who were here might feel that under them were everlasting arms and over them exhaustless love. There is not a bush, nor shrub, nor tree that my hands have steadied at its transplantation, for whose life I have not prayed, that in days that shall come after I have gone away, its growth into fragrance and beauty and refreshing shade might give comfort and joy and sweet pleasure to invalid visitants here.

My children and my nephews who have so heartily and with such clear insight of the magnificence of the philosophy of treatment I have expounded and made practical here, joined hands in hope to do good work for mankind, will, God willing, be here when I have gone away. They, I prophesy, will live to see with natural eye what I have seen in vision—a beautiful village adorning this slope, inhabited by people of simple habits, good health, large intelligence, excellent culture and beautiful, abounding faith in Christ and his philosophy of life for man on earth.

Henceforward I wait content the hour of my departure. Whether I live one year or ten years, I live unto the Lord.

“ And when my work is ended,
And I lie down to die,
My broken projects mended
By the healing in his eye;
My spirit upward going
Where his love is fresh and flowing,
'Twill be sweet, when we meet,
To find my place of shelter
In the shadows at his feet.”

JULY, 1881.



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THE LECTURER;

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BI-MONTHLY JOURNAL,

AND SUPPLEMENT TO THE

Laws of Life and Journal of Health,

DEVOTED TO

THE PUBLICATION OF SPEECHES AND LECTURES ON THE
LAWS OF LIFE AND HEALTH,

DELIVERED BY THE

Medical Faculty of Our Home Hygienic Institute,
DANSVILLE, LIVINGSTON CO., NEW YORK.

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“Thou from on high perceivest it were better,
All men and women should on earth be free:
Laws that enslave and tyrannies that fetter,
Snap and evanish at the touch of Thee.”

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The Sexual Organism and its Healthful Management, Jackson,	2.00
American Womanhood; its Peculiarities and Necessities, Jackson,	1.00
The Training of Children, Jackson (Flex. Cov.),	.50
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DANSVILLE, N. Y.

THE LECTURER.

[No. 19.]

WHAT IT IS TO BE A CHRISTIAN.

SERMON BY JAMES C. JACKSON, M. D.

IN LIBERTY HALL, SUNDAY, APRIL 10TH, 1881.

Dr. Jackson repeated the following Hymn:

"Lord, open the door, for I falter,
I faint in this stifled air.
In dust and straitness I lose my breath;
This life of self is a living death;
Let me into Thy pastures broad and fair,
To the sun and the winds from Thy mountains
free;
Lord, open the door to me!

There is holier life, and truer,
Than ever my heart has found;
There is nobler work than is wrought within
These walls so charred by the fires of sin,
Where I toil like a captive blind and bound;
An open door to a freer task
In Thy nearer smile, I ask.

Yet the world is Thy field, Thy garden,
On earth art Thou still at home.
When Thou bendest hither Thy hallowing eye,
My narrow work-room seems vast and high,
Its dingy ceiling a rainbow dome—
Stand ever thus at my wide-swung door,
And toil will be toil no more.

I wait for Thy hand of healing—
For vigor and hope in Thee.
Open wide the door—let me feel the sun—
Let me touch Thy robe—I shall rise and run
Through Thy happy universe, safe and free,
Where in and out Thy beloved go,
Nor want nor wandering know.

Thyself art the door, Most Holy!
By Thee let me enter in.
I press toward Thee with my failing strength;
Unfold Thy love in its breadth and length!
True life from Thine let my spirit win!
To the saint's fair city, the Father's throne,
Thou, Lord, art the way alone.

To be made with Thee one spirit,
Is the boon that I lingering ask,
To have no bar 'twixt my soul and Thine;
My thoughts to echo Thy will divine;
Myself Thy servant for any task.
Life! life! I may enter through Thee, the Door,
Saved, sheltered forevermore!"

PRAYER.

Thou art our way, and our truth, and our life, dear Lord Jesus, and no man cometh unto the Father but by Thee. Thou art able to save to the uttermost all who will come unto God by Thee. There is not one of us within these walls this morning who does not need to be made safe; to find a salvation which completes his protection while on earth, which insures to him life everlasting when life on earth shall have spent itself. Wilt thou this morning give us the Holy Spirit so to quicken us that we shall be conscious of a life that will never die, growing up in us,—a life of whose existence we shall not simply cherish hope because we have a deep conviction that there is such life,—but a life of which we shall be conscious, whose vigor and whose sustaining elements shall run through us as the currents of our blood run through our veins, making us aware that we have passed from death unto life, making us conscious that the death principle has gone out of us, and the everlasting life principle has come into us to stay forever and ever. Wilt thou charge the Holy Spirit this morning, so to affect us throughout our entire natures that we shall come into that divine peace which consciousness of life from thee alone can give. Blessed Christ, in thee we do live, if we live at all. In thee we move and have our being, for thou art the express image of God's person. Thou art the manifestation of God's fulness bodily. Thou art our brother. Thou art bound to us by consanguine ties. Thou art not a stranger to our humanity, nor to its feebleness, its weakness, nor its imperfections. Thou hast been a sufferer. Thou knowest, therefore, how to be touched with the feeling of our infirmities.

Let thy great heart overflow with love to us, so that the hour we shall spend together shall be always fraught with pleasant recollections. Here may we feel that we have made progress divinely. Here may we come to understand what union with thee means. Here may we come, more than ever before, to comprehend what union with one an-

other means, because of union in thee. Wilt thou open to us such a clear conception of the value of mutual membership in thee that every one of us who loves thee may feel, by reason of that love, an increased love for others. While we live together, as a family, may we live in the unity of the spirit, in the bond of perfectness. May nothing disturb our confidence in nor respect and affection for each other. May we all bear each other's burdens so truly, and so thoroughly fulfil thy new commandment to love one another, that every one of us shall feel that this is a glorious place in which to work up all the better powers and faculties of our nature to health; in which to gather up all the ravelings of our lives and knit them into a close and compact web again. Lord, help us to make progress in the higher lines of life, day by day, while we live on this hillside; take away all that can disturb or distress any of us, and let the light of the heavens shine upon us.

We pray thee, Lord, to help us to walk before thee in white. May we walk in the light as thou art in the light, and may thy dear and precious love cleanse us from every filthiness of the flesh until we shall be pure and perfect in thy sight. We pray that thy exhaustless vitality may enter into us and heal us of our diseases. Thou dost possess God's own curative force. We ask for such a bestowment of it as shall enable us, through obedience to law, to recover health, and with it to receive the wisdom which is profitable to direct, so that we may no more swerve from a true and loyal life, and therefore never more be sick. So bless us, and thine shall be the glory of all the advancement which we shall make in the higher life, this day and forever. Amen.

Singing of the hymn, "Blest be the tie that binds."

SERMON.

I have come to you this morning to talk to you about Jesus. My life with him is so inexpressibly happy and comforting that I feel I ought not, and cannot, in justice to you, let any fair occasion pass without trying, in the most faithful way possible, to give you the views I have of him, hoping, thereby, that you, if you do not already know him as I have come to know him, may be led to that knowledge; and if you do know him as I do, to rejoice with me in that we mutually know and love him beyond all else on earth. I am saddened every day of my life that persons do not know Jesus; that,

at the most, they have only heard of him and this, too, in a very unimpressive way. If they have taken pains to read of him in the Bible, quite likely it has been to them like any other piece of history relating to any other distinguished man. They have failed to conceive by their reading that he holds very much more intimate relations to their progress, and proper culture, and life in the future, than any other man ever did or ever can hold; that he has in his possession such rich resources of comfort and strength as the world has never known, and that he can put these into well-ordered measures whereby they themselves can be made to have the sweetest peace, the brightest comfort, and the largest happiness, while in this struggling, striving life on earth. It is a terrible privation and a great misfortune to any person to live in this world from year to year and know nothing of his wonderful opportunity to make advancement in the higher life—a life in which those cannot advance who do not know of the divine help that Jesus possesses. There is a certain measure of culture for the natural man, which can ripen into character under good opportunities. As a mere creature of earth, having no acknowledged or well-comprehended relations except on the earth, with the advantages which life on its better social levels and more elevated ranges can offer, one may make progress in knowledge, in goodness, in truth and in real wealth and worth of character. But such culture as can come to him as a mere intellectual and moral creature, acknowledging and sustaining obligations to his fellows only, does not at all approach the culture which he may attain if he can only know Jesus; for Jesus possesses in himself the power to confer on every one who is in right relations to him, the power to live forever; and I insist that no natural man, born to the knowledge which is of earth and earth only, can ever, by any logical, mental process, by any development of his moral instincts, make himself certain that there is another life than this.

We hear much nowadays of the benefits of science, and these can scarcely be overrated. She serves a wonderful purpose, helpful to man. She opens up to him vistas which could never be

observed clearly by him were he to remain in ignorance. Of great advantage is she to him, and she brings to him immense and intense satisfaction. But there is one thing she has never done, and as yet she has no possibility of power to do it, nor any prospect of ever being able to do it. She shows no ability, no genius, no concentration of skill combined with force whereby she is able to make a bridge between this and the life beyond this. When she reaches the boundaries of earth-life she stops. She confesses herself impotent. You look into her face and instead of seeing it clear and luminous with the strength of yet undeveloped truth, you see that she is thrown off her bearing and her balance. She knows nothing, she can conceive nothing, she hopes for nothing, beyond this life. If she dares to hope, it is like "a broken reed on whose sharp point" he who leans shall be wounded but to bleed and expire. Far be it from me to say anything in derogation of science, but spiritual consciousness is not one of the constituent elements of her nature, and, therefore, carrying you only to the end of this life, she leaves you there forever.

I take it that it is hardly up to the measure of a man's desires, to his highest and best wishes, to live in this world only, however delightfully. In the language of the apostle, "If, in this life only we have hope, we are of all men most miserable." I come to you this morning to say to you that I know there is another life, and to tell you frankly how I know it; to say to you that I have the evidence of it, not by any means sufficient to you, for the evidence of another life can never come to you through me. The evidence for you is not transmitted, making it secondary to you; it must come to you directly as it has come to me, and once it has come to you and you have received it, acknowledged it, and felt it, no man nor millions of men can make you doubt it. Henceforth and forever, as long as God shall live, you will know that there is another life than this; that this is but the gateway to the other; the vestibule through which you enter into its sanctuary to the very holiest of its holies; then as you shall make your way along, you will feel how tame, insipid, and unsatisfactory this life would

be if contemplated by you as your possible all-in-all.

I bless God, the father of our Lord Jesus Christ, every day, for the gift of his Son to mankind. My heart beats with exultant joy whenever I think that "God so loved the world that he gave his only begotten Son that whosoever believeth in him—will live by him—shall not perish, but shall have everlasting life." This conviction, this consciousness that Christ is alive, and that he holds the most intimate, affectionate and effective relations to every human being in the ratio of that person's recognition of him, constitutes my faith.

"I cannot dwarf my Soul with creeds,
For human hearts have greater needs,
Than speculative truth can bring.
So deep has Christ put in my heart
A love for Him, all fears depart
And life is an unbroken spring
Whose mystic depths no tempest mars.
My faith outreaching earthly things
Drinks deep of the Empyrean Springs
That lie above yon dome of stars."

If I am to define Christianity by a statement, I say it is a system of belief wherein and whereby human beings confess that Jesus Christ is alive, and that by him and through him and in him do they, the believers, obtain everlasting life. Christianity then, is life in Jesus. Who lives by Jesus is a Christian. Who does not live by him is not a Christian. I do not say he is not a good man. I have nothing to say in that direction, except as I see him. I do not say that he is not religious. But religion and Christianity are not at all interchangeable terms. In no way, shape, nor manner do they supplement each other. There are as many religions as believers, but all believers are not Christians. He, and he only, in my view, is a Christian who lives by Jesus Christ: and when I say this I mean literally what I say, that a man or woman in order to be a Christian, resigns, yields without recourse, surrenders without discretion, all natural right with which such person was born under law, to life, liberty, and the pursuit of happiness, and consents to take instead, life from Jesus Christ, with all its rights, its appurtenances thereunto belonging, its immense, innumerable privileges and franchises. "But the natural man receiveth not the things of the spirit of

God;" nor, indeed, can he, "because they are spiritually discerned." Therefore, no man can remain a natural man, as he was born, and be a Christian. Every natural man, in order to be a Christian has to be born again. No process of training, education or culture in any direction, can make a man a Christian. Goodness is not Christianity. Goodness is morality, and morality is not Christianity. A moral man is not necessarily thereby a Christian. Whoever is a Christian is a moral man; but it does not follow, by any means, that a moral man is a Christian. To put one's self, by means of education and culture of the natural faculties and forces, where he shall be highly accomplished in knowledge, learning, and refinement, does not make him a Christian. A man may be so knowing as to be regarded a wonder, so cultured as to be highly esteemed, and yet not be a Christian.

What, then, is it to be a Christian? It is to be a man who gives up all rights originating in and pertaining to himself, and takes instead whatever Jesus Christ may see fit to bestow, so that he shall say of himself, the life that I now live I do not live naturally; I do not live it after the flesh; I do not live it under the law, but I do live it by the faith of the Son of God, Jesus, who gave himself for me, who bought me, and whose I am, and toward whom I am always to say, under all possible conditions and circumstances, in respect to my relations to him:

"In full and glad surrender I give myself to Thee,
Thine utterly, and only, and evermore to be.
O, Son of God, who lovest me, I will be Thine
alone,
And all I am and all I have shall henceforth be
Thine own."

This is to be a Christian, and when one comes to be such, what are the consequences? He will never die. That matter is settled. You ask, do you mean not die to earth? Well, if by dying to earth you mean to be free from this body, then I say he will die, for this body will grow old. It will decay. It will slough off from the undying part of him, but only to have himself, the undying part, the everlasting and living part, go where not even bodies die any more. Go to live in a realm where there is nothing like death, nothing that partakes of it;

where there is no sickness nor sighing, nor sorrowing, nor suffering; go where one will not need the light of the sun, moon, or stars to guide him in his way, but where Christ Jesus shall be his everlasting light, and God shall be his glory.

Because I know this is true, do I come to talk to you about Jesus. For although everlasting life after he has left this earth shall be certainly his who consents to surrender himself to Christ's management and accept life at his hands, that is not all: This everlasting life, with its magnificent endowments comes to man here, meets him where he is. Oh! if I had known it many years ago as I now know it, not in the light of experience but in the light of spiritual conception and perception of its great reality, what a divine life I might have lived! I should have been a different man all my days. For a good many years of my life I sought to be a good man; I have ceased trying to be good. I gained nothing at all by external efforts to be good. Whatever goodness there is in me comes out of me, goes not into me. It is the result of my union with Jesus. It is an outflowing instead of an inbreathing. It is an upspringing, unconstrained growth of the divine in me, instead of an attempt to introduce moral goodness into me. Along with this consciousness of my relations to Christ, there comes an interior consciousness that I have passed from death unto life. Paul, speaking of the influences of the Holy Spirit upon the human spirit, says: "The spirit itself beareth witness with our spirit that we are born of God." That is the consciousness of which I speak. There is a realizing sense that in you there is nothing like death; that every change through which you may go is one of metamorphosis, a modification of your relations, just as you would be conscious of being here to-morrow and the next day in Chicago. You have changed your relations; you are, nevertheless, alive. Jesus came into this world, among other purposes, to do this very thing, to set going a philosophy of living—not for the skies only, please you, but for this earth—whereby whoever would accept and follow it should, here on earth, pass from death unto life. He becomes aware that this is not the end of his life, nor is this to be the place where he shall

dwelt. There comes up in him under this new, interpenetrating, regenerating force that the Holy Ghost puts into him, a perfect assurance that when he is done with this world he will only be at the beginning of a larger, broader, more beautiful, and undying existence elsewhere. It may be, as I said, that no statement he could make would be evidence to you; but your doubt about it, your lacking the perception of it and the power to comprehend it, would not weaken in his own mind nor in his consciousness, the evidence of its truth which he carries with him wherever he goes. Your lack of faith in regard to it does not at all affect the fact of its existence with him.

It is next to impossible for any man to be made to doubt his own consciousness. He may doubt the evidence of his senses, but he cannot doubt his own consciousness. Find me a man, if you will, anywhere in the world, who doubts that he is alive. If he be in his right senses, under his right reason, with his natural powers in fair play, you can not make him believe that he is dead. You cannot make him question the fact of his existence. He is conscious that he is alive, and all that in him is conscious is never demonstrable; one cannot prove a truth of which a man is conscious. Some truths are self-evident and, therefore, beyond the reason of logic, law, argument, or demonstration. That is the kind of evidence the Holy Ghost puts into a man when he links himself forever and aye to Jesus, our Christ. He knows in whom he has believed and by whom he lives. To do this thing, to substitute a divine consciousness in mankind for a natural one in matters pertaining to everlasting life, was the real, chief, secret reason why Jesus Christ came into this world. Left to work out a way for himself, to the fullest of his powers under the laws of natural life, man would have no clear assurance of a life hereafter. Affected by the Holy Spirit, who makes him to know that Jesus is alive, he becomes conscious that there is a life hereafter; and that he partakes of it and walks and talks and works here, in the strength, in the beauty, in the divineness of it. All things, therefore, have their value to him in the light of his new life.

Herein are seen the worth, the dignity, the purity, the goodness and the sufficiency of Christ's philosophy, or as Theologians say, of his plan of salvation. It lifts whomsoever it touches on to a higher plane. It does not deprive him of his natural powers. It only subjects them in their utilization to the unfoldings of this higher life in him. The natural man is made subject to the spiritual man. The natural life is made subject to the spiritual life. The life in the man that can die, is made to give way to the life in him that will never die. And so, as a man always, when he is himself, gives more consideration to the greater than to the less, when this everlasting life with all its immensity opens up before him, and he gets glimpses of it, he gathers up and pours into it all the interests of this life, whatever they may be. He eats, drinks, and works, he marries and rears children, he sustains relations to his fellows, none the less than other men do; but the motive-force that impels him to all these things is the determination to get on to higher and loftier heights thereby.

Conceive what a man must do, who having put into him the spirit of everlasting life, crowding out the spirit of the life that must by the very law of his existence die at seventy, eighty, or one hundred years, conceive if you will, just how this thing must necessarily stimulate him. What would you do, who sit here before me to-day, if you knew with perfect certainty, so that there would be no question in your minds, that you had to stay on this earth until you were as old as Methuselah? Do you not think you would change your plans as to what you propose to do? A thousand things which now seem to you, perhaps, to be of major importance, would dwindle into nothingness in view of a stretch of life of a thousand years. To get a conception of it, imagine yourselves now to be set back a thousand years. Go back to the time of Alfred the Great, dropping out of your present culture and knowledge and opportunities for making yourselves comfortable, into the best opportunities that the best men had when he was struggling for the throne of England. Can you thus carry your thoughts, desires, aspirations, habits, and tendencies backward? Immediately that you should feel you must

assume just such outward conditions of living as the best Englishmen of that time possessed, you would begin to adjust yourselves to the necessities of the case, would you not? That you would. Just as if you were to-day worth five hundred thousand dollars and to-morrow morning the mail should bring you news that your riches had taken wings and flown away and you were not worth five cents, you would immediately begin to adjust all your relations to your existing conditions. Your horses, carriages, rich furniture, and fine mansion would all be put under the hammer. Socially you would drop down to the level of your poverty. Very well, here you are a natural man, till the spirit of God comes over you, breathes a new life into you and opens your interior sense and sensibility till you can look into the face of Jesus Christ, your Master, and see him as he is, the rewarder of every one who diligently seeks him. You feel the exhaustless current of the eternal life that runs through him, flowing out of his heart into yours. The throb of his heart is met by the throb of your own. You are side by side with him and a part of him. One spirit actuates you, one motive stirs you, one great desire moves you whichever way you go. With such change going on in you, do you not think all your external surroundings would begin to conform to the new impulse? It would affect your dress, your food, your culture and your social relations. You would put away from you the things of the flesh, or look upon them as having no value in them. They would become dross instead of solid gold; instead of being pure diamonds they would be paste. God having slipped the veil one side and opened the heavens to you, gives you to see what he hath prepared for those that love him. Tell me not that this does not prove, beyond all cavil, its own truth and its own existence. A man might talk to me till I die to the body, and he would not make me believe that I am the same sort of man I was before I knew Jesus Christ. I have a new master. I have a new kingdom. I have new motives, altogether different aspirations. I move on no such levels, I walk on no such grades as formerly I did. I have no greater strivings for the good in me than

I had before. But I do not live by my morality. I am not keeping debt and credit with heaven. Not at all. I am not a natural man. I make no parade nor any prating of what belongs to me in the direction of my personal rights. I have no personal rights. I live by Christ's goodness and love. I breathe his breath and therefore I live. If he were to gather to himself his spirit and his breath, I should die.

Now, I argue and I urge that this view of what Jesus came into the world to do, should waken in you all an intense desire to get at him and see whether what I tell you about his philosophy as true in my own case, is true in yours. I urge upon you its worthiness. I think you make a great mistake, whether you are old, middle aged, or young, that you push on in life without investigating this whole thing. I am just as sure as I am that the light glints through those shut blinds upon my vision, that when you set out, on the basis I recommend, to find the Lord Jesus Christ, you will find him. He is not far from those who search for him with a desire to find him. He is only invisible to those who do not want him. He is not a tyrant, he is not arbitrary. God has put into his hands the entire management of this world. He has the whole thing in his keeping. There is no other God to this world but Jesus Christ. He wields the entire resources of Deity. The Lord hath committed into his hands all fullness, "for it pleased the Father that in him should all fullness dwell." And he hath committed all judgment to the Son. You need never try to find God so that you will have any satisfaction, outside of Christ. I have never seen a man nor a woman, nor ever heard of one, who in his search after God was at rest unless I heard of one who had found God in Christ. Go into India, all through Asia, travel all over Europe, make your way across the whole continent of Africa; come among our aboriginal inhabitants, and see them in their religious rites, and forms of worship; watch them, study them, make yourself thoroughly acquainted with them, you cannot find one who is at peace, not one.

They are all troubled. They are compelled to go through with certain forms

and ceremonies lest their God be angry. They dare not neglect the use of those religious ceremonies whereby they propose to placate him. All about, you find men who are moral and religious, but who do not know anything about Jesus Christ, and how unrestful they are here. They surround themselves by religious ceremonies, by ritualisms of every possible form and manifestation which they think will be pleasing to God. They are afraid. They must pray just so much, must do this, or do that, or they are unhappy. They are shut up by bonded obligations. They are not at peace. They are victims of condition and position. They cannot rest. There is no day in the week in which they are at rest; but, blessed be Jesus Christ, in that who finds him finds rest to his soul. He hears his delightful voice coming down from the heavens and saying unto him: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." Consent to live by me, and you shall find rest unto your souls. This world shall not disturb you. You shall have tribulation, trouble, trials, but bless your dear hearts! above all that can disturb and vex you here I will feed you with the manna that never fails to be relishable to him who receives it. I will feed your souls with my divine love. I will link your hands with mine. I will let you lay your heads on my bosom when you are heart sore with the vexations and perplexities of life, and will fill you so full of the Holy Ghost that you shall rise above them all. Sick, I will strengthen you.

'When through the deep waters I call you to go,
The rivers of sorrow shall not overflow;
For I will be with you your troubles to bless,
And sanctify to you your deepest distress.

When through fiery trials your pathway shall
lie,

My grace, all sufficient, shall be your supply;
The flame shall not hurt you, I only design
Your dross to consume, and your gold to
refine.'

This, then, is the philosophy of salvation by Jesus Christ. Carry me not backwards beyond the time when Jesus Christ came into the world, and try to make me accept the philosophy of Moses. Do not undertake to pass me along

the lines backward until you shall get to the period when Buddha lived on earth, for if I were to give up my Christ and accept Buddha, I should give up one who has life for one who never could come to me to tell me that he is alive. The world has never seen but one man die and come back to earth again. The world will never see another man die and come back to earth again as Jesus Christ died and came back to earth, till he shall come with the congregation of his saints to judge this world in righteousness and in truth.

My young friend, you said to me the other day that you had been an infidel, that you had drifted away from the teachings of your youth until you had lost all clue to God. I present to you God in Jesus Christ; in Jesus, the man, in Jesus, your brother, in Jesus who died, in Jesus who rose again, in Jesus who ascended, and who is enthroned, who by the spiritual force that he has, can operate on your spiritual faculties until they shall be so quickened that you and he shall come into communion and close acquaintance, and thorough and everlasting fellowship. I commend him to you, to know him, to follow him, to be his humble disciple; never to swerve from him; always to keep yourself close up to the guidance of the Holy Spirit, so that you may know him in the magnificent movements he is making for the salvation of this world. For all that is true and honest and good amongst men, in whatever wave or recoil of wave, whether forward or backward, flow or ebb, human consciousness takes, the hand of Jesus Christ guides and shapes human destinies. He never will give up until he has subdued all things to himself, then he will deliver the kingdom to his father, and God shall be all in all. Would you like to be with him in his great work? Go to him. Find him by searching for him, by asking to be put into communication with him, only cleanse yourself of all selfishness. Pray the prayer, "Lord open the door." Beseech, entreat, get down on your knees and ask for help and you shall have it. To him that asketh shall be given. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you;" and when your inner sense

is unfolded and is able to take in and discern spiritual things, you will know what glory, grandeur, and grace there are in the philosophy of our Lord Jesus Christ.

Lord, send down the Holy Ghost to lead us. May thy grace rest richly upon us. May we all come to know thee, to love thee, to serve thee here faithfully, and then be counted as joint heirs with thee to that inheritance which is undefiled and that fadeth not away, which God hath prepared for all those that love thee. Amen.

[Copied from the Dansville Advertiser.]

LIFE AND HEALTH.

BY A. BRONSON ALCOTT.
(A Talk in Liberty Hall.)

I will tell you how it seems to me: how this matter of life and health interests me and what little I may know of it, if I know anything; for after all, our knowledge as yet, is very slight. We have penetrated but a little way into the mysteries of life, and a little way only into the consequences of violating the laws of life; for life is the great secret which we all wish to fathom, if we can, and the more deeply we fathom it the more we shall be helped, and the more truly shall we be able, by obeying the laws of health, to secure the pleasures which result from obedience, and to avoid the pains that come from disobedience to those laws. He who created us made us on a strict plan, and put into us—(into our souls whence our life proceeds)—certain laws, by obedience to which we are led upward; by disobedience to which we are led downward.

We all have a conscience within us, wherein the main law of life is manifested to us, and with it comes a sense of responsibility and of duty, and we are held accountable if we do not obey it. If we obey, we enjoy happiness, health, peace of mind, clearness of faith, and all that belongs to a man. If we disobey, we drop down slowly and more slowly into doubt, into sickness, into infirmities,

and may be into despair, and become almost animals. By disobedience, which is sin, comes death; by holiness comes life and peace. So you see the strict conditions upon which we are placed here, and we may be sure these conditions will always be absolutely enacted and carried out in our own lives. Wrong does not end with the wrong doer. So he who does right, the right does not end with himself, but passes over to others and to others, and it is a long time before either can be absolutely eliminated.

How many of you before me owe your present condition to your own choice of wrong I cannot say. That is for each one, if he can, to decide for himself; but you may be sure, my friends, if you do not have health some one has done wrong. Some one has violated a law, and in you are seen the consequences of that violated law. You may say that it is not just that you should suffer because your grandmother and grandfather did not behave as well as they ought. Is it just that you should enjoy the good things that your grandmother or grandfather did when they are not yourself? You inherit the good tendencies from ancestors who have been good, and the evil tendencies from ancestors who have done evil. It is vicarious. Then, what is the duty of every one here? I am informed that these persons are all under the kind care of this friend who heals as no other man does, so what I have to say to you this evening is to declare first the law and the consequences of the law, and then I will speak about what one has to do who finds himself under unhappy conditions, whatever these may be. It may be blindness; it may be lameness; it may be some one of the chronic diseases; it may be some tendency to insanity; it may be the result of some vice, or even tasting of the intoxicating cup till the brain itself and the organs have all been intoxicated and put out of their ordinary

course. It may be a fearful vice that sweeps over us all the while—the vile weed that men sow and we use—it may be the consequences of that. It may be the drug that comes from across the sea, which has harmed so many persons, women especially; I am speaking of tobacco and opium. It may be the table has been the temptation; the appetite has become so debased and degraded that it wants what it ought not to have, and so takes what it ought not to have because it loves it. It may be some secret vice which I need not name, and of which I hope not all of you are aware. It may be that which is sapping the very vigor of the constitution until it is almost impossible to restore it again to anything like health. Sin is always a waster of power. Holiness always strengthens. I need not go over the category of vices or sins, and I need not accuse any one of you of being sinners. That is not for me to do. I can only place before you the conditions under which you yourselves may determine what brought you to this Institution, for nothing else could have brought you here but transgression of the laws of health. Let me tell what appetite is, what desire is, and what lust is. Do you think they belong to your bodies, or to your souls? It is not what goes into man so much as what comes out of him, his desire. That is what comes out of him. Not so much what goes in, as the unclean appetite that comes out and wants the tainted things that it loves; for the appetite itself is tainted, debauched, sinful, lustful, beastly. So I might trace all these troubles to the soul itself, to that part of a human being which loves and hates, chooses and refuses, takes or not takes. So, there can be nobody sick except some one has sinned, but it may not be the sick one upon whom the pain is inflicted; it may be some old sinner whom we cannot catch and bring here for the doctor to cure. It is hard to suffer for him, is it

not? But it is harder to suffer for our own sins when we know we have done wrong; for, after all, the larger portion of what we do, resulting in our infirmities, I must say, is the fruit of our own choice. Still, there are a great many pains and troubles brought upon us from ignorance of what ought or ought not to be done. You cannot believe that the good God who made us, put an appetite into us which should lead us to want to do that which would slay us? No! Not so. He did put a clean appetite into us to seek clean things and pure things. He revealed to us the law and left us to obey or to disobey it. We disobeyed, and so comes the penalty. You will notice I am not laying all the blame on the old folks, neither am I taking all the blame on ourselves.

When did sin begin? We erred and then we sinned. The first thing we did not knowing it to be wrong, was a mistake and not a sin, but we suffered the consequences. There was a kind Providence who came in to say:

“Don’t do that again. You see what the consequences are, don’t do that again.” When we do a thing knowing it to be wrong, and feeling that we are responsible for doing it, we must pay the penalty, and as long as we choose and love to do it, we cannot very well help ourselves out of sin. That little baby was once without sin, but it had tendencies within it to sin from sinning parents. It was also God’s child, for the soul is his. When it grew to know something about right and wrong it made many mistakes in its little infancy and childhood, but it was not responsible for anything it did until it knew that the thing it was doing was wrong. Then it sinned. That was the fall of man. That is the original sin. That is the first sin with each individual; but the race has sinned also, and therefore something older than each one of you is partly responsible.

Souls are holy when they come into bodies, and if they have lost their holiness they have done something wrong. The moment one does that which he knows is wrong, then he has sinned, and the deuce is in him. Don't you see how he comes? The deuce is two; there was only one before. Holiness means oneness, evil means twoness.

See what a destiny human life is, and what temptations are put before us. I do not wonder that so many transgress under these difficulties. How many of us, if we could look back now and see what happened years ago, would say :

"Oh! if I could have had some one to instruct me when I took the first step that brought me into this condition where I am! Why did not somebody tell me how to do it? Why did not my father or my mother, or some one—why did not they tell me, and not leave me to pull my way along through sorrow and sin, infirmity and sickness, and almost death? Why did they not do it?" They did not know how. Here is a kind friend [Dr. Jackson] who has found out the secret more than any of us, why you are here to be cured of your diseases. That is a great discovery. Well, so much for the laws and the penalties. I have said more about these than I have of the rewards, for if I speak about the rewards that would not be so interesting to you all as the penalties, perhaps, from which you all suffer, and which brought you here. Now, if you will accept that doctrine, each one for himself must see what he has to do. He is to put himself upon a strict discipline. He is to deny himself. A straight and narrow way is it that leads into the kingdom of Heaven; and what is the kingdom of Heaven but the kingdom of holiness and purity, and it begins here, does it not? Health is to be obtained by discipline. By hard, strict self-denial, if that is necessary. That cup must not be touched;

that drug must not be touched; that weed must not be touched; those tempting things on the table are not to be touched, for so long as one wants them he is not converted. It is not until everything is before him and he says I will not touch them, that he is converted. That will be the trial. It is one thing to take the things away so he cannot get them, and quite another to put them before him to see if he has strength of mind to resist them. If he has, I think we can trust him, because you see the temptation is not without.

What is temptation? Here are three men sitting at a table—I don't mean such a table as they set here, where most of the temptations are taken away—but a modern table, spread with all manner of dainties. One eats and drinks until he falls under the table. He has not denied himself a single appetite. He has not thought at all about what is for his good, but what satisfies his taste. Very well, he goes under the table. That is his penalty; that is what belongs to him. His brain is all swimming and all the atoms of his body are at strife with one another.

Here is one at the same table who has appetites for those things just as much as the other, but he knows he ought not to gratify them. He decides, after deliberating a while, that he will not, so denies his appetite, takes the right things and gets up from the table as a man ought.

There is another man who sits at the same table, sees just what he wants and does not want anything he ought not to have, and eats only what he wants and no more. He gets up from the table like a man.

Here are three states. The man who gives full reign to his appetites—a vicious man; the one who has evil and good desires, and after deliberating follows the good—a temperate man; and the one who has no desires but what he may

gratify—a whole man ; There are three types of souls in bodies, and perhaps the present company can classify themselves by them. If you can sit down at a table with all manner of luxuries upon it and not want anything there that you ought not to have, and eat only what is good for you, then you are holy. But if you sit down at that table and want something that you ought not to have, even though you do not take it, you are only a temperate man, you are not a holy man.

Do you not believe it is possible to be so purified of all evil appetites and low propensities that you only want just what you ought to have, and you take that, and with a clear head and sweet disposition are ready and willing to do what is right? That would seem to be the condition in which we ought to be in this world. To do that would be to ensure happiness.

I have spoken only of the pleasures of the palate. There are the pleasures of the eyes. Eyes may become so debauched as to see only mean, low, and base pleasures, and lose all liking for the beautiful. Then the ears may become debauched also, and want to hear only vulgar words and mean things. The organ of smell may be debauched so that it would not seek sweet odors. The tongue also may want only to speak blasphemy and low and debasing words, and not pure and true words. The whole mind may be debauched, tending downward to the brute. I cannot go over the whole range. You see what it is. We can get as good a meal above the table as from it, by a fine conversation, but if persons look downward like mere animals, what sort of creatures are they? They are beings on four feet are they not? The evil must be in the man before he goes down upon four feet or he would not go there.

Then as to the higher effects of health and temperance, some of which you see.

One cannot have a clear head unless he knows what rations to take. How can we get a good brain out of base material? For do we not know by physiology that the air we breathe, the water we drink, the substances we take into ourselves through eating, through smelling, and partly through our eyes even, and our ears, all go to make up our physique? We are composed of the elements. We are all the while being made. Our bodies are the food we take. That which we eat very soon becomes flesh and blood, then it passes off and is supplied by new flesh. So these bodies are all the while being made and unmade. We decide what they shall be by our appetites, by the company we keep, by the desires we cherish. You all know it is possible for one so to misuse these organs by evil desires, corrupt appetites, low aims, that the soul may become mortified and pass out of the body, and that is what we call death. So we have it within our power to prolong our days or shorten them. This is a bright thought to consider and I have not exhausted it by any means.

I will give you a recipe for beauty. I suppose it is possible that every one here, if he had been consulted at the right moment, would have made some changes in his features; but unfortunately he was not consulted in the matter. What has moulded the face? Why, evil habits. Everybody would be handsome if the laws of life and holiness were obeyed. Somebody, then, has not been holy. It may not be ourselves who marred our faces, if they are not handsome. Our ancestors before us have violated the law, and we have to take our faces and our bodies as we get them. What is to be done, then? We can make them very much handsomer than they are, or we can debase and degrade them. Take a beautiful young man, the pride of his mother, who goes away from home;

little by little he falls into vices, goes down and down, until at last when he reaches seventy or eighty you would hardly know him. Nearly all the traces of beauty have been taken out of him and he looks like some low, mean creature, almost a brute. On the other hand, very plain features, by a life of purity and high aspiration, and desire for better and purer things, have grown handsomer and handsomer. We make our faces or we unmake them, they being given to us. I give this as a recipe to all young people who want to grow handsome.

Now as to manners: What effect upon health do manners have? Purity gives us a sweet voice and pleasant manners, makes us graceful, and gentle; but all the vices debase and degrade the voice and corrupt the manners. Nothing makes a gentleman unless he is in soul gentle and kind. He may be dressed in the meanest garments and be a perfect gentleman.

But this is not all by any means which I mean by health. Health means wholesomeness. There are many things I might mention under this head which your imagination will easily suggest to you as wholesome. When you come to form right relations in life see what will happen. If the parents are pure, the family will be pure and beautiful. It is a great thing to be well born. It is a great thing to be happy. What a fate it is to be born of ancestors who are not virtuous! But some of the most remarkable men in the world have been of obscure birth, and some of those born in luxury stoop down to the lusts and appetites of the flesh. Such are the responsibilities imposed upon us by being here. It is easy for those who behave themselves well to do well. Sin makes life hard. Holiness and truthfulness make life easy, sweet, and beautiful. What can I say beyond that? There is a great comfort, that after we have made

mistakes, either of ourselves or of our parents or ancestors, there is One who can help us, when no human being can help us. We have lost time and power if we have done what we knew was wrong, and no human being can restore us. Sin wastes. Sin weakens. How then is a person to be lifted out of this unholy state? By One who is above us, who founded the Christian church, and upon whom, I doubt not, you all rely for your cure, as your good physician does. He asks assistance from some power above himself. He would not have such power over you if he did not. If he were a mere student of physiology and only knew how your bodies were made he would not help you very well. That is the reason why you get well here, because he not only knows how your bodies are made, but he appeals to One who made your bodies, and knows how to ask assistance from Him who will inspire you with right desires—I mean Jesus of Nazareth. Do you not see now I have been talking of vicariousness? That is if one does a good thing others enjoy the results. Vicariousness means passing over to another. If one does an evil thing others suffer for the evil, while He suffered for us all. Love is the great redeemer of the world. Love loves to do good to others. Think of a selfish person who loves no one, does nothing for another, thinks only of himself and expects to get along here alone, taking all he can get and giving nothing. See what a lonely creature he would be who undertook to live thus. Think of another who not only is careful to do what is best, but lives mostly for others, does what is right and assists others as well; he gains friends. Love loves to suffer, to stoop for others. That is the mystery of the redemption, and do you not see how close it comes to us? If we live to suffer and enjoy with others, why then we are doing what we ought. That seems to be the great truth of Christianity, and I think it could be brought home to us practically in the manner of which I have been telling you this evening.

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As a nutrient food it is not surpassed; as an aperient food it is unequaled. A person can eat it, soaking it in water, and live upon it, keeping bone and muscle, nerve and sinew, blood and brain in the most healthful and vigorous condition. It is a food that can supply the want of bread, can answer all the purposes of meat, render vegetables unnecessary so far as the mere formation of the various tissues of the body is concerned. In other words, the man who works and the man who studies can live and thrive upon it, keeping in first-rate strength and health. It does not follow, however, that he may not eat anything else. It is food which can be eaten alone or with other articles. It does not unpleasantly affect one who eats meat or butter or vegetables or fruits of any kind though it renders some of these less necessary than in its absence they might be deemed to be. It is highly relished by nearly all persons on first tasting it.

The heartiest workman does not need meat in order to make him strong, the closest student does not need nervines in order to tone him up if he eats this food. It has in it the proper elements to furnish the needed aliment to every part and tissue of the body. We say this, *because we have proved it*. Great numbers of persons have come to Our Home and have made this article of food a staple and have thriven on it wonderfully well. Men and women who had become thoroughly emaciated and had tried all sorts of food in the hope of getting better, have been put upon it in connection with good cow's milk, and have recovered flesh, strength and vigor, being properly situated to do so as regards other conditions of living. It is excellent food for persons in training to perform feats of strength.

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MOLIERE THERMO-ELECTRIC BATH.

THE MOST PERFECT MODERN BATH.

ESPECIALLY VALUABLE IN THE TREATMENT OF ALL CATARRHAL DISEASES.

WE take pleasure in announcing to our many friends and the public that we have introduced into our Institution the Molière Thermo-Electric Bath. Arrangements for its administration are perfected after the best approved plans, with well ventilated separate suites for ladies and gentlemen.

We have long desired to add to the measures we have used in the past, a more efficient, speedy, and at the same time safe method of accomplishing those changes in the tissues of the body produced by thorough sweating and consequent discharge of excrementitious matters through the seven millions of pores upon its surface.

Certain objectionable features of the Russian and Turkish baths have deterred us from introducing them, and we have waited hopefully for something to appear which should thoroughly commend itself to our judgment. In the Molière Thermo-Electric Bath the needs of the case are most satisfactorily met. It is as yet but little known, as on account of its costliness and its complexity of structure it has been established in but few places in the United States, and in all probability it will be a long time before it comes into common use. No public sanitarium has hitherto employed this form of bath. Such are its wonderful resources that it can be used as an improved Turkish or Russian bath, or the benefits of these can be combined in it; also, in addition, the best method for the general administration of electricity.

Properly given, electricity has long been deemed one of the most efficient therapeutic agents known to the profession. Like many other good gifts of nature, it has been abused in the past because its administration has been largely in the hands of the uneducated and unskilled. More recently, however, through the labors of scientific men, great advances have been made in the knowledge of the laws governing its application, and its use as a health-restoring agent is consequently much better understood. Except in special cases demanding local application, it is generally acknowledged that the value of electricity consists in its constitutional effects. We have long used it in Our Home with excellent results, and are confident of much greater benefit accruing from its use in connection with the thermal bath. Its combination in the Molière bath with heat and moisture we believe to be after the best known plan.

A very valuable characteristic of this bath is its power of inducing profuse perspiration at a temperature not exceeding 90° Fahrenheit, this being only about one-half the measure of the temperature of the Turkish bath as commonly given. The benefit to be derived from all thermal baths is not due to their heating properties, but to their power of inducing free perspiration. Indeed, it is strictly true that the milder the degree of heat at which perspiration can be induced the better is the constitutional effect. It is not the heat, but the sweating, that purifies the blood, washing away the feid, waste and even poisonous matter tainting it, and thus the system is relieved of one of the most potent

causes of debility, pain and disease. Electricity, an agent of subtle and wondrous efficiency in permeating the nervous tissues, is so generated in this bath as to induce perspiration at so low a temperature as to avoid the severe drain on the system and the consequent debility which often follows the use of baths at a high temperature. Moreover the electricity with this bath refreshes and strengthens, producing a marvelous change in the circulation, determining the blood to every capillary at the surface of the body, equalizing its distribution and relieving internal congestions. This effect, together with its tonic influence over the nervous system, renders it the most delightful of modern baths.

Another advantage of the Molière bath over other forms, consists in the fact that in it the body is not subjected to such great extremes of temperature, the changes produced being wrought at a lower degree than blood heat, so that in all seasons one runs no risk of taking cold after it, as is liable to be the case when the body is exposed to great heat in order to produce the same tissue changes. This makes the bath particularly available for winter treatment.

Second to none of its virtues, as compared with the Russian and Turkish baths, is the very apparent one, that during its administration the bather constantly breathes pure cool air.

To those afflicted with chronic diseases this bath will prove of inestimable value, by equalizing the circulation, relieving congestions of liver, stomach, spleen, kidneys, bowels, lungs and brain, which are always present in greater or less degree in every chronic case, and also, which is of prime importance, strengthening the nervous structures by inducing an active nutrition of them.

Especially valuable is this bath in the treatment of all catarrhal diseases, for the reason that its effect upon the skin is to promote a largely increased circulation of blood in it, thus relieving congestions of all mucous membranes. Again, by stimulating the activity of the skin as an excreting organ, it removes much of the waste and poisonous matter which otherwise must be excreted by mucous surfaces, to the manifest injury of all catarrhal subjects. The bath is private, no exposure of the person being necessary.

In short, one breathes pure cool air during treatment, while the head is cool and dry. At the same time there is a delightful alternation of temperature with refreshing warm and cool abutions, enjoyed at the period of the bath when the spray is given. All this is followed by an immediate delightful and vigorous reaction not to be obtained by any other means.

It is particularly efficacious in dyspepsia, Bright's disease, diabetes, rheumatism, gout, colds, neuralgia, malarial fevers, congested liver, constipation, asthma, bronchitis, paralysis, insomnia, obesity and heart and skin diseases.

We consider this bath a very great acquisition to our Institution, and esteem ourselves happy and our patrons fortunate in its introduction.

OUR HOME HYGIENIC INSTITUTE, DANSVILLE, N. Y.

SEPTEMBER, 1881.

Vol. 3. No. 5.

THE LECTURER;

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BI-MONTHLY JOURNAL,

AND SUPPLEMENT TO THE

Laws of Life and Journal of Health,

DEVOTED TO

THE PUBLICATION OF SPEECHES AND LECTURES ON THE
LAWS OF LIFE AND HEALTH,

DELIVERED BY THE

Medical Faculty of Our Home Hygienic Institute,
DANSVILLE, LIVINGSTON CO., NEW YORK.

Our Philosophy of Treating the Sick, - - - - - Page 73
The Danger from Alcoholic Drinks, - - - - - " 81

Humanity looks upward,
Its features all aglow,
While its heart is wildly beating,
And its Soul, in deepest throe
Waits for the new day's dawning,
When all the Lord shall know.

AUSTIN, JACKSON & CO., PUBLISHERS,
DANSVILLE, N. Y.
1881.

E. R. ANDREWS, PRINTER, 1 AQUEDUCT ST., ROCHESTER, N. Y.

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THE LECTURER.

[LECTURE No. 20.]

OUR PHILOSOPHY OF TREATING THE SICK.

BY JAMES C. JACKSON, M. D.

STRANGERS who come to Our Home to visit friends who are among our patients here, or for the purpose of observation, and who stay long enough to be practically observant of what is taking place here, find cause for surprise in the steady advancement toward health of the sick under our treatment, without any apparent use of means at all commensurate with the obvious results. The longer they stay, the more intimately acquainted they become with our methods, the greater is their surprise. I am disposed to think that a good deal of their astonishment is to be attributed to the absence of what to them would seem to be appropriate means. To their eyes we appear to be doing nothing. They see no medicines given, and many of them cannot imagine how sick folks can get well unless they take medicines. They see no special appliances at work here for which we claim great virtue and wonderful efficaciousness. They see three or four hundred persons gathered from nearly every state in the Union and from different parts of Canada, the great majority of them reporting themselves as invalids of long standing, who have tried every school of medicine, without any benefit, yet here they begin to get better, and steadily make progress, going on from strength to strength, toward good health. Lookers-on are disposed to ascribe these results to some hidden resources which we possess, whereas if they understood our philosophy, the whole thing would be as clear to them as the light of unclouded day.

Things are often wonderful because the laws by which they exist, or by which they are produced, are not perceived, or if so, are not comprehended. One does not understand a machine until he becomes acquainted with the law of its working. To him it seems very complex, while to the man who made it or the expert who works it, it is simple in the extreme. Knowing the principle upon which it is built, knowing the

mechanism which has been made to represent the principle, the expert recognizes the relation which these two hold, and brings to bear upon it the force which makes visible their union. To him there is nothing occult about it, but all is easily understood, though it may be difficult for him to make a looker-on appreciate it.

So it is often with our philosophy. People come here with a thorough misconception of what we are trying to do and how we are trying to do it. They have heard of Our Home as a water-cure, and really suppose that we consider water to possess great virtues, or what may be called curative properties. They hear that we pay special attention to food, and they imagine that we think there is great curative efficacy in food. They know that we say a good deal about sunlight, and they think, therefore, that we have great confidence in the curative influence of the sun's rays. They learn that we recommend early retiring and regularity in getting up, and they conclude that we regard this as having in itself curative value. When they find out that our philosophy of restoring the sick does not permit us to contemplate curative force as existing in any substance, influence, or agency lying outside of the patient, they are thrown entirely off their balance, and do not know what to think. When we seek, by our public lectures and by our published writings, to make it understood that the curative force is *in* the patient, and not in any things or influences outside of him which we employ, this makes "confusion worse confounded" with them for awhile. They do not know what we mean. Only close thought and logical reflection, united with ample opportunities for observation and further explanations, enlighten them. When we can enable them to see our philosophy so that they can take in its beauty and its truth, a new world is opened to them in all matters pertaining to life and health on

earth. Then for the first time they discern that there is a divine way of living on earth, and that in it are coiled up and put away immeasurable certainties, so that he who finds out this way, and sets himself to walk in it, may always have at his use all the securities which, in his most sanguine aspirations or ambitions, he could desire. For if there be a divine way of living, in contra-distinction to a devilish one, all the certainties must belong to it, and all the uncertainties to the latter.

When others perceive the truth as we have perceived it for thirty years and have sought to illustrate it and show its sufficiency to all who are seeking for health, then they become our warm, staunch, steadfast friends, and are in no wise disturbed nor perplexed as to our movements or our success.

Our philosophy that the curative power is in the patient, is of the greatest moral importance. It simplifies all the mysteries of sickness. It makes life understandable because it brings out of the shadow into bold relief, the laws of life as these are established by the Creator who designed them to be authoritative and operative on the living human body. There is no complexity attaching to our movements in the minds of those who once appreciate this. They come to see that what is needed in order that those suffering from curable diseases may be restored to health, is that they should be placed in conditions that are in accordance with laws made to regulate and govern their action in life. They comprehend that under this philosophy it would be useless for us to attempt to *cure* the sick, because in us the curative force does not reside, nor is it at our command. We can only regulate its use in and through, with and by the consent of the patient. If he will not work with us, our efforts for his restoration are useless, because the vitality, which is the curative force, is far more under his control than it can be under ours. We are not the masters of his vitality. He can so shut himself up against any effort we may make for his recovery, that all the hygienic conditions we may establish, will be of very little value to him.

Therefore our method of treating the

sick is not simply and solely hygienic; it is much more than this. It is psycho-hygienic, and contemplates not only the arrangement for the use of measures and means which are hygienic, but in addition, it involves the consent of the patient, to the earnest use by him of all his conscious faculties in the appropriation, under our direction, of whatever vitality he possesses.

He makes a great mistake, therefore, who judges either from observation or from hearsay, that our dependence, while we advocate the use of hygienic agencies, is wholly upon these. Creating hygienic conditions for our sick ones, we do not rely on these curatively. We rely on them appropriably. They are made serviceable in just the proportion that the individual who is under treatment consents to their use. If he does not give us hearty support, does not co-operate with us, or is indifferent to us, or is in opposition to us in the arrangement and combination of such agencies for his benefit, then to apply them to him is like pouring water into a sieve; for, inasmuch as the curative force is in himself, that force will not be made available to his recovery unless he himself calls upon it and places it at our professional disposal.

As doctors, all we have to do is to be expert and watchful in creating right arrangements for the sick one, and in keeping him under these; then by force of his own vitality he gets well. We do not cure him. If he is cured at all it must be by the legitimate operation of his own vitality, working according to the laws of his organism under favorable conditions.

Vital-force—the curative force—always works under law. When and where normal conditions for its working exist, and as long as they exist, there is no such thing possible as sickness of whatever name or nature. For under such circumstances, the life-force, which is life-preserving as well as health-restoring, will work through the organization according to a divinely ordained law of its working and there can be no other result therefrom but health.

While health is the outcome of the working of the vital-force under lawful conditions, sickness is the outcome of

vital-force working under abnormal conditions of living. Given, therefore, vital-force whereby to live, and healthful conditions whereby this force can work, the result is health. Given vital-force whereby to work, and unhealthy conditions of living, and the result in all probability will be sickness.

It is easily to be discerned that if we establish an Institution for the sick, in the hope and expectation that they will recover, our philosophy being true, nothing is needed but for us to make our arrangements in accordance with the laws of life and health, and then to obtain the consent and co-operation of the patients to be placed under these conditions and to remain there long enough for proper changes to be made, and health *must* be the outcome of this endeavor, provided always that health is possible. About the correctness of this view, there can be no more question than there can be as to certain results following the application of the law of mathematics or the law of mechanics.

If a man builds a machine calculated to illustrate the principle of force in a given direction, and which machine is sure to do this provided all conditions of its working are secured, then, given the conditions and the force by which to work the machine, and it will do what its inventor claims for it. God has built the human body on such a principle that what he claims it is capable to do, it will prove itself competent to do, provided it is under sufficient force and proper conditions. When these conditions and this force are in co-operation, the result of their workings will be healthy life. It can not be sickly life, for the body was not made to have sickness as the consequence of right force applied to it under right surroundings.

To find out, then, the law of the working of the human machine, and to see that the conditions under which this law can operate are secured, is to insure health; because life-force is already furnished. Among the conditions which are necessary for the recovery of the sick according to law, I make mention of the following:

First, time. In this respect no two persons can be placed on the same basis,

for no two organizations are exactly alike. Given a certain disease, one person may be rid of it under perfectly lawful methods which involve the use of all the curative force that he possesses, in a much quicker time than another who has the same disease, because he has a greater reserve fund of vitality, and because his organism is such as to respond to any application or expression of that vitality much more readily; therefore, what can be done for the feebler one in a given time may be done for the other in half the time. Still it is true that each is limited to the law of his own organization. The one who can get well sooner than the other, may not be able under equally favorable conditions, to get well as quickly as a third person. He is shut up to the uttermost of his ability and beyond this there is no power on earth that can hasten his recovery. Doctors are of no use. They cannot give back health to a sick person beyond the capability of his system to recover. The most they can do is to perceive to what extent his organism is capable under the best appropriation of its life-force, and then to create for it the best possible conditions for the use of his vitality. Every man has a law of his organization which is his own, and is limited both as to his capability to live healthily, and as to his restorability to health if he has lost it.

Therefore the element of time comes in because no doctor can break in upon this law of restoration, and, defying it, hurry his patient to health. There are no potencies in his *materia medica* that can bear down upon the sick one's organization and restore it from morbid to normal conditions. What his drugs do, if they do anything, is to work in conformity to this law by which the organization is governed; if they do not work therewith, then they hinder the patient from getting well; and God only knows how many millions of persons have been hindered from recovering, have lost their opportunity ever to get well, and have died in consequence of this loss, by the introduction into their systems of drugs and medicines given with a view to induce recovery, but really in violation of the law of recovery. Every human being is shut up to this law as it

exists in his own organism, and the business of the doctor is to find out just what the quality or capacity of this law is in his patient, and to work both objectively and subjectively to it. If he does this and his patient is curable, he will get well just as soon as it is possible for him to get well. The ignorance of the people, and, to a certain extent, the ignorance of the doctors in respect to this law, makes them when sick, in a great hurry to be restored; and so, for want of knowledge that no haste can avail, they allow themselves to resort to all sorts of expediences with the view to get a result which cannot be obtained by expedients. The law is in them, and it is supreme. It cannot be defied, it cannot be ignored, without the inevitable result of confirmed ill-health or premature death.

Now, in establishing our Institution, we determined at the outset, to recognize this fact: that every man is just as subject to a definite, well-prescribed law of recovery from any sickness he may have, as he is limited by the law of duration of life. Men are not born with a power to live indefinitely. Every human being starts out with a certain, definite capability to live. He may not work his capability into capacity so as to live half its full measure out. He may die at five and forty when there was put into him a power to live to sixty or ninety, but he cannot get beyond the full measure of his power. He cannot add one second of time to that with which he was originally endowed. He can cut his time short, but he cannot lengthen it.

Just so is it in respect to the law of his recovery from sickness. He may remain sick indefinitely, but he cannot get well beyond his power to get well, and no doctor can help him in this, for the doctor cannot put into him any power. That is not within the province of the physician. The best he can do is to evolve the power the man already possesses and make it work according to the law of its normal expression; to the degree that he can do this, within the limits of the power, will the man get well.

It becomes a matter, therefore, of very great importance in having the sick

come to us, to be able to discover, with good degree of accuracy, how long it will take them under such conditions as we can furnish, to get well; and to insist upon their taking the time we deem necessary, if we are in any way to be held responsible for their recovery. In this direction, in passing I may be permitted to say, that I do not believe we make any noteworthy mistake on this point one time in a thousand. Persons come here to whom we say: you can get well in six, you in nine, you in twelve, you in twenty months, you in two years, you in five years, you in seven years, you never.

When I was led to due reflection upon my own case, I made up my mind that I could not hope for perceptible improvement under seven years, and I worked as patiently for results during that length of time, as ever Jacob waited in his courtship for Rachel. I had reward enough that at the end of seven years, my wife and family, and my friends did recognize me as having made a turning point, as having reached such conditions of improvement as gave them encouragement to feel that I might live many years.

There are thousands and tens of thousands of invalids in the United States who have been sick for many years, who, could they come here and stay long enough, would recover. What is necessary for them, among other things, is to have plenty of time, and if they could know what we have done and what we are doing, we should have three or four thousand, instead of three or four hundred persons here. I do not divest myself of the expectation, nor deprive myself of the pleasure of contemplating a time when on this hillside there shall be a village devoted to the exposition of our philosophy, where the sick shall come in great numbers for the purpose of enjoying the favorable surroundings created here to overcome hitherto uncured diseases.

Another condition which we regard as necessary, is opportunity.

Here we have gone to work and established ourselves with a view to create a great combination of agencies, all at the service of the sick under appropriate conditions. All these agencies are serviceable, because being hygienic in their

nature, the vital force of the sick one can use them to his own advantage. Thus, in locating our Institution as we have here, we took into account the necessity of having good air. I venture to say that there is not a place in the United States where the salubrity of the air, the year round, exceeds ours. If there is a place that equals it, I should like to hear of it, because it has come to be known far and wide through the testimonies of persons who have felt the salutariness of our air, that in this respect Our Home is as peculiar as it is successful. I do not know how many, but I do not believe that I should be at all out of the way in saying that at least fifty or sixty persons have come here for the severest forms of asthma, who found themselves needing no special treatment, but were entirely relieved of their asthmatic symptoms by reason of the effect of the air upon their respiratory organs. Some of these have been remarkable cases, and similar to the following: A gentleman came to us a few years since, who was a great sufferer. He was so beleaguered and belabored by his asthmatic conditions that he could not lie down. The very first night here his asthma disappeared, and never returned to trouble him a particle during his entire stay of several months. He went under treatment and was so changed and so benefited that after he left, his asthma did not return. I am sorry to say that since that time he has died, but not of any disease of the respiratory organs. We have tested our location until we are satisfied to say that for all diseases of the respiratory organs, we count our atmospheric influences of the highest grade.

Another condition which we find of the highest use, is rest. You who hear me must know that this applies not to the suspension of bodily labor or mental labor only. What we mean by rest is such a condition of the man himself as utterly forbids all anxiety and all perturbation, insomuch that body, soul, and spirit shall be in harmony, and there shall be no expenditure of physical, intellectual or emotional force beyond that which is absolutely necessary for the performance of the bodily functions. If the man is a manual laborer, we do not mean that he shall merely cease

shoving the plane or swinging the hammer. If he is a student or a thinker, we do not mean that he shall exchange brain work for bodily exercise. If he is a man whose profession calls him to devote himself to the spiritual welfare of his fellows, we do not mean that he shall suspend his vocation, which is to visit the sick and comfort the suffering, and instead, set himself in his study to the pursuit of intellectual knowledge. We mean that he shall stop all these. Our whole course of treatment of the sick contra-indicates activity. We do not want physical exercise. Our patients are not required to take long walks nor are they to be subjected to stretch and strain of muscle under passive movements given them under professional direction, nor are they to be permitted to divert themselves by changing one form of activity for another. What we want for our sick is that they should not exercise body nor brain nor spirit. They should be as inert and inane as possible, always, however, by and with their own consent. There is no rest in a superimposed inactivity with intellectual and spiritual worry behind it; but where the person can understand that the best thing for him or her to do is to give up and show just as small modicum of responsible consciousness as may be, with our help such person places himself or herself in conditions entirely sanative, for there comes in at this point a law of the largest importance, perhaps none larger in the whole code of law that governs the human creature in his life on earth. This law is as follows: Where the surroundings of the patient are all favorable to normal manifestation of life-force, this force works itself to the restoration of the patient under an arrangement which is organic, and does not need direction from any doctor or from the patient himself. As for instance, if a man has in some way so lived as to throw his liver into a deranged condition, or, if you please, into a diseased state, and thereby has become sick; given the right conditions for the action of the vital force upon his liver and of itself it will go there. If there be an accumulation of such force by the saving of it under the conduct of the man himself, just as sure as that force is

increased, it will, as by the wisdom of God, work itself to his liver and relieve it. It is in this way that all cures are accomplished. They are all made under the evolvment of force from the centres where such force is in reserve; and where this power is allowed to work itself unobstructedly, or according to its own law of working, it will reach any disease that is in the human body and will overcome it if it is curable. Therefore, just as soon as a man ceases to spend vitality by physical labor, by intellectual endeavor, or by spiritual emotion, he begins to accumulate it, and when he has enough of it to make any demonstration, it goes by a law of its own nature to whatever part of his body is sick, and that portion under its action begins to take on normal conditions. Hence our Institution is a great rest cure. We do not believe in getting benefit by diversified expenditure of energy.

To illustrate what I mean: A man goes into his counting-house in the morning and works eight or ten hours; when he shuts up his books and closes his office, he is as tired as he well can be, but he feels that his fatigue is all in his brain. Now, likelier than not, he reasons as follows: "I have been in my office all day, working with my brain. I can rest by working with my legs. I therefore will walk home." And he puts himself to the strain of a mile or two miles' walk, thinking he has done something serviceable to himself, when the truth is, he has only added to his weariness. He should have ridden home, and taking off his heavier clothing, lain down just as a tired animal lies down, until he is thoroughly rested.

Thousands of people make mistakes in the same way. Students in college think they add to their central nervous strength by rowing, playing ball, and doing all such extraneous things; whereas the truth is, they only cease to tax one set of nerve centres for another and add greatly to the sum total of their depletion. Where one has become tired, rest is the recuperative as against fatigue, not diversion of force to another part of the body. So important, in our view, is thorough rest for the sick, that in locating ourselves here, nearly twenty-

four years ago, one of the chief motives was the very great quiet which our invalid guests could have here. Seeking a location, my attention was directed to this place, and upon seeing it I made up my mind that the best thing for us to do was to come here. The building then stood in the midst of farm land; there were no trees except a few old apple trees; a potato patch was in front of the house; a corn-field next to that; earth lay up to the window-sills. The man who built the house and furnished the lower story, had died. It had passed into the hands of another, who sold it to us. A rougher, more undesirable, more undelightful place in its immediate surroundings, one could not find; but a landscape unsurpassed, a salubrious atmosphere, and pure water were here, and here also was the quiet we needed.

I emphasize this, because I think it of large importance that persons should have opportunity for complete mental rest, and those of you who hear me, know how we esteem it by the constant reference to it that I make in all my lectures, and by the arrangements we have established whereby the middle hours of every day are set apart for your quiet, and for sleep if you can get it.

When sick folks reached us they were subject to our conditions. Here they could lie out of doors, here they could be perfectly easy. Nobody could come near us, and we could do just as we pleased. The laws of life and health could be studied, advocated and applied, and here we could get at nature. Her benignities were ample and to be had for the asking.

It is wonderful how God, in nature, proves himself gracious and benignant to the obedient. The moment the right spirit takes hold of a man, heaven smiles; but the disobedient must not complain if it frowns. We came here with a view to teach the sick the laws of life and health, and under that teaching and our assistance to them in its application, to have them get well; our success drew upon us the public notice. Just as soon as we had been here long enough to produce results under the law of time and opportunity, our sick ones began to recover.

Going home well, they were "sights to

see" in their own neighbors' eyes, who told them when they left that they would never come back alive. After a while the people of the village began to take notice of us. The stage drivers and livery-stable keepers saw that whereas certain persons came to us looking as though they would not live a month, they looked when they went away as though they would live fifty years, and our reputation increased.

In connection with this subject of rest, I may well allude to the subject of food. An impression has gone abroad that in matters pertaining to the furnishment of food for our sick, we give them that which is insufficient both in quality and quantity. Now, I readily avow my belief, and I admit that our practice corresponds to it, that of the invalids who come here, different persons must have different foods.

The boarders who have been with us and do not take treatment, have from the very starting of our Institution had meat, butter, salt, tea, coffee, and like things if they asked for them, and a certain class of our patients are permitted to use these in moderation; but to another class there can be no liberty. They must eat what the physicians of the Institution prescribe. They cannot have their way. If they could, they would be starved to death by the abundance of food they would eat, for they would select what they could not digest, what they could not convert into blood; and to the degree that this is done by anybody—if the food is nutritious—it becomes an irritant and is productive of disease. It is a great deal worse for anybody, healthy or sick, to eat of nutrient food, that which cannot be converted into blood than it is to eat innutrient food. One had better eat a certain quantity of wheat bran every day than to eat a superabundant quantity of flour; for if the flour, which is nutritious, is not converted into blood, but passes through the whole system as nutrient matter, it becomes a source of irritation, whereas bran, to a healthy stomach, does not irritate; it becomes a positive preventive of it. A certain quantity of indigestible material should be eaten by everybody, for nature cannot get along without it, nor can the functions of di-

gestion be carried on successfully without its presence.

Persons who come here with their stomachs worn down, if not worn out, who cannot digest food well, or cannot convert it into blood, need careful attention to their diet, and our physicians do not neglect them in this respect. We have studied the whole philosophy of digestion, and we have come to two conclusions about it. One is, that a feeble stomach should have its fair periods of rest. Hence, frequent eatings are undesirable, and in most cases are inadmissible. Meals should be considerable distance apart and after the food has been eaten and the stomach emptied of it there should be an opportunity for this organ to recover from the fatigue induced by the performance of its functions. It is not good practice to keep a feeble stomach working all the time as, in many instances, is done by frequent eating. It is better to eat a good, full meal, with perfect rest after it, such as a cow or a calf takes after having its fill, than to keep putting food into the stomach by tid-bits, exciting it to constant action, and consequent overstrain. Our philosophy is that so far as health is to be secured, or sickness avoided by proper eating, simple, healthfully prepared and nutritious food should be eaten at infrequent intervals. In following out this plan wonderful success has attended us, not only in the treatment of the sick who come to us, but in the improvement of the health of those who have not called themselves sick, and in the restoration to health of thousands of persons into whose faces we have never looked, and who have given us their testimony in respect to our philosophy. Considering that the stomach has a constitution of its own and a life of its own, and, therefore is entitled to be treated within the law of its own organism, I know of no organ in the body which is so thoroughly outraged under the habits of our life as it is, nor do I know of one which having been abused, more readily responds to considerate treatment. In multitudes of instances I have been delightfully and profitably instructed by witnessing a ready response on the part of deranged, disordered, and diseased stomachs to anything like fair treatment. As soon

as a stomach which will not work well is permitted to rest, it begins to recover, and as it rests it shows capacity to work, and does its work according to its ability with a fidelity that is admirable.

As indicative of the truth of our philosophy I may just here be permitted to call your attention to a disease perhaps more properly called a derangement of one of the structures of the human body known as constipation. This has come to be a common difficulty. It is everywhere present with our people. It is only the more robust, whose habits of body are active and whose minds are not put to great strain in the way of thought or emotion, who are free from it. All classes of our people, in all the more responsible professions of life are more or less afflicted with it.

Under our methods of treatment the worst cases give way. I could publish a book of testimonies on this subject. In no way does recovery make itself manifest more readily nor more observably than when our philosophy of recovery is steadily and rigidly applied. Here is a person who suffers greatly from intestinal inertia. We place such person under the laws of his organism; measure him to see what he may do and not overdo, regulate him in this respect, secure to him thorough rest of body, soul, and spirit. Having induced him to recognize the fact that his curative force is in himself and not in us, nor in anything outside of him, that what he needs to do is to contrive to save power, and to the degree that he does it, will this power be used to the overcoming of any of the chief difficulties he may have, and the process of restoration begins. He takes a bath a day; he eats good food; he lies on his stretcher; he goes to bed early, and he does not hurry up in the morning. He moves about here as if he had no sense of obligation resting on him, and his nerve-centers, under his eating, drinking, aeration and rest, begin to fill up, and as he accumulates force, because he is in conditions to accumulate it since he does not spend it, the great excretory structure begins to come into normal conditions. He wonders at it. If he does not know any better, he will ascribe it to some single thing that he has been doing, such as a bath that he has taken,

or the food that he has eaten; when the truth about it is, if he had not been placed in right relations, he might have eaten his food and bathed year in and year out, and nothing would have come of it. So magnificent is nature in her arrangements for recovery from loss induced by deviation from law. This man thus afflicted begins to be healthy, and in the course of eight or twelve months he has gotten all over his trouble. What medicines have not done, what travel failed to do, what all sorts of expedients failed to accomplish, simple obedience to the laws of his organization has insured to him.

There is now sketched out before you our philosophy of treating the sick. I think I have expounded it to such a degree that there need be no doubt hereafter in your minds as to what we are trying to do here. Having the largest faith in it and the most profound reverence for it, because it originates in divine reason and has its securities in law, I commend to you and to every invalid into whose hands this talk of mine shall fall, large consideration and respect for the divine way of living. "To obey," said the old prophet, "is better than sacrifice; and to hearken to the voice of the Lord than the fat of rams."

What you, who hear me or shall read of me, if you are sick, need to do is to turn your faces toward absolute righteousness and in the spirit of true worshippers, render your homage. There is no need of remaining sick. You can get well if you can have time, opportunity, and right conditions for your recovery. We have created and built up for you these conditions on this hillside. We have conquered a thorough freedom for you over the territory to which we hold title. Here you can live quietly, simply, unostentatiously. Your expenses, beyond those which are put into your bills every Saturday, can be reduced to a most inconsiderable amount. Certainly this may be said of your vitality, for no one will trouble you. You have your rights and your privileges here, and you may, therefore, look forward not only to health in time, but to its preservation and maintenance, year in and year out, until the youngest head here shall become silvered. I have made this state-

ment because facts bear me out in it and our testimonials from one end of the land to the other are at your service in great numbers. Set yourselves, then, to work to get well according to law.

Revolutionize your habits, change your conditions of living and where there is sallowness on your cheeks and moth on your faces, there shall come back to you the freshness of health and strength.

[LECTURE No. 21.]

THE DANGER FROM ALCOHOLIC DRINKS.

BY JAMES C. JACKSON, M. D.

FOR YOUNG MEN.

IN TIME to come, it will be one of the most curious of our intellectual speculations, to consider by what illusion or delusion intelligent persons have been led to believe that the life forces of the human body could be arrayed for better and completer working, through the use of a diffusable stimulant, which is a deadly poison. A very large proportion of intelligent, thinking men, do now entertain this delusion; the great majority of our unthinking men and women believe in it, and make practical application of it. Probably four-fifths of all persons living to-day, use some form of stimulant. Most of them take it in connection with substances that are innutritious, so that these stimulants do not have even the credit of seeming to be foods; they are usually taken in the form of drinks, either for health-preservative or health-restorative purposes.

Of all these stimulants, outside of those which are solid and are given as drugs or medicines, alcohol is the chief. Discovered by an Arab chemist in the earlier part of the tenth century, it has found its way, like tobacco, into common use amongst civilized and uncivilized peoples. In the conception of the world it holds a fixed and firm position in respect to its value. To dislodge it from its present eminence, and withdraw the popular confidence from it, is a Herculean task. It is now fifty years or more since organized assault was first made upon it in this country, and while great numbers of persons have been in-

duced to disuse it, its use has so kept pace with the increase of our population, that to-day a great many more persons take it in some of its forms of commixture, either as a beverage or as a medicine, than when the crusade against it began half a century ago.

While the habits of the people are established in favor of its use, the intelligence of large numbers is opposed to it, and at present the war may be said to have somewhat changed its base. Instead of fighting against it as formerly, from considerations that were almost purely moral, the conflict is now waged on a scientific basis. It is on the ground of the injury to the health of those who use it, as well as to the morals, that the argument against it is urged with most power. Science is coming to make public declaration, and this without hesitancy, that what hurts the health of a person, hurts his morals as well; that a human being cannot live in the habitual violation of the laws of health, without injury to his character. Who, therefore, pays no respect to the laws that are instituted to govern his body, is not likely to care very much for the higher moralities. To eat, to drink, to do anything which, in its nature, legitimately tends to depreciate the power or debauch the sensibility of the physical frame, argues logically that the person is not moral from the love of the right, but only so from the constraints imposed upon him from without. It is a low type of morals which one shows who obeys the

right, not for the love of it, but because he cannot, or dare not disobey.

As science advances from a primitive state of development up into those higher ranges that convert her into philosophy, it will be seen that body and mind make up the man; that out of their proper union do those higher conceptions come to birth and grow up, whereby large character is evolved. It is therefore, of great importance to a young man who has life before him, and whose vision of the future prompts him to large aspiration and endeavor, that he should understand how to relate his body and mind to each other; how out of this relation to have large conceptions come, large affections spring, large inspirations take birth—all uniting to create a very high and laudable ambition in whatever direction judgment may prompt him to use his powers. It is not good for a young man to be low-toned, to have feeble aims and half-formed purposes; what one needs is a clear head and a warm heart; then if he can have good physical health, the world is before him, and with Providence for his guide, it is impossible for him to fail.

I do not know in what direction larger considerations can be presented as being of practical service to a young man, than in the direction of the maintenance of good bodily health. Whenever I get opportunity to speak of evil and its influences—how it deteriorates and blights and curses whomsoever it touches—if I come to a description of it in any special form or way in which it shows itself, I have to give bodily ill-health or sickness the chief place. To our young men no other form of evil is so thoroughly ruinous in every way as sickness. Given health of body, so that one's physical forces and mental, moral, and spiritual faculties are at service, and what is there that he cannot do? Of what account are poverty and hardship in life? He may transmute these by force of his own spirit. Is he surrounded with conditions that compel him to struggle? Are heavy burdens laid upon his back? What of it? Let him lift his burdens since he is strong, and bear them since he is brave. 'Tis under strain that human nature grows strong; 'tis under use that one's

powers become perfect. No man need fear any vexatious or perplexing conditions in life, so he has his wits about him and strength to push his way. Labor does not hurt him; self-denial will not depreciate him. No difficulty need daunt him while he has a sound mind and a sound body. It is only when one lacks in the strength of body and the clearness of mind which health uniformly gives, and which sickness uniformly takes away, that a mountain becomes a mole-hill or a mole hill a mountain. Down before a healthy consciousness of available power, all mountains go, till they become plains; while out of the lowliest plains come upheavals that rise into mountains when one's powers are all at depletion, one's tide of life at ebb.

To be healthy, then, is to be in no insignificant sense moral; to be healthy, is in no mean sense to be virtuous. The physical part of man has its moralities as well as the spiritual part; the body has its virtues as well as the soul. Wherever law presides, there obedience to it develops the moral and the virtuous in the subject of such law. A man cannot honorably and nobly regard his bodily states without growing more moral and more virtuous therefor.

In no direction am I able to conceive of greater danger to come to young men, nor of anything to affect them more harmfully, in respect to their morals, manners, principles, or manly conduct in life, than through the use of alcoholic drinks, no matter how these are taken, nor from what motive. From the minor to the major of these preparations, from those which have in them the slightest percentage of alcohol, to those which have the largest, there is danger. No human blood can remain healthy, and have habitually introduced into it, this poison; no human nerves can withstand its influence. The blood becomes poisoned; the nerves become irritated; and when one has his blood and his nerves in abnormal relations to constitution and use, we may depend on it that not an organ in his body, nor a fiber in his flesh, nor a spicula of bone, nor a bit of sinew or membrane can remain normal. According to frequency of use and quantity used of alcoholic drinks, will be the abnormality.

The change may be wrought so gradually that the instinct of self preservation, which every human body possesses, shall itself become drunken, and there shall be no warning of the injury received. I feel sure that it is at this point, where the power of preserving the body to its healthy use in the shape of bodily instinct, becomes paralyzed and so benumbed as to be practically dead, that the danger lies of passing from the use in moderation, as it is called, to the immoderate use of alcoholic drinks. The drinker in small quantities laughs at the idea of danger that he may become a drinker of large quantities. He nevertheless does so, or else there could be no drunkards; for no man ever began to drink alcoholic liquors inebriately; no man becomes suddenly a drunkard. There is an old Latin axiom that "no man becomes suddenly base." "The descent to hell is easy," says Virgil. The grade is at such an inclination, that one, while he is going down, imagines himself to be moving on a level. All the descending scales in life are of easy grade; human nature goes down without much conscious endeavor. It is only when one finds himself down and undertakes to come up, that the labor becomes exhausting.

The habit which everywhere prevails of using some form of alcoholic mixture in what is termed entire moderation, exposes our people, and especially our young men, to the danger of establishing a bodily dependence on the presence of the poison in the circulation, in order that large vital expression may be effectively had. No matter whether one drinks a pint of brandy a day or a swallow only, or half a gill of light wine, or a glass of lager beer, or but half a glass, or a few spoonfuls of medicinal bitters, or of pure whiskey; the danger is not to be measured by what he drinks, but by its effect on him; and the most dangerous effect of all is that which is visible in a created dependence of the vital organs on the presence of this poison in the circulation. Just as soon as one comes to be so related to its use, no matter how little, or how infrequently taken, as that abstinence from it lowers the tone of the system, makes the man, for want of this tone, consciously weak

in physical force or lacking in mental impulses or insensitive to moral discernment or indifferent to spiritual intuitions, he is being harmed by it.

The law of injurious effect upon the human body of any substance taken into it, is always to be observed reactionarily. We cannot judge of the benefits or the harmfulness of an article through its introduction into the blood, directly, but we must notice its indirect effects. The question whether it is doing us harm or not, is to be decided, not by our feelings when under its use, but by our feelings when we abstain from it. A man may drink liquor in moderation, to use the common phrase, without harm, up to that point where, to abstain from it does not disturb him at all; but when he is so accustomed to it, that upon abstaining for awhile a longing desire for it is awakened, and if when longing for it, and unable to get it, he becomes feeble or disturbed in the use of any of his faculties or forces of body, the man is being harmed. I do not believe that there is a young man nor an old one living on the globe, who has in any quantity used any form of alcoholic liquors till such use has become habitual to him, who, upon taking it away does not suffer in bodily, mental and moral force in consequence.

Herein is the philosophy of the danger of its use: the system cannot take it into its circulation and set it afloat through all its channels from head to toe-tip, without taking on abnormal condition. Just as soon as such condition is fairly instituted and established, as that to go without it makes the person suffer, he is in danger; because from that point the dependence becomes positive in the ratio of the frequency and amount of its use, and the more he drinks the more he needs, and the less able he is to get along without it. After a while the system becomes so deranged by the presence of alcohol in the blood and tissues as to be substantially diseased, and from that point either drunkenness or death is not far off. The man's moral nature has succumbed to his physical demands; and can there be any greater degradation come to any person than to have his intellectual perceptions, his moral sense, and his spiritual, impres-

sional forces compelled to yield to the mere reactionary clamor of his body? Pray what is the difference between a man and a beast? Is it not that the beast, whatever his intelligence, is confined to that range of development which mere sensuous life can furnish, while the man has conferred on him forces and faculties which can and do lift him above the range of appetite, passion, and propensity, and therefore do constitutionally and organically relate him to life after his body and all its senses and impulses are dead? For a young man to think that his chief good is to be found in physical indulgence instead of in mental education, moral culture, and spiritual discernment, is to make a fatal mistake for life; because under such circumstances he goes directly against the laws of his being, which are, that however valuable physical life is, it is in the order of nature to be regarded so only as it can serve as a medium for the unfolding and education and culture of his moral and spiritual power.

I beg of young men who may read this to consider just wherein the danger from the use of alcoholic liquors lies. You may depend upon it as scientifically, and therefore as morally true, that to the degree in which any human being indulges in these so as to be affected by them, the effect is harmful, because of the unnatural relation created between the physical frame of the man and his spiritual nature. Liquor drinking directly tends to make these two in their vital expressions change places. It ex-

alts the appetites, rouses the passions, and cultivates the propensities, while it so stimulates the mental faculties that they work uncertainly and, with irregularity, till at length they are not to be depended upon; the habit at the same time dulling the moral sense and deadening the force of imagination, and sending the man downward instead of upward, until his higher nature becomes dethroned, and his physical nature enthroned. Then the man is on his way to ruin. Such a man's damnation slumbereth not; he is as truly working his way to the second death—the death of the spirit—as ever you saw one die bodily.

Let alcoholic liquors of all kinds alone; touch them not; handle them not; taste them not; put them away from you; be totally abstinent in relation to them. Look for your strength to nutrients; the foods of this country furnish them in abundance. For your drink use water; 'tis a divine beverage; one good draught of it when you are athirst, is worth a gallon of wine; it cheers, but it does not inebriate. Live hygienically. Study the laws of your nature; follow them, and you will live free from sickness down to a good old age, and will make character for yourselves here, which, by Heaven's blessing, under the workings of the divine love upon you and through you, will, when you are done with earth, cause the gates of paradise to swing back and let you in, where clothed in white you shall walk amid the glories and the imperishable joys of Heaven.

Hygienic School at Dansville.

I TAKE great pleasure in saying that the Dansville Seminary, which is a day school for boys and girls, is also to have facilities as a boarding-school. The institution has passed into the hands of new principals, and is to be managed upon such a basis as seems to me likely to insure its prosperity and permanence. Certainly no school of which I have knowledge, where preparation for college for both boys and girls is to be had, is better furnished with competent teachers than is this Seminary. Parents who have sons or daughters to whom they wish to give the best opportunities for study, and at the same time wish their health to be so looked after that while they acquire knowledge they will not break down physically, will do well—I am sure they cannot do better—to write to the principals of this Seminary, with a view to send their children here to be educated.

In every direction and in every department I have faith to believe that the school will occupy high ground, and I could wish that parents whose

children are intellectually precocious or whose bodily health is not the strongest, could know of the advantages which it offers. Our schools generally, are places where knowledge is crammed into pupils' brains as turkeys, fattening for Christmas, are crammed with nutrimental food. The process is arbitrary, is cruel, is health-destroying; and I rejoice at being able to say that such process is kept out of the Dansville Seminary. The school is conducted on a philosophy of education that develops the mind while it preserves the body.

Letters making application for entrance for boys, should be addressed to Mr. G. W. Phillips; for girls, should be addressed to Mrs. Mary Noyes Colvin, Dansville, Livingston Co., N. Y. I have no interest in this school, nor has any one of us at Brightside or Our Home, other than that we have great interest in seeing the youth, both boys and girls of our country, taught, educated, and made accomplished without ending the struggle by being enshrouded in coffins.

I am, very truly, JAMES C. JACKSON.

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The following are the terms of subscription to THE LAWS OF LIFE AND JOURNAL OF HEALTH:

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OFFER No. 7.—A complete set of *Health Tracts*, 23 in number, a copy of the *Hygienic Cook Book*, and The Laws, all will be sent for \$2.50.

In remitting money, please do not send checks, excepting on New York City banks. Registered letters and P. O. money orders on Dansville, or drafts on New York, may be sent at our risk. Fractional currency and small pieces of silver, when folded in a piece of paper and securely sealed, can generally be sent without being lost or stolen. But money sent in this way is at the risk of the sender. All business letters should be addressed to

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The following is a partial list of Books for sale at the office of this Journal. The price annexed includes the postage. For further information in regard to these works, and for terms to agents, send for Catalogue and Price List. Or other works on the subject of Hygiene, not mentioned here, may be procured through us at publisher's price:

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<i>The Sexual Organism and its Healthful Management</i> , Jackson,	2.00
<i>American Womanhood; its Peculiarities and Necessities</i> , Jackson,	1.00
<i>The Training of Children</i> , Jackson (Flex. Cov.),	.50
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FALL AND WINTER TREATMENT AT OUR HOME.

To Invalids Everywhere:

It is generally supposed that the best time for chronic invalids to come to Our Home with the view of taking treatment, is during the spring and summer. They are under the impression that the autumn and winter months, being cool or cold, are less favorable to their improvement than the warmer months of the year. In this they mistake decidedly. As a rule our patients do better from September to April than they do from April to September. The cool and cold months in our locality, are particularly well adapted to our methods. Besides, such is the passion, as well as the fashion for getting away from home during the hot months, that we are usually crowded then more than during the winter. Our climate is so admirable and our arrangements are so systematic and complete for taking care of the sick in cold weather, that they have every opportunity for improvement and really do better than when under the disturbing influences consequent upon a large influx of transient company. Those who want to get well after our ideas and plans, may come to Our Home with the assurance that, if they are curable, and favorable relations to stay with us are at command, so that time can be had, their recovery is certain.

We do not fail in one case in a hundred, of restoring to health persons suffering from curable diseases, of however long standing or of whatever nature, provided the persons give themselves the needed time for recovery. Nature regulates the restorative power in man on as wise principles, and insists on its efficient application as certainly as she does the constructive. Law presides over the recovery of the sick as truly as she does over the preservation of the healthy. The Art-Curative, after all that wise men may speculate about it, is nothing more nor less than a special application of the Art-Preservative. See how wonderfully it has been illustrated in the case of President Garfield. Had his physicians not been wise and judicious in handling his case, he would have died; but they have trusted to his vitality rather than to their medicines, and watching and caring for him with great skill and loving assiduity, they have let Nature take care of him and she has done the work.

Our Home was founded and has been conducted during its entire existence on the principle that the curative force is in the patient and not in any medicines nor agencies lying outside of him; hence it has made for itself a reputation world-wide. Without any clap-trap or the cunning use of any supposed agencies whereby to allure the sick, it has steadily grown in public estimation, until, at the time of this writing, there are more than three hundred patients and guests within its walls, and it is the largest Institution of its kind in the world. It will be open the coming fall and winter and in most excellent order for the care of the sick as well as for the entertainment of those who, not being sick, would like to avail themselves of the opportunity to understand our philosophy and thereby to become intelligent as to the means of avoiding sickness. We can easily take care of two hundred and fifty to three hundred persons the year round. Our winters are light and short and our air is just as pure as air can be. The feeblest person can be so cared for with us as to be thoroughly comfortable. Invalids from the extreme South remain with us the whole winter. Our house is well warmed; our baths are completely arranged and scientifically managed; order and law prevail throughout the entire Institution; the persons we employ as helpers are trained nurses; there is no slackness nor neglect; we insist upon kindness, watchful care and thorough oversight. Our Home is peculiar in its philosophy, in its organization, in its method of restoring the sick, and all forms of disease which have not become organic, causing alteration of structures, give way to the methods we employ.

Will our friends who may read this notice do us the favor to call the attention of the sick among their friends to our offered advantages? Those who intend to come and spend the winter with us would do well to come as early as September, or even earlier if they are able. Many hundreds of invalids, who had been sick for years on years, have, by undergoing treatment here—some of them it is true during quite long periods—recovered good health and are to-day alive, the masters of their own business or the managers of their own households, or in pursuit of their callings, blessing God every day that they came to us.

All correspondence on the subject should be addressed to Dr. James C. Jackson or to Dr. Harriet N. Austin, as the other physicians of the Institution do not attend to applications for information or advice. All such letters, plainly written, with a postage stamp enclosed to prepay answer, will receive prompt attention and full consideration.

I remain, for the truth and the right,

Faithfully,

JAMES C. JACKSON.

NOVEMBER, 1881.

Vol. 3. No. 6.

THE LECTURER;

—A—

BI-MONTHLY JOURNAL,

AND SUPPLEMENT TO THE

Laws of Life and Journal of Health,

DEVOTED TO

THE PUBLICATION OF SPEECHES AND LECTURES ON THE
LAWS OF LIFE AND HEALTH,

DELIVERED BY THE

Medical Faculty of Our Home Hygienic Institute,

DANVILLE, LIVINGSTON CO., NEW YORK.

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Humanity looks upward,
Its features all aglow,
While its heart is wildly beating,
And its Soul, in deepest throe
Waits for the new day's dawning,
When all the Lord shall know.

AUSTIN, JACKSON & CO., PUBLISHERS,
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THE LECTURER.

[LECTURE No. 22.]

NO SOUL IN SEX;

Or, Men and Women Equal.

BY JAMES C. JACKSON, M. D.

GENTLEMEN:—My speech is to you. The ladies present, are, on this occasion, simply spectators, but your attention I respectfully solicit.

There is no soul in sex; were there, then soul and sex would be correlative, and wherever sex is found soul would be. This is not true, at least to me it is not, for I am not willing to admit that soul and sex are necessarily co-ordinate in organization or in function. They have not the same constitution, function nor destiny. The soul has wondrous powers; one cannot measure them. As we see her in her existing relations to sex, she reveals herself in part only. She walks before us veiled. Our vision of her is imperfect. Largely, she is always in shadow. In her bodily life we see her, as it were, in her childhood. Her horizon, by which our vision of her is bounded while she is in a human body, is quite narrow; but before her lies a future of vast possibilities. What she may become in growth, under Divine handling—which is always vivifying and cultivable—the human imagination cannot conceive; however large its endowment, it shrinks from the task of measuring the soul's capabilities, as the Infinite unfolds itself before her and offers itself for her advancement.

Time never touches the human soul but to help her. Usually his touch of physical things, under the whirl of years, enfeebles, as our own observation proves to us. Things about us—our neighbors, friends, ourselves—grow old, and age brings decay and dissolution of body. But on the soul there is no such effect. She grows strong and beautiful and free by time. To her he is servant, not master. She rules him; she uses him. However swift his step and far-reaching his stride, she flits her wings but gently and she keeps by his side. In the ages to come, Time must die, but the soul, clad

in immortal youth, shall sit serene upon "the ruins of a fallen world." And this soul, with all her vast capabilities—wonderful, immeasurable, imperishable—modern philosophy, modern science, modern politics and modern public opinion unite to ask me to correlate in my thought with sex, thus putting them on a level and instituting between them reciprocal relations, as though they were equal factors in human nature.

Gentlemen, at the risk of your disapproval I refuse to accept this view. I do so in the interest of mankind at large, in the interest of the women of the world, in your interest as well as in my own. Never by comparison nor by contrast, never by assertion nor implication, neither in public nor in private, will I so disparage the human soul or so detract from her intrinsic dignity and immeasurable worth as to agree or suggest that she be regarded as simply on a level with sex. The thought as it passes through my mind rouses me to indignation; my cheek mantles with red at the suggestion.

I have said that were soul and sex correlatives in nature, wherever sex is found soul would be. In fact, however, this is not the case. Sex extends farther into the domain of organic life than soul does, so that sex is found where soul is not. Therefore in sex, there is, necessarily, not soul. Sex can originate, operate and exist without her; for all its active manifestations it can get on without soul. Sex has all the material constituents of animal and vegetable life; it has none of spiritual life. It is earth-born, and shows itself strongest and most vigorous in those material organisms in which life is the most perishable if not the least durable. It has its constitution, its province and its function, and wherever found it is entitled to recognition and respect. It is, within its appropriate sphere, worthy of regard, because of the great function

it is given to perform. It may not, therefore, be looked down upon nor spoken of derogatorily.

But sex has no eyes, no ears, no tongue, nor nostrils, nor fingers. It is not organized to show reason, moral sense or spiritual discernment, but instead specific property or specific passion. Having, therefore, no moral elements, it is not entitled to moral consideration. Whenever this is shown to it or toward it, it should be—because it can only rightly be—by reason of the relations it bears towards moral objects or subjects, and not because of any properties which are moral and which essentially belong to it.

Whenever, therefore, discussions arise of questions over which moral sense takes cognition and about which moral consideration is needed and out of whose adjustment moral relations are born and become active, sex has no rightful voice in such deliberation.

What is its proper level and what the proper respect to be paid to it may be easily enough determined by becoming familiar with its nature and uses and the extent of its sphere of operations. One finds that it shows itself as efficiently in a stalk of growing corn or strawberry plant as in an animal like the horse or cow. In either case its function is precise, its object specific. No liberty is given to it, as there never is to any mere physical organ or structure which exists that it may perform a given function. It has no discretion. Acting at all, it is always for one purpose and no other, and the object to be gained by its action is as clear and definite and of the same nature in a mere animal as in man. And is not the fact that we never attach to its operations any moral value proof full and satisfactory that we think it has no moral characteristics and cannot of itself institute moral relations?

Can any of you, then, tell me by what cunning devilry it was brought about that sex lifted itself up to the level of the moral qualities of human nature, and took such hold of human consciousness as by its dictation to regulate all the higher human relations? How happened it that, as far back as history or tradition goes, human society was established and has been conducted upon the basis of sex and not of soul?

The ancient civilizations were founded upon considerations mainly sexual. All the progress they made in knowledge of the arts, science, philosophy, government and religion was achieved along lines that recognized sex as determining rights, privileges and franchises or their opposites. Not an element or quality was there in human nature that sex did not pass upon. Liberty, justice, equality, property, power, all were measured by it. It “spake and it was done;” it “commanded and it stood fast.” Gender decided everything. To be masculine opened the universe of endeavor: to be feminine shut the unfortunate into outer darkness; and this though the blessed or the cursed ones had no voice in deciding their sex.

Can any one conceive the immense difference in the race for life and all its great conferments which the masculine man had in his favor over the feminine man, under these old-time civilizations? Around him were gathered for his support, help and protection all the constituent elements of power; while from her all these were taken away. He could strive, struggle, accomplish, achieve. He could die struggling to reach “the heights” if he chose. For him there were no limits to conception of truth or justice, of liberty or the power of law. His ambition had full scope, his labor untiring application. A slave to-day with a tyrant’s foot on his neck, to-morrow might see him on a throne with a crown on his head. All things were possible to him under the genius of the civilization of the olden time. But for her there were no openings. Her prison, named home, had no loop-holes. She was foredoomed to silence and seclusion. She might hear the hum of the busy world and dream of its movements, but from all its agitations, personal and political, social and religious, industrial and commercial, she was excluded, and for no reason other than that her sex debarred her.

Is any other explanation of the sad decay and downfall of the ancient civilizations needed than that they were founded in unreason and wrought out in injustice? In my view, none. And yet modern civilization, seeking to express the average common sense of masculine manhood, has set to work to see if, avoid-

ing some great mistakes of the civilizations which are dead, it cannot cling to the old idea of having society, church and civil government based on *sex*, and none the less have it succeed. Declining to recognize the truth that it may not make moral distinctions where nature has only made physical differences, and that under the philosophy of Christianity, which unequivocally declares that in morals and in all which morality governs "there is neither male nor female," it cannot rightfully put sex over soul, but should instead put it under, it deliberately went to work and organized this stupendous falsehood, by incorporating it into its national and state constitutions, whether written, like that of the United States, or unwritten, like that of England.

Under modern civilization, from the organization of the family to the creation of a business corporation, from the formation of a simple neighborhood to that of a village, from town to city and from state to nation, the wretched sophistry that sex is entitled to moral consideration has been offered to the people and has been accepted. Under this widespread delusion, wrought everywhere into the framework of modern society, and exhibiting itself wherever human activity is seen, the just, thoughtful and far-sighted thinker can discern the magnitude of the work which has to be done to establish justice and judgment in the earth, and make woman to be what her Creator made her to be—essentially human, and as such a help-meet for man.

Modern civilization could never have succeeded in building itself up on so untrue and insecure a foundation had it not had the help of the interpreters of Christianity. It is a common remark with certain persons that the Bible is responsible for the terrible mistake that civilization of modern times has made in the organization of civil and political society and civil government.

The Bible is not at fault, but the interpreters of it have been, and in large measure are. The Bible is for the human race. Its philosophy of life for man on earth is as broad as his possible needs, and is equal to his uttermost wants. There is no situation, condition nor state in life into which any creature can get, that the philosophy of Christian-

ity, as the Bible presents it, is not thoroughly satisfactory to any cause or claims he may justly present. Consider it as a book for the soul. Read it with this understanding, that its great aim and purpose is to enfranchise the soul, liberate the spirit, and open up to mankind fields of thought and observation, and fields for labor and occupancy, whereby and whereon they shall grow, become free and take on individual culture and character, and at once you will see that only prejudice and a narrow spirit can claim that it places sex over soul.

I admit that in times past, in a great measure the Christian Church has taken, and now takes, the view that in all matters pertaining to earthly life and to material results, sex should dominate soul. It has asserted and woven into its creeds that there is such essential pertinency and potency in sex as to justify the establishment of the most intimate and far-reaching relations under its recognition.

On this point I make issue, and I do it in the name of Christianity. I assert my belief that when society shall be formed on Christian principles, wrought out under Christ's philosophy, there will be no more recognition of gender than of birth-place. In the eye of justice, propriety and liberty, there will be no more of male than of female, than there will be of Greek and Jew, of bond and free. There will be no distinctions recognized by law, divinity or public opinion, resting on difference in organization of human beings. But whatever their diversity, whether in color, beauty, or strength, in age, wealth, education, or sex, they shall all have one law, one liberty, one destiny: one hope, one safety shall be to them all.

It is at this point that my faith in and my great, unspeakable love for Christianity comes in. Divine in its origin, it is humane in all its contemplations. It is no one-sided, narrow-minded, short-sighted scheme, designed by its author to found a sect whose tenets should be as rigid as its philosophy of life was loose; but on the contrary, it embraces the whole of humanity, and brings them all within the circle of its consideration. For them it rears, without sound of hammer or saw, a temple of worship. Silently its

foundations were laid; noiselessly its structure was uplifted; sleeplessly, unseen hands have wrought deftly to its finish and its furnishment. When it is done there will be no need that any man shall say to his neighbor, "Know thou the Lord; for all shall know him, from the least to the greatest."

For a long time I have been convinced that if the world is ever to be reformed, the Christianity of the Church must give way to that of the New Testament. The two are unlike in too many points. The former, good as far as it goes, stops before it reaches the point where the latter spends its immense force. The Christianity of the Church has its ideals, its creeds, its principles, its policies, and its well-defined and thoroughly considered limits, and of these, none are drawn with more distinctness than those which pertain to gender; beyond these boundaries, as described in its formulas, it seems unable to go.

The Christianity of the New Testament has no limits save those of human needs. Recognizing existing conditions and relations, it holds that these are to be maintained because of their intrinsic righteousness, and so throws about them its own protection; or it sets itself to work with its vast resources, quietly but actively and surely, to undermine and topple them down, and bury them out of sight, because they originated in wrong and are sustained by falsehood. No greater mistake can one make than to suppose that Jesus Christ has no other resources whereby to overcome the Usurper and establish himself as King of Kings and Lord of Lords, than the organization known as the Church. If she proves true, he certainly will honor her and crown her with glory and grace. But if she is not equal to his great designs, and able readily to interpret his philosophy of saving mankind, and catch the spirit of his magnificent revelations, then the opportunity which he gave her to clothe herself in drapery the richest and most beautiful, will be the occasion of her shame.

I would fain make myself believe that as the philosophy of life for man on earth which the New Testament teaches shall progress, the Church will adjust all her relations, whether cardinal or functional, to it, and all her members be

able to see how Christ gives precedence to the soul over sex, and by so doing emancipates the humanhood of woman.

As truth makes progress, men who do not belong to the Church, but to civil politics, will come to see that the true philosophy of society and civil government demands a change in woman's relations to her individual as also to her general welfare—a change which shall relegate sex into the closest privacy, while the human of the woman shall come "into the sunlight of publicity." In the seclusion to which sex shall be sent, and in which it shall thenceforth forever be kept, no violence shall be done to its constitutional rights or its legitimate immunities. It was made to assert itself in the privacies of home under the sanctities of marriage, and it shall have given to it by law, by custom, by public opinion, and by the voice of religion, all the sanctities which it may justly claim.

But human beings, though they have feminine gender, have powers abundant and qualities magnificent, with which sex has nothing to do, and with which sex must cease to have anything to do. Now it usurps rights as it does powers. It dominates faculties as it does forces. It keeps down capacity, and brings forward incapacity. It is the devil incarnate in its present relations to women, killing the inspirations to which their souls are entitled, and making them satisfied with material illusions. This is the worst form of evil abroad amongst mankind to-day. It has one-half of the human race under complete control. Not a breath is drawn by one of them, either inspiration or expiration, not a thought, not a wish nor an effort of will, not an inspiration nor a desire, not a calculation nor an impression nor an impulse comes out of the life or heart of one-half of the human race that is not filtered through gender. Aims, purposes, projects, plans, and efforts are all considered and sought to be carried out in accordance with and subject to its impudent demands. There is no other slavery so degrading, so debasing. The soul, the God created, the magnificent soul, that makes whoever has it human, and so consanguine with mankind—the soul, that can become immortal, and forever have the universe

to its service for growth, for culture, and consummation of character, as things now stand, is cribbed and confined in the prison-house of sex.

Nature has given to sex no "roving commission." It has one aim in view, one end to secure—the begetting of species and their rearing. In the human mother, love, and faith, and earnest hope hold the place of mere animal impulse. Her soul speaks out her longings as her face lightens up with thought of high emprise, and she kisses her baby's cheek with entirely different emotion from that with which an animal licks its young. The soul of the mother and the soul of her child enter into moral sympathy, because they are respectively moral entities, and at proper time can develop and establish moral relations.

Can you allow yourselves, gentlemen, to suppose for one moment that a mother has an implanted constitutional instinct, designed to dominate her reason, affections, and sympathy, whereby she is to have a larger love for a boy than for a girl born of her own body? Does love for sex find spiritual residence in her heart? Not a whit of it.

Well, if it does not, by what authority do you and all other men undertake to say that a creature having a soul in a body of the feminine gender shall have less of bodily freedom, less of intellectual opportunity, less of, well-regulated social impulse, less of religious sympathy and spiritual support, less of culture in skilled labor, less of the benignity and helpfulness of law in protecting her personal rights and securing to her the privileges, immunities, and franchises that must naturally under just civil government spring out of personal rights, than belongs to a human soul dwelling in a body of the masculine gender? Is it true that, in sight of God, a human creature of the masculine gender is of more moral worth and higher spiritual significance because of his gender, than one of a different gender, other things being equal? Can one be responsible for gender? And can moral considerations be predicated of one because of conditions forced upon her? How can this matter of sex get within the domain of morality, since morality can properly take cognizance of nothing pertaining to human nature or

human conduct for which human beings are not responsible? Morality, in reference to human affairs, is bounded by responsibility. Destroy that, and you cannot impanel morality and demand that it give judgment in such conditions.

Since woman cannot in any way be held accountable for her sex, does God bring that into account in making up his estimate of her? Is it likely that if sex has no moral significance, it lessens in any way the sum total of her rights? And if not, does it argue inferiority of powers? For are not rights born of powers? Does not the existence of force always argue the existence of faculty, since without faculty, force cannot show itself?

The qualities of character of which morality takes note and on which it passes judgment, assert that virtue, truth, liberty, justice, mercy and love originate in humanhood and not in sexhood. They are to be considered and passed upon in a court which takes cognizance of the human in man and woman. One-half of the human race stands up to-day in superior order, position and power, as compared with the other half, because of superior faculties, and shows superior character because of better opportunities for the exercise of these faculties; not because of purer, nobler, manlier, holier, and more affectionate qualities, but because of *assumed* superiority as based on sex.

In this claim there is no justice, for the reason that it is entirely assumptive. It has never been put to the test. Till on equal terms masculine man shall submit his claims to competitive trial with feminine man, his assumptions have in them the elements of tyranny.

What, then, is to be done with woman in America? Made up of body and soul, what destiny awaits her? Is her soul forever to be made subservient to her bodily organization, or is the body to serve the aspirations of the soul? I say the latter, and for the following reasons:

1.—Compared with man it is clear that her personality, in all that makes it up, is as full, as complete, and perfect as his. His moral consciousness contains nothing that hers does not. The separation between him and things—subjects and objects of whatever nature that are right-

fully and properly described as *things*—is no greater than between her and like things.

God has made an ineradicable distinction between persons and things. No human sophistry nor perversity can break down this distinction. It is as deep as the foundation of his throne, as high as his immediate dwelling place. No public opinion nor statutory authority can change it. A Roman emperor may issue an edict that citizens as they pass shall bow to his war-horse as to himself; but by such command he in no wise weakens or destroys the fitness of things. The emperor is not a horse nor is the horse a man because for the time being the master wills that it shall be so.

Now what does personality imply? What constituents enter essentially into it? These clearly: reason, intuition, judgment, conscience, will, liberty. If more, then more; but for my purpose these are sufficient. Which of these does the feminine man lack? Not one. She is made up so as to have every one of them as surely as the masculine man has. Then it is clear that with the constitution of her personality, pure and simple, sex has not nor can have anything to do. Constituted alike, men and women are alike entitled to all the rights, privileges, and immunities which personality can confer, and neither has lawful advantage over the other. In the essentials of nature and constituents of character they are on a dead level.

2.—It is in personality that rights inhere. Where it is lacking rights are wanting and where rights are wanting life—and all that in such case it implies—is held by sufferance. 'Tis idle to talk of the rights of *things*. 'Tis terribly, horribly wicked to talk of *the lack* of rights of persons. These wear God's image. They are born to rank high up in the scale of being. They may well assert their dignity. The strain of blood which they circulate is kingly to the highest degree, and in them are wrapped up such wealth and such worth as are in-computable.

3.—The difference between persons by reason of sex, in no way affects their personality, nor the rights which spring from it; for this reason additional to those already urged, that the points of

difference caused by sex are as nothing compared to the points of agreement existing independent of sex. For instance: before me sit a boy and a girl. Wherein have they resemblance? Let us see. Each has five senses—sight, hearing, smell, taste and touch. For each sense there is an appropriate organ—eyes for sight, ears for hearing, nose for smell, mouth for taste, and fingers for touch. Has any physiologist ever been able to discover any greater difference in the structure or uses of any of these organs in women as compared with the same organs in men, than he has between the like organs as existing in men? Unhesitatingly I say that he has not, and I challenge contradiction. If I am right, then on what principles of morality or sound experience, do society, the church and civil government justify themselves for conferring greater and better opportunities on men for the training and culture of their special senses than on women?

Sex has nothing to do rightly with these senses, for both sexes alike have them. Women have the faculties as well as men, they also have equally with men the organs through which the faculties work; why then, in the name of common sense and common decency should they not have equal facilities for putting them to use?

It is said that sex qualifies the capacity—that while the faculties are the same and the organs for expressing faculties the same, the measure of power is qualified by gender. Who says so? Who has a right to say so? Who knows that this say-so is true? No people ever tried it. No nation ever tested it, no community, society or church ever organized itself so as to demonstrate beyond cavil that masculine sex gives vigor while feminine sex entails enfeeblement. The assumption is entirely unwarrantable and in the light of philosophy, physiology and existing facts, is entirely indefensible. Before it is admitted, the condition of the parties must be reversed. Let the powers, privileges and properties, places and preferments be given to women, and the disabilities, disadvantages and disfranchisements which have been upon them from time immemorial be put upon men for years, for centuries, for ages, and then see which sex is the brighter, the braver,

the better. My word for it—if you disable men they will become weak; if you disfranchise them they will grow indifferent to the public welfare; if you take away from them the right to earn and hold property, they will become spend-thrifts if not thieves; if you deprive them of homes of their own they will become vagabonds and tramps; if you make laws for them and enforce these laws without their consent, or if you make them slaves or slavish, you make them unpatriotic and rebellious. Take men—whose superiority it is said over women lies in their gender—and put them for four thousand years into just such conditions as women have been in, and see what gender will have done to keep alive in them the manly, the moral, the intellectual, the inspirational.

Gentlemen, as the points wherein masculine and feminine women agree compared with the points in which they differ are as nine to one, it is shown beyond honest, intelligent doubt, that humanhood pertains to the race, and in it all share *alike*, while sexhood pertains also to the race but in diversity. It belongs therefore to woman to be free, to act, outside of sexual matters, independent of her dissimilarities with man and on the basis of her agreements with him, to catch his spirit for education, enterprise, culture, and growth in character. It is the only way open to her to save herself from a degradation far deeper and more ruinous than any she now knows. As art, science, philosophy, and political economy advance, and with this progress essentially modify the practical relations between individuals and people, woman must be counted in as a factor or be left out as a cipher; if a factor then a creature glorious in speech, bearing and character; if a cipher then history repeats itself and she degenerates into a slave.

You and I, gentlemen, and all the other men of the republic, are confronted with the problem—what is to be done with the women of our country? The human nature of us has forced us to give them educational opportunities. Schools common and collegiate are opening to them. As they take advantage of these, they are coming to be competent and learned. The press in all its forms of dispensing knowledge conveys its news,

whether industrial, commercial, social, political, historical, religious or literary to them, and they take it in to the full. One thing they lack which they must have or they will suffer for the want of it and society in time to come will not have a healthy, firm joint in it. They must have equal freedom with men by custom, by usage, by public opinion, by approval of religion, and by authority of law, statutory and constitutional, to put their knowledge to practical use. They must have rights of their own, powers of their own, property of their own. They must have professions, vocations, pursuits. They must cease to be appendages to men and become their co-workers. They must have free course to struggle and fail, to strive and succeed, to work and win as truly as men.

Gentlemen, have you ever read, under the inspiration of your better faculties, King Solomon's description of a virtuous woman? I beg leave to call your attention to her qualifications. Usually the attention of men is directed to the qualities of women. Solomon alludes to these only incidentally, and spends his force in enumerating her qualifications. Hear what he says:

She buys wool and flax and silk and establishes manufactories for working them into fabrics.

She buys wheat, corn and other grains, fruits, vegetables and all kinds of edibles, and sells them at a profit.

She buys articles of merchandize which are good and so has reputation as a merchant.

She speculates in land, and turns herself into an agriculturist, horticulturist, and gardener.

Strength and honor—meaning strength of character—are her spiritual enrobing, and she shall rejoice in time to come.

What does this eulogy of woman mean unless it means what I assert to be true that in the day when man's prejudice shall be put one side, and his preposterous pride shall disappear, and love of fair deal shall be born into him, woman shall have at her use and service equally with man, opportunities for her self-support?

I urge upon you young men to put away forever from your thought and feelings the idea that there is any merit

or demerit in sex. Consider always that character alone, not gender, has merit or demerit attaching to it, and educate yourselves into this conception, and cherish it faithfully. It will be of great service to you in enabling you the better to understand woman, and put a just estimate upon her—a thing which has seldom been done by men. More than this, it will enable woman very much better to understand herself.

And now ladies, I have somewhat to say to you. From time immemorial, the half of the human race to which you by sexual classification belong, has been held either as slaves or serfs. In this country as in England, till within the last thirty years, women in all grades and orders of social life were held as serfs. Within these years there has been going on a ceaseless agitation, and it has already resulted in good. The law of exclusion of woman from all the privileges of citizenship has been modified, and a qualified personality has been granted to her. Sheer sense of self-respect has forced men to do what they have done. But they have gone as far as they will go if left to themselves; they will make no farther essential progress. It is not in their human nature to do so disinterested an act as the enfranchisement of woman would be. It cannot be expected of them, and therefore it cannot be justly asked of them. What then is needed to the enfranchised half of our people, for deliverance from their degrading bondage? This is needed, that the serfs themselves demand their freedom.

The time has come for each and every woman to ask to be delivered from the tyranny of sexhood and placed under the lawful freedom of humanhood,—in other words to be everywhere recognized as human and regarded as entitled thereby to all the inalienable rights to life, liberty and the pursuit of happiness, to which any human being is entitled. If women

will not ask, men will not grant. If women rather live as women than as human, as serfs than be free, by sufferance of men rather than as equals of men by acknowledgment and authority of law, they may remain so by failing to ask to be delivered from their serfdom.

But it must be understood that the measure of their indifference to enfranchisement is the measure of their degradation, and that in this age of the world's development when from the way in which the most insignificant act is done to the framing of a written constitution for a people, the thought of the human soul is in throe and travail, if women are content to remain as they are, there can be no difference of opinion with intelligent persons as to their moral status. Out of them will be drained the constituent elements by which alone the human can be built, and what remains is of comparatively little account.

God made woman human. If she has become so degraded as to hold lightly those constituents of her humanity which ally her to the divine, one only needs to become aware of it in order to be able to measure her moral standing with a fair degree of certainty.

Truth is truth whatever betide. May the Infinite Wisdom inform us all how to discover it, how to forsake all and follow it and risk our future in so doing. For myself I am thoroughly certain that before any child now present shall reach my age, new views of what properly belongs to woman to do on the score of her humanhood, will be accepted, and that the distinctions based on sex now everywhere prevalent and which shut her out from the opportunities which belong to her as a human being and by which alone she can make the most of herself, will all be done away with, and she will stand up in the glory of her redemption the co-partner and co-equal of man.

WHY THE SHOE PINCHES.

An abstract of a treatise on the foot and its proper covering, by HERMANN MEYER, M. D.,
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We put on shoes for precisely the same reason that we wear clothes on other parts of our bodies, namely: that we may be protected from injurious external influences. This must be done in a manner that will give rise to no disadvantage, the existence of which would essentially diminish the benefits of protection. Here, however, Fashion, so unfortunately mixed up in all our clothing relations, steps in and must even have her say on the shape of the shoe; but this has too much bearing on health and comfort to be left to the dictates of Fashion, whose influences produce the most baneful effects on the mechanism of the foot and on its soundness, thus materially affecting our moving about, and our consequent ability to take a sufficient amount of open air exercise.

It is quite clear that the foot must get into the shoe; and if the shoe differ in shape from the foot, it is no less plain that the foot, being the more pliable, must necessarily adapt itself to the shape of the shoe. If, then, Fashion prescribes an arbitrary form, she goes far beyond her province, and in reality assumes the right of determining the shape of the foot. But the foot is a part of the body, and must not be changed by Fashion; for our body is a gift, and its several parts are beautifully adapted to the purposes for which they were intended. We do not, indeed, at first sight fully perceive the arrogant absurdity of which Fashion is guilty in going so far as to determine the shape of our feet. As well might she one day come to the conclusion that fingers are inelegant, and decree that henceforth the hand be squeezed into a conical leather bag; as well might she in one of her freaks forbid the movement of our arms, and bind them firmly to our bodies, like the limbs of children in swaddling clothes. The shoe ought to protect the foot, but it has no business to distort its shape; and a shoe which will really be a help to walking, and not, as is too often

the case, a hindrance, must be adapted to the shape of the foot.

The foot consists of six-and-twenty bones, very beautifully arranged, and admitting of more or less motion on one another. Fourteen of these bones belong to the toes; the remaining twelve enter into the formation of the tarsus and metatarsus. The metatarsal bones are the five long bones. With the fore part of these the toes form the joints. The remaining seven are the tarsal bones, and one of these, the astragalus, is embraced on each side by a projection (malleolus) from the bones of the leg, thus forming the ankle-joint.

If the inner aspect of the foot is examined, we find it is an arch, resting in front on the anterior heads of the five metatarsal bones, but principally on that of the great toe, and on the calcaneum or heel behind. The astragalus forms the keystone of the arch, which is enabled to retain its form by means of strong ligaments or bands, passing from one bone to the others, and thus held closely together, sustains the superincumbent weight of the body without giving way. When we rest on the foot, as in standing, the arch is flattened by the pressure from above, and consequently becomes lengthened. When, however, the foot is allowed to hang free, the curvature of the arch is increased. At every step in walking, also, when the foot is raised from the ground the curvature immediately becomes greater through the action of the muscles. The toes lie in front of the metatarsus, and are connected with it by joints. Each of the smaller toes has two joints, the great toe only one.

The great toe plays by far the most important part in walking; because, when the foot is raised from the ground, with the intention of throwing it forward, we first raise the heel, then rest for a second on the great toe, and in lifting this from the ground the point of it receives a pressure which impels the body forward.

Thus, in raising the foot, the whole of the sole is gradually, as it were, unrolled up to the point of the great toe, which again receives an impetus by contact with the ground. The great toe ought, therefore, to have such a position as will admit of its being unrolled in the manner described; that is to say, it must so lie that the line of its axis, when carried backward, will emerge at the center of the heel; and this is its position in the healthy foot. The smaller toes are by no means without their uses. In standing, they rest on the ground, and give lateral support to the foot; while in walking they are bent in a peculiar manner, so that they are firmly pressed against the ground—and here, too, they support the foot laterally. The first joint is strongly bent upward, while the second is hollow above. This peculiar curvature enables the toes, in a measure, to lay hold of the ground as with bird's claws.

If we compare the sole of a boot, as it is ordinarily constructed, with the foot, it will be found that, apart from its smallness, it has deviated entirely from the actual form of the foot. In making this comparison, we perceive how the foot is injuriously acted on, since it must be forced, by the upper leather, into a shape corresponding to the outline of the sole. This cannot be avoided, for the toes are squeezed together from both sides, and the pressure is necessarily greatest where the shoe is narrowest. If we examine more particularly as to how the position of the toes is in this way affected, we find that the following changes take place:

From the outside the four smaller toes receive a pressure which forces them against each other, and also against the root of the great toe, which is thus pushed inward.* The point of the great toe is pressed outward, and the middle line or axis of the toe thus becomes oblique. This obliquity of the great toe results from the inward pressure on the root by means of the smaller toes, and the outward pressure on the point directly inflicted by the upper leather.

The distortion which thus arises is very marked, for the almost rectangular-trian-

gle in which the toes naturally lie is converted into an isosceles acute-angled triangle, and in this the toes are expected to find place. It is well if they can do so side by side, but this treatment is constantly giving rise to the most mischievous distortions, at first only manifested while the shoe is worn, but eventually becoming permanent. Very frequently, however, the toes cannot find place side by side, but, cramped for room, are pushed over one another, and this position gradually becomes habitual. It constantly happens, in addition, that one or more of the smaller toes are compelled to lie bent up, so that the first joint resembles a knob. This defect also becomes permanent.

It is clear that all these evils must become much greater if, in addition to its otherwise unsuitable shape, the shoe is made too short, since in this case the point of the great toe receives an additional backward pressure, which forces it still more against the smaller toes, and displaces its root still further inward.

The consequences resulting to the foot itself from an improper form of sole are not limited to the fact that the deformity becomes permanent, but are of a still more serious and vital nature. These evils are caused partly by the pressure to which the toes are exposed, and partly by the bad usage to which the distorted foot is necessarily subjected in walking.

The pressure of the upper leather first affects the small toe, and pushes it from before backward, bending it upon itself; and in this position it has not only to sustain the pressure of the upper leather generally, but also the pressure of the great transverse wrinkle which forms on it at the roots of the toes. Besides, as joints are exceedingly sensitive to external forces, it naturally happens that the joints of this toe frequently become subject to inflammation, giving rise to much pain and difficulty in making use of the foot, and at last leading to anchylosis (union of the bones forming the joint). The damage thus done to the efficiency of the foot is not only very great, but before this point is reached much suffering must be endured.

It is on the great toe, however, that by far the most serious evil is produced by an improper form of shoe. The influence is first felt on those two points

* The terms *outward* and *inward*, here and throughout, when used in reference to the foot, have relation to the middle line of the *body*, and not to that of the foot.

which primarily received the pressure, *i. e.*, on the point and root. At the point of the great toe the pressure falls in the first instance on the nail, and on it therefore its worst effects are experienced. This pressure principally affects the anterior part of the inner edge of the nail, and must, since it forces this part outward (towards the smaller toes), displace the whole nail from its natural position. It first becomes oblique in its direction, and is then forced over the margin of the skin, which ought to cover it on the side next the small toes, and thus slight inflammations are constantly excited in the displaced fold of the skin, giving rise to more or less pain.

At the same time the matrix of the nail, fixed under the skin, is forced more firmly into it, while exactly on the point into which it is so pressed there is such constant pressure of the upper leather from above that the nail can only be disposed of by being rolled up on itself. This pressure, moreover, acts on the whole inner margin of the nail, which must in this way be bent downward and rolled up on itself. In consequence of such distortion, the skin, in standing and walking, is continually pressing against the sharp edge of the nail, and is thus kept in a state of constant irritation. As the evil proceeds, the margin of the nail passes more and more round, and presses more sharply into the skin, until it reaches that state in which it becomes painful whenever a shoe is put on, because not only is the nail now driven into the skin by the pressure from beneath, in walking and standing, but precisely the same effect is brought about by the pressure of the upper leather, even when the foot is hanging quite free.

In this manner the skin which is contiguous to the bent-up margin of the nail is always irritated and painful, especially after prolonged walking; by degrees it gets into a state of chronic inflammation, and may eventually become ulcerated, producing what is popularly known as "proud flesh." The "growing-in-nail" is an ailment which not only interferes greatly with the use of the foot, but too often requires for its relief medical and even surgical interference.

Not less effective are the evils arising at the root of the great toe from the

same cause. It has already been stated that the pressure of the upper leather pushes the point of the great toe against the smaller toes. The joint at the metatarsal bone thus becomes bent aside, so that it forms a protuberance on the inner side of the foot. If the point of the toe is now pressed against the ground in walking, this protuberance must be made still greater, and so pressed more forcibly against the upper leather. At the same time, moreover, the great transverse wrinkle in the upper leather—the result of the bending of the toes—presses directly on the same point; and the protuberance at the root of the toe is thus constantly subjected to a two-fold and very injurious pressure. In these circumstances it is by no means wonderful that this joint becomes subject to continual inflammation, which, by extending to the bones, must, in this situation, produce permanent and painful swellings, which become in their turn, and even from slight causes, the source of inflammations and new growths of bone.

In this manner arise those unseemly and painful swellings at the root of the great toe, which, either from mistaking their true nature or from wilful deception, are called "chilblains" or "gout," just as the one or the other term appears the more interesting. In many cases, moreover, this kind of inflammation of the bones and their investing membrane may lead to the formation of matter, and eventually to the disease known as "caries," or ulceration of the bone.*

Such are the principal injuries to the foot resulting from the pressure of ill-constructed shoes, and they are of sufficient importance to induce me to confine my remarks to them alone. I shall therefore only very briefly allude to the constant irritation which the pressure of such a shoe occasions to the skin, giving rise to the proverbially sensitive corns, and

* In connection with this I wish to explain, that I by no means desire to question the existence of such inflammations of this joint as are commonly attributed to gout; in by far the greater number of cases, however, inflammation of the joint of the great toe is traumatic, as above described; and even with regard to the occurrence of *gouty inflammations*, the causes above alluded to give an obvious reason for the formation, at the points indicated, of a *locus minoris resistentiae*.

to those painful thickenings of the skin usually known as bunions.

The improper form of the shoe becomes also one of the chief causes of flat-foot. This is occasioned by the loosening of the ligaments that knit the foot firmly together, and by the consequent sinking of the arch, until the inner aspect of the foot no longer presents the natural hollow in the sole. The causes of such loosening of the ligaments are numerous; but by far the most frequent, and one readily induced by the ordinary shoe, is weight improperly directed on the arch. If, for example, a shoe happens to be trodden on one side, and especially, as is most commonly the case, if it be so at the heel, then the heel has no support except from the inner margin of the sole, which is thus worn away, and the heel-piece becomes oblique, or, in other words, lower at one side than the other. In walking and standing on such a heel-piece, the whole external margin of the foot is raised, and the inner, which naturally supports the arch, is so depressed as gradually to lose its convexity, and thus flat-foot is induced.

When about to make a shoe for a foot already crippled, the shoemaker believes that he succeeds perfectly if he makes it exactly to fit the foot. This, however, is a gross fallacy, and by so doing he renders the existing evils still greater.

A foot with its great toe lying obliquely is necessarily shorter than it would be with the toe in its proper position; and if the shoemaker calculates the length of the sole by that of the measured length of the foot, he makes the shoe too short. In such a shoe there is no possibility of the great toe ever attaining its true position; on the contrary, it is still more firmly fixed in its false direction, and all the consequent evils are thus intensified. In order that the shoe may not pinch, the shoemaker is also in the habit, with the very best intentions, of making the upper leather very roomy toward the inside, opposite the projecting ball of the great toe. This expedient, however, as will readily be perceived, has the great disadvantage of affording increased facility for the further displacement of the root of the great toe. Thus, when the shoemaker flatters himself that he has made a very comfortable and particularly

good fit, it turns out that he has actually increased the distorting pressure on the great toe, and thus favored the exciting cause of the whole mischief.

Attempts have been made to overcome these evils in one of two ways:

1. By making the shoe very broad.

2. By taking measure of a drawing of an outline of the foot on a sheet of paper.

But neither method is quite sufficient, as may readily be proved.

With a broad, straight sole, the great toe cannot find a place in its true position; it still remains pressed obliquely outward. Shoes of such a breadth of sole, which according to the current belief are faultless, are doubtless better, but are scarcely more suited to their purpose than shoes of the ordinary make.

The second method, that of measuring the foot by drawing its outline on a sheet of paper, is especially clear to the shoemaker's mind, because his employer, by instructions given beforehand, has completely cut himself off from all grounds of complaint. "The shoe is made exactly to the foot," says the shoemaker, and his victim also readily consoles himself with this reflection, and attributes his long-endured infirmity of feet to every cause but the right one. In this expedient there is also, however, much deception, the very foundation on which it rests being untenable. It proceeds on the principle that there is primary difference in the structure of feet. That is an error. All feet are perfectly alike in the principles of their mechanical construction, and the only differences in healthy feet are those arising from varying length and breadth. In the original form of the foot we never meet with those essential differences designated by shoemakers as straight or bent feet, and still less with such variations as arise from the position in which the great toe lies, or from the thickness of the ball at its root. Variations of the latter description only indicate to what extent the foot has become deformed by shoes worn at a former period.

For healthy feet, therefore, it is sufficient to have the length and breadth, and—most important of all—a knowledge of the structure of the healthy foot. To the management of the feet already distorted I shall return hereafter.

The true form of the foot, moreover, is never attained by such a drawing. It is usually taken from a foot enveloped in a tightly fitting stocking, and in this case the direction of the great toe is always oblique, because, from the constant pressure of the shoe, this obliquity comes to be assumed so readily that the very moderate force exerted by a stocking is quite sufficient to bring it about. The foot is consequently drawn with the toes unnaturally pressed together. A drawing taken from the nude foot, with a knowledge of its anatomy, is the only one that will give the correct form of the sole of any foot.

But while a drawing of the naked foot is unnecessary, it might still be of some advantage, and might be used to some purpose by a shoemaker who knows and is willing to apply the true principles on which a sole ought to be constructed; for it would do away with the necessity of sundry individual measurements, and give him exact copies of minor defects which must always be taken into consideration in the construction of the shoe. Most shoemakers, however, use such drawings in order to find out how they will be able most conveniently to squeeze the foot into the smallest possible compass. And as long as the shoemaker persists in this endeavor, as long as he recognizes as his chief aim the symmetrical squeezing of a foot round the axis of its sole, so long will the most exact copy of a sole afford no guarantee to the wearer that he will get a more comfortable or even a better fitting shoe than that in ordinary use. It is therefore a delusion to suppose that a shoe with a broad sole must fit, simply because the sole is broad.

After what has been stated concerning the structure of the foot, and the evils arising from an improperly-shaped sole, the principles on which a proper one ought to be constructed may be arrived at without difficulty. The main point to be attended to is, that the great toe shall have its normal position, so that those functions which are proper to it may be called into play in walking. It must, therefore, as has already been pointed out, lie in such a position as that its axis, when carried backward, shall pass through the center of the heel. In a straight line, therefore, in which the center of the heel

and the axis of the great toe are included, we have the primary lines necessary to designing the entire sole, and a physiological sole may now be formed in the following manner:

The length of the foot from the back of the heel to the point of the great toe is laid down in a straight line. The half of the breadth of the heel should then be marked off on this line, and the center of the heel is thus ascertained. The length from the point of the great toe to the point where the hollow of the foot commences, that is to say, to the posterior margin of the ball of the great toe, about two-fifths of the whole length of the foot, is now to be measured and marked off in its proper place on the primary straight line, and thus the broadest part of the foot is found. At this place a line should be drawn cutting the longitudinal straight line at right angles, and on this transverse line the greatest breadth of the foot is to be marked, so that so much of the foot lies on one side of the long line as corresponds to half the breadth of the great toe, the rest of the whole breadth of foot falling on the other side. The longitudinal line is now carried a little farther forward, and then parallel to it the inner margin of the anterior sole is to be drawn, and we thus begin at the inner termination of the transverse line which indicates the greatest breadth of the foot.

All the points essential to the construction of a proper sole have thus been obtained, namely: the inner margin of the anterior sole, the posterior boundary of the heel, and the greatest projection of the little toe. Around these points a sole may readily be constructed, and to a shoemaker of good taste it will not be at all difficult to infuse into the design a certain amount of elegance.

We have seen how the sole should be constructed for feet not very decidedly distorted by the ordinary form of sole, that is, in those cases in which, in the naked foot, the great toe still readily assumes its proper direction. The question now arises: How is this to be done for feet in which, when naked, the toe retains a false direction?

The answer is simple: The sole ought to be cut exactly as if the great toe were in its proper position. The grounds for

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